NEW TESTAMENT IN MODERN SPEECH

R. F. WEYMOUTH, D. Lit.

LIBRARY OF THE THEOLOGICAL SEMINARY
PRINCETON, N. J.

PRESENTED BY

Prof. P. R. Coleman-Norton

Division BS195
Section .S.W54
1909
copy 2

THE
NEW TESTAMENT IN MODERN SPEECH

THE
NEW TESTAMENT IN MODERN SPEECH

THE NEW TESTAMENT IN MODERN SPEECH

AN IDIOMATIC TRANSLATION INTO EVERY-DAY ENGLISH FROM THE TEXT OF THE RESULTANT GREEK TESTAMENT

LIBRARY OF PRINCETON
OCT 16 1939
THEOLOGICAL SEMINARY

BY THE LATE

RICHARD FRANCIS WEYMOUTH

M.A., D.Lit. (London)

Fellow of University College, London, and formerly Headmaster of Mill Hill School, Editor of "The Resultant Greek Testament"

EDITED AND PARTLY REVISED BY

ERNEST HAMPDEN-COOK, M.A.

Formerly Exhibitioner and Prizeman of St. John's College, Cambridge

B.A., London

Bible. N.T. English. 1909 Weymouth

BOSTON: THE PILGRIM PRESS

LONDON: JAMES CLARKE & CO.

PREFACE TO THE FIRST EDITION

THE Translation of the New Testament here offered to English-speaking Christians is a bona fide translation made directly from the Greek, and is in no sense a revision. The plan adopted has been the following.

1. An earnest endeavour has been made (based upon more than sixty years' study of both the Greek and English languages, besides much further familiarity gained by continual teaching) to ascertain the exact meaning of every passage not only by the light that Classical Greek throws on the language used, but also by that which the Septuagint and the Hebrew Scriptures afford; aid being sought too from Versions and Commentators ancient and modern, and from the ample *et cetera* of *apparatus grammaticus* and theological and Classical reviews and magazines—or rather, by means of occasional excursions into this vast prairie.

2. The sense thus seeming to have been ascertained, the next step has been to consider how it could be most accurately and naturally exhibited in the English of the present day; in other words, how we can with some approach to probability suppose that the inspired writer himself would have expressed his thoughts, had he been writing in our age and country.[1]

3. Lastly it has been evidently desirable to compare the results thus attained with the renderings of other scholars, especially of course with the Authorized and Revised Versions. But alas, the great majority of even "new translations," so called, are, in reality, only Tyndale's immortal work a little—often very little—modernized!

4. But in the endeavour to find in Twentieth Century English a precise equivalent for a Greek word, phrase, or sentence there are two dangers to be guarded against.

1. I am aware of what Professor Blackie has written on this subject (*Aeschylus*, Pref., p. viii); but the problem endeavoured to be solved in this Translation is as above stated.

There are a Scylla and a Charybdis. On the one hand there is the English of Society, on the other hand that of the utterly uneducated, each of these *patois* having also its own special, though expressive, borderland which we name 'slang.' But all these salient angles (as a professor of fortification might say) of our language are forbidden ground to the reverent translator of Holy Scripture.

5. But again, a *modern* translation—does this imply that no words or phrases in any degree antiquated are to be admitted? Not so, for great numbers of such words and phrases are still in constant use. To be antiquated is not the same thing as to be obsolete or even obsolescent, and without at least a tinge of antiquity it is scarcely possible that there should be that dignity of style that befits the sacred themes with which the Evangelists and Apostles deal.

6. It is plain that this attempt to bring out the sense of the Sacred Writings naturally as well as accurately in present-day English does not permit, except to a limited extent, the method of literal rendering—the *verbo verbum reddere* at which Horace shrugs his shoulders. Dr. Welldon, recently Bishop of Calcutta, in the Preface (p. vii) to his masterly translation of the *Nicomachean Ethics* of Aristotle, writes, "I have deliberately rejected the principle of trying to translate the same Greek word by the same word in English, and where circumstances seemed to call for it I have sometimes used two English words to represent one word of the Greek;"—and he is perfectly right. With a slavish literality delicate shades of meaning cannot be reproduced, nor allowance be made for the influence of interwoven thought, or of the writer's ever shifting—not to say changing—point of view. An utterly ignorant or utterly lazy man, if possessed of a little ingenuity, can with the help of a dictionary and grammar give a word-for-word rendering, whether intelligible or not, and print 'Translation' on his title-page. On the other hand it is a melancholy spectacle to see men of high ability and undoubted scholarship toil and struggle at translation under a needless restriction to literality, as in intellectual handcuffs and fetters, when they might with advantage snap the bonds and fling them away, as Dr. Welldon has done: more melancholy still, if they are at the same time racking their brains to exhibit the result of their labours—a splendid but idle philological *tour de force*—in what *was* English nearly 300 years before.

7. Obviously any literal translation cannot but carry idioms of the earlier language into the later, where they

will very probably not be understood;[1] and more serious still is the evil when, as in the Jewish Greek of the N.T., the earlier language of the two is itself composite and abounds in forms of speech that belong to one earlier still. For the N.T. Greek, even in the writings of Luke, contains a large number of Hebrew idioms; and a literal rendering into English cannot but partially veil, and in some degree distort, the true sense, even if it does not totally obscure it (and that too where *perfect* clearness should be attained, if possible), by this admixture of Hebrew as well as Greek forms of expression.

8. It follows that the reader who is bent upon getting a literal rendering, such as he can commonly find in the R.V. or (often a better one) in Darby's *New Testament*, should always be on his guard against its strong tendency to mislead.

9. One point however can hardly be too emphatically stated. It is not the present Translator's ambition to supplant the Versions already in general use, to which their intrinsic merit or long familiarity or both have caused all Christian minds so lovingly to cling. His desire has rather been to furnish a succinct and compressed running commentary (not doctrinal) to be used side by side with its elder compeers. And yet there has been something of a remoter hope. It can scarcely be doubted that some day the attempt will be renewed to produce a satisfactory English Bible—one in some respects perhaps (but assuredly with great and important deviations) on the lines of the Revision of 1881, or even altogether to supersede both the A.V. and the R.V.; and it may be that the Translation here offered will contribute some materials that may be built into that far grander edifice.

10. The Greek Text here followed is that given in the Translator's *Resultant Greek Testament.*[2]

11. Of the Various Readings only those are here given which seem the most important, and which affect the rendering into English. They are in the footnotes, with v.l. (*varia lectio*) prefixed. As to the chief *modern* critical editions full details will be found in the *Resultant Greek Testament*, while for the *original* authorities—MSS., Versions, Patristic quotations—the reader must of necessity consult the great works of Lachmann, Tregelles, Tischendorf, and others, or the numerous monographs on separate

1. A flagrant instance is the "having in a readiness" of 2 Cor. x. 6, A.V. although in Tyndale we find "and are redy to take vengeaunce," and even Wiclif writes "and we han redi to venge."

2. Published by Messrs. Jas. Clarke & Co., London. Price 2s. 6d. net.

Books.[1] In the margin of the R.V. a distinction is made between readings supported by "a few ancient authorities," "some ancient authorities," "many ancient authorities," and so on. Such valuation is not attempted in this work.

12. Considerable pains have been bestowed on the exact rendering of the tenses of the Greek verb; for by inexactness in this detail the true sense cannot but be missed. That the Greek tenses do not coincide, and cannot be expected to coincide with those of the English verb; that—except in narrative—the aorist as a rule is *more* exactly represented in English by our perfect with "have" than by our simple past tense; and that in this particular the A.V. is in scores of instances more correct than the R.V.; the present Translator has contended (with arguments which some of the best scholars in Britain and in America hold to be "unanswerable" and "indisputable") in a pamphlet[2] *On the Rendering into English of the Greek Aorist and Perfect.* Even an outline of the argument cannot be given in a Preface such as this.

13. But he who would make a truly *English* translation of a foreign book must not only select the right nouns, adjectives, and verbs, insert the suitable prepositions and auxiliaries, and triumph (if he can) over the seductions and blandishments of idioms with which he has been familiar from his infancy, but which, though forcible or beautiful with other surroundings, are for all that part and parcel of that other language rather than of English: he has also to beware of *connecting his sentences* in an un-English fashion.

Now a careful examination of a number of authors (including Scottish, Irish, and American) yields some interesting results. Taking at haphazard a passage from each of fifty-six authors, and counting on after some full stop till fifty finite verbs—i.e. verbs in the indicative, imperative, or subjunctive mood—have been reached (each finite verb, as every schoolboy knows, being the nucleus of one sentence or clause), it has been found that the connecting links of the fifty-six times fifty sentences are about one-third conjunctions, about one-third adverbs or relative and interrogative pronouns, while in the case of the remaining third there is what the grammarians call an *asyndeton*—no formal grammatical connexion at all.

1. Such as McClellan's Four Gospels; Westcott on John's Gospel, John's Epistles, and *Hebrews;* Hackett on *Acts;* Lightfoot, and also Ellicott, on various Epistles; Mayor on *James;* Edwards on 1 *Corinthians* and *Hebrews;* Sanday and Headlam on *Romans.* Add to these Scrivener's very valuable *Introduction to the Criticism of the N.T.*

2. Published by Messrs. James Clarke & Co., London. Price 1s. net.

But in the writers of the N.T. nearly *two*-thirds of the connecting links are conjunctions. It follows that in order to make the style of a translation true idiomatic English many of these conjunctions must be omitted, and for others adverbs, &c., must be substituted.

The two conjunctions *for* and *therefore* are discussed at some length in two Appendices to the above-mentioned pamphlet on the *Aorist*, to which the reader is referred.

14. The NOTES, with but few exceptions, are not of the nature of a general commentary. Some, as already intimated, refer to the readings here followed, but the great majority are in vindication or explanation of the renderings given.

Since the completion of this new version nearly two years ago, ill-health has incapacitated the Translator from undertaking even the lightest work. He has therefore been obliged to entrust to other hands the labour of critically examining and revising the manuscript and of seeing it through the press. This arduous task has been undertaken by Rev. Ernest Hampden-Cook, M.A., St. John's College, Cambridge, of Sandbach, Cheshire, with some co-operation from one of the Translator's sons; and the Translator is under deep obligations to these two gentlemen for their kindness in the matter. He has also most cordially to thank Mr. Hampden-Cook for making the existence of the work known to various members of the OLD MILLHILLIANS' CLUB and other former pupils of the Translator, who in a truly substantial manner have manifested a generous determination to enable the volume to see the light. Very grateful does the Translator feel to them for this signal mark of their friendship.

Mr. Hampden-Cook is responsible for the headings of the paragraphs, and at my express desire has inserted some additional notes.

I have further to express my gratitude to Rev. Frank Ballard, M.A., B.Sc., Lond., at present of Sharrow, Sheffield, for some very valuable assistance which he has most kindly given in connexion with the Introductions to the several books.

I have also the pleasure of acknowledging the numerous valuable and suggestive criticisms with which I have been favoured on some parts of the work, by an old friend, Rev. Sydney Thelwall, B.A., of Leamington, a clergyman of the Church of England, whom I have known for many years as a painstaking and accurate scholar, a well-read theologian, and a thoughtful and devout student of Scripture.

I am very thankful to Mr. H. L. Gethin, Mr. S. Hales,

Mr. J. A. Latham, and Rev. T. A. Seed, for the care with which they have read the proof sheets.

And now this Translation is humbly and prayerfully commended to God's gracious blessing.

R. F. W.

Brentwood, Essex.
July 1902.

PREFACE TO THE THIRD EDITION

FOR the purposes of this edition the whole volume has been re-set in new type, and, in the hope of increasing the interest and attractiveness of the Translation, all conversations have been spaced out in accordance with modern custom. A freer use than before has been made of capital letters, and by means of small, raised figures, prefixed to words in the text, an indication has been given whenever there is a footnote. "Capernaum" and "Philadelphia" have been substituted for the less familiar but more literal "Capharnahum" and "Philadelpheia." Many errata have been corrected, and a very considerable number of what seemed to be infelicities or slight inaccuracies in the English have been removed. A few additional footnotes have been inserted, and, for the most part, those for which the Editor is responsible have now the letters Ed. added to them.

Sincere thanks are tendered to the many kind friends who have expressed their appreciation of this Translation, or have helped to make it better known, and to the many correspondents who have sent criticisms of the previous editions, and made useful suggestions for the improvement of the volume.

E. H.-C.

Sandbach, Cheshire.
October 1909.

THE BOOKS OF THE NEW TESTAMENT

The probable order of time in which they were written

PAGE

PAUL'S FIRST LETTER TO THE THESSALONIANS (53 A.D.) . 547
PAUL'S SECOND LETTER TO THE THESSALONIANS (54 A.D.) . 557

PAUL'S LETTER TO THE GALATIANS (53 A.D.) . . . 499
PAUL'S FIRST LETTER TO THE CORINTHIANS (56 A.D.) . 437
PAUL'S SECOND LETTER TO THE CORINTHIANS (56 A.D.) . 475
PAUL'S LETTER TO THE ROMANS (BETWEEN 53 AND 58 A.D.) 395

PAUL'S LETTER TO THE PHILIPPIANS (61 OR 62, A.D.) . 527
PAUL'S LETTER TO THE EPHESIANS (62 OR 63, A.D.) . . 513
PAUL'S LETTER TO THE COLOSSIANS (63 A.D.). . . 537
PAUL'S LETTER TO PHILEMON (63 A.D.) . . . 591

THE GOOD NEWS AS RECORDED BY MARK (BETWEEN 63 AND 70, A.D.) 95
THE GOOD NEWS AS RECORDED BY LUKE (63, 80 OR 100, A.D.) 149
THE ACTS OF THE APOSTLES (BETWEEN 66 AND 70, A.D., OR BETWEEN 80 AND 90, A.D.) 307

PAUL'S FIRST LETTER TO TIMOTHY (66 A.D.) . . . 563
PAUL'S SECOND LETTER TO TIMOTHY (67 A.D.) . . 575
PAUL'S LETTER TO TITUS (67 A.D.) 585

THE BOOKS OF THE NEW TESTAMENT

PAGE

THE LETTER TO THE HEBREWS (67 OR 68, A.D.) . . 595
JAMES'S LETTER (67 A.D., OR BETWEEN 44 AND 50, A.D.) . 627
PETER'S FIRST LETTER 639
JOHN'S FIRST LETTER 661
THE REVELATION OF JOHN (67 OR 96 A.D.) . . . 687

THE GOOD NEWS AS RECORDED BY MATTHEW (BETWEEN 70 AND 90 A.D.) 1
THE GOOD NEWS AS RECORDED BY JOHN (BETWEEN 80 AND 110 A.D.) 237
JUDE'S LETTER 681
PETER'S SECOND LETTER 651
JOHN'S SECOND LETTER 673
JOHN'S THIRD LETTER 677

ABBREVIATIONS USED IN THE NOTES

Aorist. Dr. Weymouth's Pamphlet on the Rendering of the Greek Aorist and Perfect Tenses into English.
A.V. Authorised English Version, 1611.
Cp. Compare.
ED. Notes for which the Editor is responsible, wholly or in part.
I.E. That is.
Lit. Literally.
LXX. The Septuagint (Greek) Version of the Old Testament.
n. Note.
nn. Notes.
N.T. New Testament.
O.T. Old Testament.
R.V. Revised English Version, 1881–85.
S.H. Sanday and Headlam's Commentary on 'Romans.'
V.L. Varia Lectio. An alternative reading found in some Manuscripts of the New Testament.
VV. Verses.

In accordance with modern English custom, *ITALICS* are used to indicate emphasis.
Old Testament quotations are printed in small capitals.

During Christ's earthly ministry even His disciples did not always recognize His super-human nature and dignity. Accordingly, in the Gospels of this Translation, it is only when the Evangelists themselves use of Him the words "He," "Him," "His," that these are spelt with capital initial letters.

The spelling of "me" and "my" with small initial letters, when used by Christ Himself in the Gospels, is explained by the fact that, before His Resurrection, He did not always emphasize His own super-human nature and dignity.

CRITICISMS OF THIS TRANSLATION, AND SUGGESTIONS WITH REGARD TO FUTURE EDITIONS, WILL BE WELCOMED IF ADDRESSED TO THE EDITOR, MR. E. HAMPDEN-COOK, C/O MESSRS. JAMES CLARKE AND CO., 13 AND 14, FLEET STREET, LONDON.

THE GOOD NEWS AS RECORDED BY MATTHEW

MAT

There are ample reasons for accepting the uniform tradition which from earliest times has ascribed this Gospel to Levi the son of Alphaeus, who seems to have changed his name to 'Matthew' on becoming a disciple of Jesus. Our information as to his subsequent life is very scanty. After the feast which he made for his old friends (Luke v. 29) his name only appears in the New Testament in the list of the twelve Apostles. Early Christian writers add little to our knowledge of him, but his life seems to have been quiet and somewhat ascetic. He is also generally represented as having died a natural death. Where his Gospel was written, or where he himself laboured, we cannot say.

Not a little controversy has arisen as to the form in which this Gospel first appeared, that is, as to whether we have in the Greek MSS. an original document or a translation from an earlier Aramaic writing. Modern scholarship inclines to the view that the book is not a translation, but was probably written in Greek by Matthew himself, upon the basis of a previously issued collection of "Logia" or discourses, to the existence of which Papias, Irenaeus, Pantaenus, Origen, Eusebius and Jerome all testify.

The date of the Gospel, as we know it, is somewhat uncertain, but the best critical estimates are included between 70 and 90, A.D. Perhaps, with Harnack, we may adopt 75, A.D.

The book was evidently intended for Jewish converts, and exhibits Jesus as the God-appointed Messiah and King, the fulfiller of the Law and of the highest expectations of the Jewish nation. This speciality of aim rather enhances than diminishes its general value. Renan found reason for pronouncing it "the most important book of Christendom—the most important book which has ever been written." Its aim is manifestly didactic rather than chronological.

THE GOOD NEWS AS RECORDED BY MATTHEW

The Names of Christ's Forefathers

1 [1]The [2]Genealogy of Jesus Christ, the son of David, the son of Abraham.

Abraham was the father of Isaac; Isaac of Jacob; 2
Jacob of Judah and his brothers. Judah was the father (by 3
Tamar) of [3]Perez and Zerah; Perez of Hezron; Hezron of
Ram; Ram of Amminadab; Amminadab of Nahshon; Nah- 4
shon of Salmon; Salmon (by Rahab) of Boaz; Boaz (by Ruth) 5
of Obed; Obed of Jesse; Jesse of David—the King. 6

David (by Uriah's widow) was the father of Solomon;
Solomon of Rehoboam; Rehoboam of Abijah; Abijah of 7
Asa; Asa of Jehoshaphat; Jehoshaphat of Jehoram; 8
Jehoram of Uzziah; Uzziah of Jotham; Jotham of Ahaz; 9
Ahaz of Hezekiah; Hezekiah of Manasseh; Manasseh of 10
Amon; Amon of Josiah; Josiah of Jeconiah and his brothers 11
at the period of the Removal to Babylon.

After the Removal to Babylon Jeconiah had a son 12
Shealtiel; Shealtiel was the father of Zerubbabel; Zerub- 13
babel of Abiud; Abiud of Eliakim; Eliakim of Azor; Azor 14
of Zadok; Zadok of Achim; Achim of Eliud; Eliud of 15
Eleazar; Eleazar of Matthan; Matthan of Jacob; and 16
Jacob of Joseph the husband of Mary, who was the mother
of JESUS who is called CHRIST.

There are therefore, in all, fourteen generations from 17
Abraham to David; fourteen from David to the Removal

Both the A.V. and the R.V. head this first chapter, THE GOSPEL ACCORDING TO ST. MATTHEW, a mistranslation of the heading found in the mass of later MSS., which should be rendered THE HOLY GOSPEL ACCORDING TO MATTHEW. And so in the other three Gospels.

1. (vv. 1–17.) Cp. Luke iii. 23–28.

2. *Genealogy*] Lit. 'Book of Generation.' Or it may be rendered 'history' (and so Baxter), as also may the corresponding expression in the Hebrew of Gen. ii. 4; xxxvii. 2.

3. *Perez*] Of this and other Old Testament proper names the forms here given are those which were adopted by the O.T. Revisers.

to Babylon; and fourteen from the Removal to Babylon to the Christ.

The Birth of Jesus

The circumstances of the birth [1] of Jesus Christ were these. After his mother Mary was betrothed to Joseph, before they were united in marriage, she was found to be with child through the Holy Spirit. But Joseph her husband, being a [2] kind-hearted man and unwilling publicly to disgrace her, had determined to release her privately from the betrothal. But while he [3] was contemplating this step, an angel of the Lord appeared to him in a dream and said, 18 19 20

"Joseph, son of David, do not be afraid to bring home your wife Mary, for she is with child through the Holy Spirit. She will give birth to a Son, and you are to call His name [4] JESUS, for He it is who will save His People from their sins." 21

All this [5] took place in [6] fulfilment of what the Lord had spoken through the Prophet, 22

"MARK! THE MAIDEN WILL BE WITH CHILD AND WILL GIVE BIRTH TO A SON, 23

AND THEY WILL CALL HIS NAME IMMANU-EL" (Isa. vii. 14)

—a word which signifies 'GOD WITH US' (Isa. viii. 8, 10).

When Joseph awoke, he did as the angel of the Lord had commanded, and brought home his wife, but did not live with her until she had given birth to [7] a son. The child's name he called JESUS. 24 25

1. *Of Jesus Christ*] v.L. 'of the Christ.' Cp. verse 16.

2. *Kind-hearted*] See Hatch's *Essays in Biblical Greek*, p. 51. Or the clause may be rendered 'being an upright man, and yet not wishing;' for 'and' in Hebrew (and the Greek of the New Testament abounds in Hebraisms) often connects adversative clauses where we use 'but,' as in Gen. ii. 17; xvii. 21. See also *Aorist*, pp. 54, 55.

3. *Was contemplating*] Lit. 'had conceived in his mind.'

4. *Jesus*] The Greek form of 'Joshua,' which latter (like 'Joram' 2 Kings ix. 14 for 'Jehoram' 2 Kings ix. 15; 'Joash' 2 Kings xii. 20 for 'Jehoash' 2 Kings xii. 1; and 'Jonathan' most commonly for the 'Jehonathan' which we find in the Hebrew in 1 Sam.) is contracted from 'Jehoshua,' or rather 'Yehoshua.' In the Hebrew of the O.T. only the uncontracted form occurs, and (in 1 and 2 Chron., Ezra, and Neh.) the contracted but altered 'Jeshua,' which already approaches the later 'Jesus.' The full significance of the name 'Jesus' is seen in the original 'Yeho-shua,' which means 'Jehovah the Saviour,' and not merely 'Saviour,' as the word is commonly explained. See also ix. 21, n.; xxi. 9, n.

5. *Took place*] The tense of this verb in the Greek implies—'and remains, as it is, an accomplished fact.' Or it may be taken (Lightfoot) as 'is come to pass' or 'has taken place,' the perfect tense being accounted for by the Evangelist's proximity in time to the events themselves.

6. *Fulfilment*] Or 'illustration.' Cp. ii. 15.

7. *A son*] v.L. 'her firstborn son,' an expression apparently transferred by the carelessness of copyists, trusting too much to memory, from Luke ii. 7, where the words undoubtedly occur.

The Visit of the Magi

Now after the birth of Jesus, which took place 1 **2**
at Bethlehem in Judaea [1] in the reign of King
Herod, [2] excitement was produced in Jerusalem
by the arrival of certain [3] Magi from the east, inquiring, 2

"Where is the newly born king of the Jews? For we have seen his Star in the east, and have come here to do him homage."

Reports of this soon reached the king, and greatly 3
agitated not only him but all the people of Jerusalem.
So he assembled all the [4] High Priests and Scribes of the 4
people, and [5] anxiously asked them where the Christ was to be born.

"At Bethlehem in Judaea," they replied; "for so it 5
stands written in the words of the Prophet,

" 'AND THOU, [6] BETHLEHEM IN THE LAND OF JUDAH, 6
BY NO MEANS THE LEAST HONOURABLE ART THOU AMONG
[7] PRINCELY PLACES IN JUDAH!
FOR FROM THEE SHALL COME A PRINCE—
ONE WHO SHALL BE THE SHEPHERD OF MY PEOPLE
ISRAEL' " (Mic. v. 2).

Thereupon Herod sent privately for the Magi and ascer- 7
tained from them the exact time [8] of the star's appearing.
He then directed them to go to Bethlehem, adding, 8

"Go and make careful inquiry about the child, and when you have found him, bring me word, that I too may come and [9] do him homage."

After hearing what the king said, they went to Bethlehem, 9
while, [10] strange to say, the star [11] they had seen in the east
led them on until it came and stood over the place where
the babe was. When they saw the star, the sight filled 10

1. *In the reign*] Lit. 'in the days.' A Hebraism.
2. *Excitement &c.*] Lit. 'lo! there came.' See viii. 24, n.; xii. 18, n.
3. *Magi*] A priestly caste among the Persians, not idolaters.
4. *High Priests*] Both in the A.V. and the R.V., the Greek word used here is rendered either 'High Priest' or 'Chief Priest.'
5. *Anxiously asked*] The tense (imperfect) implies that he asked repeatedly, pressed the inquiry.
6. *Bethlehem in the land of Judah*] Lit. 'Bethlehem-land-Judah,' a Hebraism analogous to 'Jabesh-Gilead,' i.e. 'Jabesh of' (or 'in') 'Gilead,' 'Kedesh-Naphtali,' i.e. 'Kedesh of Naphtali.' In Hebrew the relation implied by our 'of' is not expressed with the latter of the two related words, but with the former, or is often not expressed at all.
7. *Princely places in*] Lit. 'the princes of.'
8. *Of the star's appearing*] Lit. 'of the appearing star.' See Goodwin's *Moods and Tenses*, 829 (b).
9. *Do him homage*] Or perhaps 'worship.'
10. *Strange to say*] Lit. 'lo!' See viii. 24, n.; xii. 18, n.
11. *They had seen*] See *Aorist*, p. 19.

them with intense joy. So they entered the house; and 11
when they [1]saw the babe [2]with His mother Mary, they
prostrated themselves and did Him homage, and opening
their treasure-chests offered gifts to Him—gold, frankin-
cense, and myrrh. But being [3]forbidden by God in a 12
dream to return to Herod, they went back to their own
country by a different route.

When they were [4]gone, an angel of the Lord appeared to 13
Joseph in a dream and said,

The Escape into Egypt

"Rise: take the babe and His mother and
escape to Egypt, and remain there till I bring
you word. For Herod is about to make search
for the child in order to destroy Him."

So Joseph roused himself and took the babe and His 14
mother by night and departed into Egypt. There he 15
remained till Herod's death, that what the Lord had said
through the Prophet might be [5]fulfilled,

"Out of Egypt I called My Son" (Hos. xi. 1).

The Children at Bethlehem cruelly killed

Then Herod, finding that the Magi had 16
trifled with him, was furious, and sent and
massacred all the boys under two years of
age, in Bethlehem and all its neighbourhood, according
to the date he had so carefully ascertained from the Magi.
Then were these words, spoken by the Prophet Jeremiah, 17
[5]fulfilled,

"A voice was heard in Ramah, 18
Wailing and bitter lamentation:
It was Rachel [6]bewailing her children,
And she refused to be comforted because they
were no more" (Jer. xxxi. 15).

The Return from Egypt

But after Herod's death an angel of the Lord 19
appeared in a dream to Joseph in Egypt, and
said to him,

"Rise from sleep, and take the child and His mother, 20
and go into the land of Israel, for those who were seeking
the child's life are dead."

So he roused himself and took the child and His mother 21

1. *Saw*] v.l. 'found.'
2. *With*] Probably 'in the arms of.'
3. *Forbidden by God*] Lit. 'taught as by an oracle, not.'
4. *Gone*] Or 'returned.'
5. *Fulfilled*] Or 'illustrated.' See E. B. Nicholson on Matt. ii. 15.
6. *Bewailing*] Or 'weeping aloud for.' See xxvi. 75, n.

and came into the land of Israel. But hearing that 22
Archelaüs had succeeded his father Herod on the throne
of Judaea, he was afraid to go there; and being instructed
[1] by God in a dream he withdrew into Galilee, and went 23
and settled in a town called Nazareth, in order that these
words spoken through the Prophets might be fulfilled,

"He shall be called a [2] Nazarene."

John the Baptist preaches Judgement and Repentance

[3] About this time John [4] the Baptist made his 1 3
appearance, preaching in the Desert of Judaea.
[5] "Repent," he said, "for the [6] Kingdom of the 2
Heavens is now close at hand."

He it is who was spoken of through the 3
Prophet Isaiah when he said,

"The voice of one crying aloud,
'[7] In the Desert prepare ye a road for the Lord:
Make His highway straight'" (Isa. xl. 3).

[8] This man John wore a garment of camel's hair, and a 4
loincloth of leather; and he lived upon locusts and wild
honey.

Then large numbers of people went out to him—people 5
from Jerusalem and from all Judaea, and from the whole of
the Jordan valley—and were baptized by him in the Jordan, 6
making full confession of their sins.

But when he saw many of the Pharisees and Sadducees 7
coming for baptism, he exclaimed,

1. *By God*] Cp. verse 12, where the same verb is used.
2. *Nazarene*] A form closer to the Greek would be 'Nazoraean.' And so everywhere except in Mark, and in Luke iv. 34. But the recognized English form is 'Nazarene.'
3. (vv. 1–10.) Cp. Mark i. 1–6; Luke iii. 1–14.
4. *The Baptist*] i.e., 'the baptizer.' And so throughout the Gospels.
5. *Repent*] Or 'change your minds.'
6. *Kingdom of the Heavens*] The phrase speaks to us of the universality, peacefulness, purity and splendour of the sovereignty exercised over the world by God through Christ and His saintly and consecrated people.—Ed. Matthew mostly uses the plural 'Heavens,' following the Hebrew usage; but he also uses the singular in many places, and that not merely of the atmosphere (vi. 26) or the visible sky (xvi. 2), but also of Heaven as the abode of God (v. 34) and of His angels (xxii. 30).
7. *In the Desert prepare*] This is not the punctuation adopted in the *Resultant Greek Testament*, but it is preferred by Tregelles (see his note on Mark i. 3), and given in Isa. xl. 3 in the R.V., being required there both by the accents of the Hebrew and by the parallelism of the two clauses.
8. *This man*] Or 'The same.' Lit. 'And John himself.' Cp. Luke xxiii. 40, n. In conformity with the hard, simple life given him to live, the Baptist seems to have worn nothing but a coarse mantle which was thrown lightly over his shoulders, and a loincloth, which, instead of being of comfortable linen or silk, was of rough, untanned skin. His 'girdle' was thus not a belt worn over other clothing.—Ed.

"O vipers' [1]brood, who has [2]warned you to flee from
the coming wrath? Therefore let your lives prove your 8
[3]change of heart; and [4]do not imagine that you can say 9
[5]to yourselves, 'We have Abraham as our forefather,' for
I tell you that God can [6]raise up descendants for Abraham
from these stones. And already the axe is lying at the 10
root of the trees, so that every tree which does not produce
good fruit will quickly be hewn down and thrown into the
fire. [7]I indeed am baptizing you [8]in water 11
He predicts Christ's Appearing and Work
[9]on a profession of repentance; but He who is
coming after me is mightier than I: His sandals
I am not worthy to carry for a moment; He
will baptize you in the Holy Spirit and in fire. His winnow- 12
ing-shovel is in His hand, and He will make a thorough
clearance of His threshing-floor, gathering His wheat into the
storehouse, but [10]burning up the [11]chaff in unquenchable fire."

Christ's double Baptism
[12]Just at that time Jesus, coming from Galilee 13
to the Jordan, presents Himself to John to be
baptized by him. John [13]protested. 14
"It is I," he said, "who have need to be baptized by
you, and do you come to me?"
"Let it be so on this occasion," Jesus replied; "for so 15
we ought to fulfil every religious duty."
Then he consented; and Jesus was baptized, and immedi- 16
ately went up from the water. [14]At that moment the heavens
[15]opened, and he saw the Spirit of God descending like a
[16]dove and alighting upon Him, while a voice came from 17
Heaven, saying,

1. *Brood*] Lit. 'offsprings.'
2. *Warned you to flee from*] Or possibly 'taught you how to escape.'—Ed.
3. *Change of heart*] Or 'change of mind.' Such is the exact meaning of the word commonly, and not wrongly, rendered 'repentance.' This is the only Scripture name for 'conversion.'
4. *Do not imagine*] Or 'do not flatter yourselves with the notion.'
5. *To yourselves*] Lit. 'within yourselves' or 'among yourselves.'
6. *Raise up*] Lit. 'wake up.'
7. (vv. 11–12.) Cp. Mark i. 7–8; Luke iii. 15–18.
8. *In water*] Or possibly, 'with water' (Cp. Acts i. 5; xi. 16), a Hebraism (compare 'with the sword,' lit. 'in the sword,' xxvi. 52; Rev. xiii. 10). And so at the end of the verse.
9. *On a profession of*] Lit. 'into' (that changed condition), or 'unto' (to teach the absolute necessity of).
10. *Burning up*] Lit. 'burning down,' to ashes.
11. *Chaff*] Or 'broken straw.'
12. (vv. 13–17.) Cp. Mark i. 9–11; Luke iii. 21, 22.
13. *Protested*] Strenuously for a time: so the Greek implies.
14. *At that moment*] Lit. 'and lo!' See xii. 18, n.
15. *Opened*] v.l. has 'opened to Him.'
16. *Dove*] Lit. 'pigeon.' Cp. Luke ii. 24.

"This is My Son, the dearly loved, in whom is My delight."

Christ is tempted in the Desert

[1] At that time Jesus was [2] led up by the Spirit into the Desert in order to be tempted by the Devil. There He fasted for forty days and nights; and after that He suffered from hunger. 1 4 2

So the Tempter came and said, 3

"[3] If you are the Son of God, command these stones to turn into loaves."

"It is written," replied Jesus, "'IT IS NOT ON BREAD ALONE THAT A MAN SHALL LIVE, BUT ON WHATSOEVER GOD SHALL APPOINT'" (Deut. viii. 3). 4

Then the Devil took Him to the Holy City and caused Him to stand on the roof of the [4] Temple, and said, 5 6

"[3] If you are God's Son, throw yourself down; for it is written,

"'TO HIS ANGELS HE WILL GIVE ORDERS CONCERNING THEE,
AND ON THEIR HANDS THEY SHALL BEAR THEE UP,
LEST AT ANY MOMENT THOU SHOULDST STRIKE THY FOOT AGAINST A STONE'" (Ps. xci. 11, 12).

"Again it is written," replied Jesus, "'[5] THOU SHALT NOT PUT THE LORD THY GOD TO THE PROOF'" (Deut. vi. 16). 7

Then the Devil took Him to the top of an exceedingly lofty mountain, from which he caused Him to see all the Kingdoms of the world and their splendour, and said to Him, 8 9

"All this I will give you, [6] if you will kneel down and do me homage."

"Begone, Satan!" Jesus replied; "for it is written, 'TO THE LORD THY GOD THOU SHALT DO HOMAGE, AND TO HIM ALONE SHALT THOU RENDER WORSHIP'" (Deut. vi. 13). 10

Thereupon the Devil left Him, and angels [7] at once came and ministered to Him. 11

1. (vv. 1–11.) Cp. Mark i. 12, 13; Luke iv. 1–13.
2. *Led up*] From the valley of the Jordan.
3. *If*] I.E. 'Since,' 'Seeing that.'—ED.
4. *Temple*] Not the Sanctuary. See xxiii. 16, n.
5. *Thou shalt not . . . proof*] Not signifying, as some strangely misapprehend our Lord's meaning, that asserting His divinity He forbad Satan to tempt Him any further, but that He Himself would have been tempting—that is trying an experiment upon—God, if He had flung Himself down to see whether God would protect Him or not. See Deut. vi. 16; Exod. xvii. 1–7.
6. *If you &c.*] The tenses imply 'if you will but do me one single act of homage.'
7. *At once*] Cp. viii. 24, n.

Christ goes into Galilee

[1] Now when Jesus heard that John was 12
[2] thrown into prison, He withdrew into Galilee, 13
and leaving Nazareth He went and settled at
[3] Capernaum, a town by the [4] Lake on the frontiers of
Zebulun and Naphtali, in order that these words, spoken 14
through the Prophet Isaiah, might be fulfilled,

"ZEBULUN'S LAND AND NAPHTALI'S LAND; 15
THE ROAD BY THE [4] LAKE; THE COUNTRY BEYOND THE
JORDAN;
[5] GALILEE OF THE NATIONS!
THE PEOPLE WHO WERE [6] DWELLING IN DARKNESS HAVE 16
SEEN A BRILLIANT LIGHT;
AND ON THOSE WHO WERE DWELLING IN THE [7] REGION
OF THE SHADOW OF DEATH,
ON THEM LIGHT HAS DAWNED" (Isa. ix. 1, 2).

He begins to preach. Four Disciples called

From that time Jesus began to preach. 17
"Repent," He said, "for the Kingdom of the
Heavens is now close at hand."

And walking along the shore of the Lake of 18
Galilee He saw two brothers—Simon called Peter and his
brother Andrew—throwing a drag-net into the Lake; for
they were fishers. And He said to them, 19
"Come and follow me, and I will make you fishers of men."
So they immediately left their nets and followed Him. 20
As He went further on, He saw two other brothers, James 21
the son of [8] Zabdi and his brother John, in the boat with their
father Zabdi mending their nets; and He called them. And 22
they at once left the boat and their father, and followed Him.

His Preaching and Miracles throughout Galilee

Then Jesus [9] travelled through all Galilee, 23
teaching in their synagogues and proclaiming
[10] the Good News of the Kingdom, and curing
every kind of disease and infirmity among the
people. Thus His fame spread through all Syria; and they 24

1. (vv. 12–25.) Cp. Mark i. 14, 15; Luke iv. 14, 15.
2. *Thrown into prison*] Lit. 'delivered up' (to the jailer).
3. *Capernaum*] Lit. 'Capharnahum.' And so throughout the Gospels. See E. B. Nicholson's note on Matt. iv. 13.
4. *Lake*] I.E. 'Sea of Galilee.'
5. *Gali'ee of the Nations*] Or 'Gentile Galilee!'
6. *Dwelling*] See Luke i. 79, n.
7. *Region of the shadow*] Lit. 'region and shadow,' a hendiadys.
8. *Zabdi*] Such is the O.T. form of the name better known to us as 'Zebedee.' See Jos. vii. 1, 17, 18; 1 Chron. viii. 19; xxvii. 27; Neh. xi. 17.—ED.
9. *Travelled through*] Or 'made circuits in.'
10. *The Good News of the Kingdom*] I.E. the good news that the Kingdom of Heaven was close at hand (verse 17).—ED.

brought all the sick to Him, the people who were [1] suffering from various diseases and pains—demoniacs, epileptics, paralytics ; and He cured them. And great crowds followed 25
Him, coming from Galilee, from the Ten Towns, from Jerusalem, and from beyond the district on the other side of the Jordan.

The Sermon on the Mount

Seeing the multitude of people, Jesus went up 1 **5**
[2] the Hill. There He [3] seated Himself, and when His disciples came to Him, [4] He proceeded 2
to teach them, and said :

"[5 6] Blessed are the [7] poor in spirit, for to them belongs the 3
Kingdom of the Heavens.

"[8] Blessed are the mourners, for they shall be comforted. 4

"[8] Blessed are [9] the meek, for they as heirs shall obtain 5
possession of the earth.

"Blessed are those who hunger and thirst for righteous- 6
ness, for they shall be completely satisfied.

"Blessed are the compassionate, for they shall receive 7
compassion.

"Blessed are the pure in heart, for they shall see God. 8

"Blessed are the peacemakers, for [10] it is they who will be 9
recognized as sons of God.

"Blessed are those who have borne persecution in the 10
cause of Righteousness, for to them belongs the Kingdom of the Heavens.

1. *Suffering from*] Cp. Luke iv. 38; viii. 37, n.
2. *The Hill*] Or 'mountain.' Probably well known to the first readers of the Gospels.
3. *Seated Himself*] Stapfer contends that this means that Jesus remained there for a time. "Y fit sa demeure," he renders it, comparing the sense of the same verb in Luke xxiv. 49; Acts xviii. 11. Cp. Matt. xv. 29.
4. Most of the difficulties arising from a comparison of this discourse with the 'Sermon on the Plain' recorded in Luke vi. come from ignoring the fact that, like all other teachers and preachers, Jesus often repeated Himself, and in so doing somewhat varied His language. "Nothing is so ductile as fine gold. So was it with the fine gold of the Saviour's doctrine, which yielded itself easily to be shaped and fashioned into new forms, as need might require" (Trench).—Ed.
5. (vv. 3–6.) Cp. Luke vi. 20, 21.
6. (vv. 3–11.) *Blessed*] Or 'Happy.' An adjective in the original, not the past participle of the verb 'bless' as in xxi. 9. 'Blessedness' is, of course, an infinitely higher and better thing than mere 'happiness.' People who are blessed may outwardly be much to be pitied, but from the higher and truer standpoint they are to be admired, envied, congratulated and imitated.—Ed.
7. *Poor*] Or 'beggars.' 'Mendici,' Tertullian.
8. v.l. transposes these verses.
9. *The meek*] Men of a retiring, submissive, chastened spirit. The word 'meek' is seldom used now, but there is no other to substitute for it. Luther renders by *die Sanftmüthigen* (the sweet-tempered, the tender-hearted), and similarly Welldon gives 'good-tempered' in his note on Aristotle, *Nic. Ethics*, Iv. 11, but neither of these words adequately represents the meaning.
10. *It is they who*] Some authorities do not so emphasize the 'they.' See also xiii. 38, n.

"[1] Blessed are you when they have insulted and persecuted you, and have said every cruel thing about you falsely for my sake. Be joyful and triumphant, because your reward is great in the Heavens; for so were the Prophets before you persecuted. 11 12

Salt and Light

"[2] *You* are the salt of the earth; but if salt has become [3] tasteless, in what way can it regain its saltness? It is no longer good for anything but to be thrown away and trodden on by the passers by. *You* are the light of the world; a town cannot be hid if built on a hill-top. Nor is a lamp lighted to be put under a bushel, but on the lampstand; and then it gives light to all in the house. Just so let your light shine before all men, in order that they may see [4] your holy lives and may give glory to your Father who is in Heaven. 13 14 15 16

The Law not repealed

"Do not for a moment suppose that I have come to abrogate [5] the Law or the Prophets: I have not come to abrogate them but to give them their completion. [6] Solemnly I tell you that until [7] Heaven and 17 18

1. (vv. 11–12.) Cp. Luke vi. 22–26.

2. Cp. Mark ix. 50; Luke xiv. 34, 35. *You are the salt of the earth. You are the light of the world*] It must not be forgotten that these words were originally spoken to a Hebrew, rather than to a distinctively Christian audience. The purpose for which the Jewish nation existed was an unselfish one—that they might be a spiritual salt preserving the rest of mankind from utter corruption, and a spiritual light shedding over the whole earth a beneficent influence resembling that of the sun in the sky. The second sentence of verse 13 is our Lord's first recorded prediction of the divine rejection of His fellow countrymen—a rejection then so near—consequent upon their failure to respond to their divine election. Spoken originally to Jews, the lesson is one which Christians in all ages sorely need to lay to heart.—ED.

3. *Tasteless*] See E. B. Nicholson's note on Matt. v. 13.

4. *Your holy lives*] "Not yourselves; the shining, not the candle" (Bengel).

5. *The Law*] I.E. the moral and ceremonial Law of Moses, which remained binding upon all Jewish Christians until the Mosaic dispensation passed away at the time of the destruction of Jerusalem in 70, A.D. Even St. Paul who so zealously contended for the exemption of Gentile Christians from this Law seems never to have claimed a similar freedom for the Jewish believers of his day. See especially Acts xxi. 21, where the charge brought against him was, of course, a false one.—ED.

6. Cp. Luke xvi. 17. *Solemnly*] Greek 'Amen.' This is a Hebrew word, a verbal adjective, meaning 'firm,' 'solid,' 'immovable,' and so 'faithful,' 'true.' Its ordinary use is elliptical, the verb understood being either in the indicative ('it is immovably settled,' 'certainly true'), as here, or in the optative ('may it be fixed and certain'), as when it follows a prayer (1 Cor. xiv. 16).

7. *Heaven and earth*] To our Lord's contemporaries the religious and social system under which they lived seemed almost as fixed and as eternal as the earth and sky. Indeed, 'Heaven and earth' appears to have been a name which they gave to the then-existing order of things in recognition of what they deemed its permanence and fixity. So both here and in xxiv. 35 the phrase seems to denote 'the Jewish dispensation,' the transitory and provisional character of which Jesus insisted on. In order to make the transition less abrupt and revolutionary, and for the sake of their own spiritual education, the early Jewish adherents of the new faith were for a limited time to be left subject to an antiquated system of things.—ED.

earth pass away, [1] not one iota or smallest detail will pass
away from the Law until all has taken place. Whoever 19
therefore [2] breaks one of these least commandments and
teaches [3] others to break them, will be called the least in
the Kingdom of the Heavens; but whoever practises them
and teaches them, he will be acknowledged as great in the
Kingdom of the Heavens. For I assure you that unless [4] your 20
righteousness [5] greatly surpasses that of the Scribes and
the Pharisees, you will certainly not find entrance into the
Kingdom of the Heavens.

Anger and Murder

"[6] You have heard that it was said to the 21
ancients, 'THOU SHALT NOT COMMIT MURDER'
(Exod. xx. 13), and whoever commits murder
will be answerable to [7] the magistrate. But I say to you 22
that every one who becomes [8] angry with his brother shall be
answerable to the magistrate; that whoever says to his
brother '[9] Raca,' shall be answerable to the [10] Sanhedrin;
and that whoever says, 'You [11] fool!' shall be liable to the
[12] Gehenna of Fire. If therefore when you are offering your 23
gift upon the altar, you remember that your brother has a
grievance against you, leave your gift there before the 24
altar, and go and make friends with your brother first,
and then return and proceed to offer your gift. [13] Come to 25
terms without delay with your opponent while you are yet
with him on the way to the court; for fear he should obtain

1. *Not one iota or smallest detail*] Or, as we English might say, 'not the dot of an *i* nor the cross of a *t*.'
2. *Breaks . . teaches . . practises . . teaches*] Lit. 'shall have broken &c.'
3. *Others to break them*] Lit. 'men so.'
4. *Your righteousness*] I.E. 'your scrupulous observance of the Law'—of its spirit as well as of its letter, of its letter as well as of its spirit.—ED.
5. *Greatly surpasses*] Lit. 'shall have abounded more than.' Verses 21 to 48 of this chapter illustrate the way in which Jewish Christians were to observe the Law of Moses even more scrupulously than the Scribes and Pharisees did.—ED.
6. *You have heard*] "The people knew the Law only by the public readings" (Tholuck).
7. *The magistrate*] See Deut. xvi. 18.
8. *Angry with his brother*] V.L. adds 'without just cause.'
9. *Raca*] I.E. 'You empty man!'
10. *Sanhedrin*] The Supreme Court in Jerusalem.
11. *Fool*] Or 'Impious rebel;' Greek *mōrĕ*. "The mention of an Oriental word *raca* in the first clause, and of the Sanhedrin, where crimes of blasphemy were punished, makes it probable that there is a reference (in *mōrĕ*) to the Hebrew *morah*, apostate" (Wordsworth).
12. *Gehenna of Fire*] Or 'Hell.' The severest punishment inflicted by the Jews upon any criminal. The corpse (after the man had been stoned to death) was thrown out into the Valley of Hinnom (*Gay-Hinnōm*) and was devoured by the worm or the flame (*Alford*). 'Gehenna' is rendered by McClellan 'The Burning Valley.'
13. (vv. 25–26.) Cp. Luke xii. 58, 59. *Come to terms*] Or 'be reasonable and accommodating.'

judgement from the magistrate against you, and the magistrate should give you in custody to the [1]officer and you be thrown into prison. I solemnly tell you that you will 26
certainly not be released till you have paid the very last farthing.

Adultery and impure Thoughts

"You have heard that it was said, 'THOU 27
SHALT NOT COMMIT ADULTERY' (Exod. xx. 14).
But I tell you that whoever looks at a woman 28
and cherishes lustful thoughts has already in his heart become guilty with regard to her. If therefore your eye, 29
even the right eye, [2]is a snare to you, tear it out and away with it; it is better for you that one member should be destroyed rather than that your whole body should be thrown into Gehenna. And if your right hand [2]is a snare to you, 30
cut it off and away with it; it is better for you that one member should be destroyed rather than that your whole body should go into Gehenna.

The Sacredness of Marriage

"It was also said, 'IF ANY MAN PUTS AWAY 31
HIS WIFE, LET HIM GIVE HER A WRITTEN NOTICE OF DIVORCE' (Deut. xxiv. 1). [3]But I tell you 32
that every man who puts away his wife except on the ground of [4]unfaithfulness causes her to commit adultery, and whoever marries [5]her when so divorced commits adultery.

Simple Truthfulness of Speech

"Again, you have heard that it was said 33
to the ancients, 'THOU SHALT NOT SWEAR FALSELY (Exod. xx. 7), BUT SHALT PERFORM THY VOWS TO THE LORD' (Num. xxx. 2; Deut. xxiii. 21). But 34
I tell you not to [6]swear at all; neither by Heaven, for it is God's throne; nor by the earth, for it is the footstool under 35
His feet; nor [7]by Jerusalem, for it is the City of the Great King. And do not swear by your head, for you cannot make 36
one hair white or black. But [8]let your language be, 'Yes, 37

1. *Officer*] I.E. 'police officer' or 'constable,' as in xxvi. 58.
2. *Is a snare to you*] Lit. 'is tripping you up,' i.e. causing you to stumble into sin. The same verb occurs 30 times in the N.T.; 14 times in this Gospel. In every case it is translated in the A.V. by 'offend,' which is probably to be understood in the sense of the Latin verb 'offendere,' to stumble, or cause to stumble. See xv. 12, n.
3. Cp. Luke xvi. 18.
4. *Unfaithfulness*] Whether before marriage (see i. 18–25) or after.
5. *Her when so divorced*] Or perhaps, generally, 'a divorced woman.'
6. On the subject of judicial oaths see xxvi. 63, n.—ED.
7. *By Jerusalem*] Lit. 'into,' implying the turning of the thoughts, and perhaps the face also, towards the City and the Temple.
8. *Let your language be*] V.L. 'your language shall be.'

yes,' or 'No, no.' Anything in excess of this comes from [1]the Evil one.

All Revenge forbidden

"You have heard that it was said, 'EYE FOR 38
EYE, TOOTH FOR TOOTH' (Exod. xxi. 24). [2]But 39
I tell you not to resist a wicked man, but if any one [3]strikes you on the right [4]cheek, turn the other to him as well. If any one wishes to go to law with 40
you and to deprive you of your [5]under garment, let him take your outer one also. And whoever shall compel 41
you to [6]convey his goods one mile, go with him two. To him who asks, give: from him who would borrow, 42
turn not away.

'Love your Enemies'

"You have heard that it was said, 'THOU 43
SHALT LOVE THY NEIGHBOUR (Lev. xix. 18) and hate thine enemy.' [7]But I command you all, 44
love your enemies, and pray for your persecutors; that 45
so you may become true sons of your Father in Heaven; for He causes His sun to rise on the wicked as well as the good, and sends rain upon those who do right and those who do wrong. For if you love only those 46
who love you, what reward have you earned? Do not even the tax-gatherers do that? And if you salute 47
only your near relatives, what praise is due to you? Do not even the Gentiles do the same? You however 48
are to be complete in goodness, as your Heavenly Father is complete.

'Yet do not parade your Goodness'

"But beware of doing your [8]good actions in 1 6
the sight of men, in order to attract their gaze; if you do, there is no reward for you with your Father who is in Heaven.

1. *The Evil one*] Or 'wickedness.' See 2 Cor. v. 10, n.
2. (vv. 39–42.) Cp. Luke vi. 27–30.
3. *Strikes*] Or 'slaps,' or, perhaps, 'strikes with a rod.' Cp. xxvi. 67.
4. *Cheek*] Lit. 'jaw.'
5. In Palestine and the adjacent countries the common people to the present day wear, as the Greeks and Romans did of old, two garments only. These are a long cotton shirt or tunic (the Greeks and Romans, and doubtless the ancient Jews, wore wool), called by the Arabs *kamise*, and an outer mantle or cloak, square, with two holes in it for the arms to pass through, called an *abba* or *abbâyeh*. The latter, often more or less embroidered, is the more costly.
6. *Convey*] Namely on your mule or ass; or perhaps, 'carry.'
7. (vv. 44–48.) Cp. Luke vi. 32–36.
8. *Good actions*] Lit. 'righteousness.' This consisted, according to the teaching of the Scribes, in almsgiving (see verse 2), prayer (verse 5), and fasting (verse 16). Hatch has some interesting remarks on the word (*Biblical Greek*, p. 50), but he has forgotten that there is no word in the Hebrew of the Old Testament that definitely signifies 'alms.'

Avoid Display in Charity'

'When you give in charity, never blow a [2]
[1]trumpet before you as the hypocrites do in
the synagogues and streets in order that their
praises may be sung by men. I solemnly tell you that
[2]they already have their reward. But when you are giving [3]
in [3]charity, let not your left hand perceive what your
right hand is doing, that your charities may be in secret; [4]
and then your Father—He who sees in secret—will re-
compense you.

Secret Prayer

"And when praying, you must not be like [5]
the hypocrites. They are fond of standing and
praying in the synagogues or at the corners of the wider
streets, in order that men may see them. I solemnly
tell you that [2]they already have their reward. But you, [6]
whenever you pray, go into your own room and shut
the door: then pray to your Father who is in secret,
and your Father—He who sees in secret—will recompense
you.

'Avoid needless Repetitions'

"And when praying, do not use needless [7]
repetitions as the Gentiles do, for they expect
to be listened to because of their multitude of
words. Do not, [4]however, imitate them; for [5]your Father [8]
knows what things you need before ever you ask Him.

'The Lord's Prayer'

"[6]In this manner therefore pray: 'Our [9]
Father who art in Heaven, may Thy name
be kept holy; let Thy kingdom come; let [10]
Thy [7]will be done, as in Heaven so on earth; [8]give us [11]
to-day our bread [9]for the day; and forgive us our short- [12]
comings, as we also have forgiven those who have [10]failed

1. *Trumpet*] See the Commentators.
2. *They already have their reward*] So too in verse 16 and in Luke **vi.** 24. The same verb is similarly used in Phil. iv. 18 and Philem. 15. Granville Penn's rendering, 'they are far from their reward,' is altogether inadmissible, when the verb, as here, is in the active voice and governs the accusative.
3. *Charity*] Of course in our 20th century sense of the word.
4. *However*] See *Aorist*, pp. 51, 52. So in verse 23.
5. *Your Father*] v.L. 'God your Father.'
6. (vv. 9–10.) Cp. Luke xi. 2.
7. *Will*] Or 'pleasure.' Cp. John vi. 38, n.
8. (vv. 11–13.) Cp. Luke xi. 3, 4.
9. *For the day*] More lit. 'for the day now coming on.' It should be remembered that this prayer was taught by our Lord who was a Jew to His disciples who were Jews, and that according to Jewish reckoning the day begins at sunset. This petition is therefore not only appropriate in the morning, as referring to the supply of our necessities till nightfall, but also in the evening, as embracing all the time till the next evening.
10. *Failed in their duty*] Cp. Luke xi. 4, n. This, however, although negative, is an 'offence,' verse 15.

in their duty towards us; and bring us not into temptation, but rescue us [1]from the Evil one.' 13

"For if you forgive others their offences, 14
The Necessity for a forgiving Spirit
your Heavenly Father will forgive you also; but if you do not forgive others their offences, 15
neither will your Father forgive yours.

'Fast secretly and cheerfully'
"When any of you fast, never assume 16
gloomy looks as the hypocrites do; for they disfigure their faces in order that it may be evident to men that they are fasting. I solemnly tell you that they already have their reward. But, whenever 17
you fast, pour [2]perfume on your hair and wash your face, 18
that it may not be apparent to men that you are fasting, but to your Father who is in secret; and your Father—He who sees in secret—will recompense you.

'Lay up Wealth in Heaven'
"[3]Do not lay up stores of wealth for yourselves on earth, where the moth and [4]wear-and-tear destroy, and where thieves [5]break in and steal. 19
But amass wealth for yourselves in Heaven, where neither 20
the moth nor [4]wear-and-tear destroys, and where thieves do not [5]break in and steal. For where your wealth is, 21
there also will your heart be.

Motives supremely important
"[6]The eye is the lamp of the body. If 22
then your [7]eyesight is good, your whole body will be well lighted; but if your [7]eyesight 23
is bad, your whole body will be dark. If however the very light within you is darkness, how dense must the darkness be!

"[8]No man can be the bondservant of two masters; 24

1. *From the Evil one*] Or possibly 'from evil;' but in that case 'out of,' as used with the same verb in 2 Pet. ii. 9, might have been expected rather than 'from.' Such is the usage of the Greek language. (See, for example, Herodotus i. 87.) As to the doxology which in later manuscripts is found at the end of the Lord's Prayer, the statement of Alford that "we find absolutely no trace of it in early times" is inexact: it does occur in an imperfect form in the one existing MS. of *The Teaching of the Apostles*. (This most interesting book, however, had not been discovered when Alford wrote.) Still the balance of evidence as to the authenticity of the doxology is overwhelmingly against it.
2. *Perfume*] The use of highly scented oil or pomade, sometimes very costly, was customary among the Greeks and Romans, and therefore not unusual among the Jews in the time of our Lord. "Christ's great command is to do the hardest things for His sake as if we liked them" (E. Thring).—Ed.
3. (vv. 19–21.) Cp. Luke xii. 33, 34.
4. *Wear-and-tear*] So Alford. Or 'rust.' For the sense cp. Col. ii. 22, the parenthetical clause.
5. *Break in*] Lit. 'dig through' (the wall).
6. (vv. 22–23.) Cp. Luke xi. 34–36.
7. *Eyesight*] Lit. 'eye.'
8. Cp. Luke xvi. 13.

for either he will dislike one and like the other, or he will attach himself to one and think slightingly of the other. You cannot be the bondservants both of God and of [1]gold. [2]For this reason I charge you not 25
to be over-anxious about your lives, inquiring what you are to eat or what you are to drink, nor yet about your bodies, inquiring what clothes you are to put on. Is not the life more precious than its food, and the body than its clothing? [3]Look at the birds 26
which fly in the air: they do not sow or reap or store up in barns, but your Heavenly Father feeds them: are not you of much greater value than they? Which of you 27
by being over-anxious can add [4]a single foot to his height? And why be anxious about clothing? Learn a lesson from 28
the wild [5]lilies. Watch their growth. They neither [6]toil nor [7]spin, and yet I tell you that not even Solomon in all 29
his magnificence could array himself like one of these. And if God so clothes the wild herbage which to-day 30
flourishes and to-morrow is thrown into the [8]oven, is it not much more certain that He will clothe you, you men of little faith? Do not be [9]over-anxious, therefore, 31
asking 'What shall we eat?' or 'What shall we drink?' or 'What shall we wear?' For all these are questions 32
that Gentiles are always asking; [10]but your Heavenly Father knows that you need these things—all of them. But make His Kingdom and righteousness your chief 33
aim, and then these things shall all be given you in addition. Do not be [9]over-anxious, therefore, about to-morrow, for 34

All Worry is forbidden to Christians

1. *Gold*] Lit. 'Mamon.' The word occurs also in Luke xvi. 9, 11, 13.
2. Cp. Luke xii. 22, 23.
3. (vv. 26–33.) Cp. Luke xii. 24–31.
4. *A single foot*] Lit. 'one cubit.' In Hebrew and in Classical and Hellenistic Greek (as always in French and most modern European languages) the first cardinal numeral is sometimes used with a weakened force as equivalent to our indefinite article. Possibly however the true sense is 'can add a single moment to his appointed span of life.' Not one person in ten thousand wishes to add eighteen inches to his stature, but many would gladly prolong their lives.—Ed.
5. *Lilies. Watch their growth*] Lit. 'lilies—how they grow.'
6. *Toil*] As men do.
7. *Spin*] As women do.
8. *Oven*] The Eastern oven is a hole in the ground, about the size of a large jar. Its sides are plastered with cement, and it is heated by having grass, thorns, or dry twigs thrown into it and set fire to.—Ed.
9. *Over-anxious*] The form of the verb in these two verses bears a meaning that differs by a shade from that in verse 25. In verse 25 the sense is 'not to cherish solicitude;' in verses 31, 35, 'Admit no solicitude,' that is, 'Do not even begin to be anxious.' See *Aorist* vi. 6.
10. *But*] Lit. 'for.' See *Aorist*, Appendix A, 11.

to-morrow will bring its own cares. Enough for each day are its own troubles.

Sinners must not judge Sinners

"[1]Judge not, that you may not be judged; 1 7
for your own judgement will be dealt—and 2
your own measure meted—to yourselves.
[2]And why do you look at the splinter in your brother's 3
eye, and not notice the beam which is in your own eye?
Or how say to your brother, 'Allow me to take the 4
splinter out of your eye,' while the beam is in your own
eye? Hypocrite, first take the beam out of your own 5
eye, and then you will see clearly how to remove the
splinter from your brother's eye.

"Give not that which is holy to the dogs, nor throw 6
your pearls to the swine; otherwise they will trample
them under their feet and then turn and [3]attack you.

Prayer. A three-fold Promise

"[4]Ask, and it will be given to you; seek, 7
and you will find; knock, and the door will
be opened to you. For it is always he who 8
asks that receives, he who seeks that finds,
and he who knocks that has the door opened to him.
What man is there among you, who if his son shall 9
ask him for bread will offer him a stone? Or if the 10
son shall ask him for a fish will offer him a snake?
If you then, imperfect as you are, know how to give good 11
gifts to your children, how much more will your Father
in Heaven give good things to those who ask Him!
[5]Everything, therefore, be it what it may, that you would 12
have men do to you, do you also the same to them; for
in this the Law and the Prophets are summed up.

The Need for Earnestness

"[6]Enter by the narrow gate; for wide is 13
[7]the gate and broad the road which leads to
ruin, and many there are who enter by it;
[8]because narrow is the gate and contracted the road 14
which leads [9]to Life, and few are those who find it.

1. (vv. 1–2.) Cp. Mark iv. 24; Luke vi. 37.
2. (vv. 3–5.) Cp. Luke vi. 39–42. *Splinter . . beam*] A striking instance of Oriental hyperbole.
3. *Attack*] Tearing you with their tusks.
4. (vv. 7–11.) Cp. Luke xi. 9–13. *Ask . . seek . . knock*] Or 'Keep asking . . seeking . . knocking.
5. Cp. Luke vi. 31.
6. Cp. Luke xiii. 24.
7. *The gate*] v.l. omits these words.
8. *Because narrow*] Or 'how narrow.'
9. *To Life*] Or 'to the Life.' See xix. 16, n.

Teachers are to be judged by their Lives

"Beware of the false [1]teachers—men who come to you in sheep's fleeces, but beneath that disguise they are ravenous wolves. [2]By their fruits you will easily recognize them. Are grapes gathered from [3]thorns or figs from [3]brambles? Just so every good tree produces good fruit, but a poisonous tree produces bad fruit. A good tree cannot bear bad fruit, nor a poisonous tree good fruit. Every tree which does not yield good fruit is cut down and thrown aside for burning. So by their fruits at any rate, you will easily recognize them. 15 16 17 18 19 20

Obedience the only Path to Heaven

"Not every one who says to me, 'Master, Master,' [4]will enter the Kingdom of the Heavens, but only those who are obedient to my Father who is in Heaven. [5]Many will say to me on that day, 21 22

"'Master, Master, have we not prophesied in Thy name, and in Thy name expelled demons, and in Thy name performed many mighty works?'

"And then I will tell them plainly, 23

"'I never knew you: begone from me, you doers of [6]wickedness.'

'Builders upon Rock and Builders upon Sand'

"[7]Every one who hears [8]these my teachings and acts upon them [9]will be found to resemble a wise man who builds his house upon rock; and the heavy rain falls, the swollen torrents come, and the winds blow and beat against the house; yet it does not fall, for its foundation is on rock. And every one who hears these my teachings and does not act upon them will be found to resemble a fool who builds his house upon sand. The heavy rain descends, the swollen torrents come, and the winds blow and burst upon the house, and it falls; and disastrous is the fall." 24 25 26 27

When Jesus had concluded this discourse, the crowds 28

1. *Teachers*] Lit. 'prophets.' See xi. 13, n.
2. (vv. 16–21.) Cp. Luke vi. 43–46.
3. *Thorns. Brambles*] Approximate renderings. The plants referred to are not known in England by these names.
4. *Will*] Better than 'shall,' for our Lord is not yet speaking as the Judge.
5. (vv. 22–23.) Cp. Luke xiii. 25–27.
6. *Wickedness*] Lit. 'lawlessness.'
7. (vv. 24–27.) Cp. Luke vi. 47–49.
8. *These*] v.L. omits this word.
9. *Will be found &c.*] Or 'will be compared to.' Cp. xi. 16; xiii. 24 n.

were [1] filled with amazement at His teaching, for He had 29
been teaching them as one who had authority, and not
as their Scribes taught.

[2] Upon descending from the hill country He 1 8
was followed by immense crowds. And a leper 2
came to Him, and throwing himself at His
feet, said,

A Leper cleansed

"[3] Sir, if only you are willing you are able to cleanse
me."

So Jesus put out His hand and touched him, and said, 3
"I am willing: be cleansed."

Instantly he was cleansed from his leprosy; and Jesus 4
said to him,

"Be careful to tell no one, but go and show yourself
to the priest, and offer the gift which Moses appointed as
evidence for them" (Lev. xiv. 4).

[4] After His entry into Capernaum a [5] Captain 5
came to Him, and entreated Him.

A Roman Officer's Slave restored

"Sir," he said, "my [6] servant at home is lying 6
ill with paralysis, and is suffering great [7] pain."

"I will come and cure him," said Jesus. 7

"Sir," replied the Captain, "I am not [8] a fit person to 8
receive you under my roof: merely say [9] the word, and
my servant will be cured. For I myself am also [10] under 9
authority, and have soldiers under me. To one I say
'Go,' and he goes, to another 'Come,' and he comes, and
to my slave 'Do this or that,' and he does it."

Jesus listened to this reply, and was astonished, and 10
said to the people following Him,

"I solemnly tell you that [11] in no Israelite have I
found faith as great as this. And I tell you that many 11
will come from the east and from the west and will

1. *Filled with*] The tense (imperfect) implies more than 'full of.' They talked with one another with *growing* amazement about what they had been hearing.
2. (vv. 1–4.) Cp. Mark i. 40–45; Luke v. 12–16.
3. *Sir*] Or, according to the phraseology common in the East, 'My Lord.' So in verses 6, 8, and 21. We must not imagine however that the divinity of Jesus was recognized even by His disciples till after His resurrection (John xx. 28).
4. (vv. 5–13.) Cp. Luke vii. 1–10.
5. *Captain*] Namely of the Roman army. Cp. Mark xv. 39, n.
6. *Servant*] Lit. 'boy.' So in verses 8 and 13. Cp. Luke vii. 7.
7. *Pain*] In exceptional cases a paralytic patient may suffer pain; if not actually caused by the paralysis, yet accompanying it.
8. *A fit person &c.*] Or as in Luke vii. 6.
9. *The word*] Lit. 'by a word.'
10. V.L. inserts 'ranging myself' between 'am' and 'under,' as in Luke vii. 8.
11. *In no Israelite*] Lit. 'with no one in Israel.' V.L. 'not even in Israel.'

[1]recline at table with Abraham, Isaac and Jacob in the Kingdom of the Heavens, while the natural heirs of the 12
Kingdom will be driven out into the darkness outside: there will be [2]the weeping aloud and the gnashing of teeth."

And Jesus said to the Captain, 13
"Go, and just as you have believed, so be it for you."
And the servant recovered precisely at that time.

Peter's Mother-in-Law cured

[3]After this Jesus went to the house of Peter, 14
whose mother-in-law he [4]found ill in bed with fever. He touched her hand and the fever left 15
her: and then she [5]rose and [6]waited upon Him.

Many other Miracles

[7]In the evening many demoniacs were brought 16
to Him, and with a word He expelled the demons;
and He cured all the sick, in order that this prediction of the 17
Prophet Isaiah might be fulfilled,

"He took on Him our weaknesses, and bore the burden of our diseases" (Isa. liii. 4).

New Disciples put to the Test

[8]Seeing [9]great crowds about Him Jesus had 18
given directions to cross to the other side of the
Lake, [10]when [11]a Scribe came and said to Him, 19
"Teacher, I will follow you wherever you go."
"Foxes have holes," replied Jesus, "and birds have 20
[12]nests; but the Son of Man has nowhere to lay His head."
Another of the disciples said to Him, 21
"Sir, allow me first to go and bury my father."
"Follow me," said Jesus, "and leave the [13]dead to bury 22
their own dead."

1. *Recline at table*] Cp. Luke vii. 38; John xiii. 23.
2. Weeping and gnashing of teeth in this life are in comparison but child's play: *there* will be *the* weeping, *the* gnashing. The phrase occurs also Matt. xiii. 42, 50; xxii. 13; xxiv. 51; xxv. 30; and in Luke xiii. 28. These were terrible words to issue from the gentle lips of our blessed Saviour.
3. (vv. 14–15.) Cp. Mark i. 29–31; Luke iv. 38, 39.
4. *Found*] Lit. 'saw.'
5. *Rose*] Or 'roused herself.'
6. *Waited*] Imperfect tense, implying prolonged action. She proceeded, as mistress of the house, to discharge all the duties of hospitality towards her Guest.
7. (vv. 16–17.) Cp. Mark i. 32–34; Luke iv. 40, 41. *In the evening*] It was the Sabbath (Mark i. 21, 29, 32) until sunset; but after sunset people might bring their sick to be cured without violating either the Law or even the traditions of the Elders.
8. Cp. Mark iv. 35; Luke viii. 22.
9. *Great crowds*] v.l. 'a crowd.'
10. (vv. 19–22.) Cp. Luke ix. 57–62.
11. *A Scribe*] Lit. 'one Scribe.' See vi. 27, n.
12. *Nests*] Or 'roosting-places.'
13. *Dead . . dead*] Spiritually dead . . naturally dead. See Luke ix. 59, n.

A Storm rebuked and subdued

[1] Then He went on board a fishing-boat, and 23
His disciples followed Him. But [2] suddenly 24
there arose a great storm on the Lake, so that
the waves threatened to engulf the boat; but He was asleep.
So they came and woke Him, crying, 25
"Master, save us, we are drowning!"
"Why are you so easily frightened," He replied, "you 26
men of little faith?"
Then He rose and reproved the winds and the waves, and
there was a perfect calm; and the men, filled with amaze- 27
ment, exclaimed,
"What kind of man is this? for the very winds and waves
obey him!"

Two Gadarene Demoniacs cured

[3] On His arrival at the other side, in the 28
country of the Gadarenes, there met Him two
men possessed by demons, coming [4] from among
the tombs: they were so dangerously fierce that
no one was able to pass that way. They cried aloud, 29
"What hast Thou to do with us, Thou Son of God? Hast
Thou come here to torment us before the time?"
Now at some distance from them a vast herd of swine 30
were feeding. So the demons entreated Him. 31
"If Thou drivest us out," they said, "send us into the
herd of swine."
"Go," He replied. 32
Then they came out from the men and went into the
swine, whereupon the entire herd [5] instantly rushed down the
cliff into the Lake and perished in the water. The [6] swine- 33
herds fled, and went and told the whole story in the town,

1. (vv. 23–27.) Cp. Mark iv. 35–41; Luke viii. 22–25.
2. *Suddenly*] Lit. 'see!' or 'behold!' In the Hebrew of the O.T. we continually find the interjection *hen* or *hinnêh* used in narrative in the sense of 'behold!' and it was natural that the N.T. writers, being Jews, should in this particular follow their native idiom. But this 'behold!' is an interjection, not a verb: see xii. 18, n. The word is rarely used by the Classical authors, and apparently by no prose writer among them. Nor does the English language tolerate this frequent use of the interjection, but such a word as 'suddenly' will sometimes convey the true sense. As a rule we must simply omit it. Cp. *Century Bible*, Ps. cxxi. 4, n.
3. (vv. 28–34.) Cp. Mark v. 1–20; Luke viii. 26–39.
4. *From among*] Or 'out of,' 'from within.' Cp. xxvii. 53; Phil. iii. 11.
5. *Instantly*] Lit. 'behold.' Cp. verse 24, n.
6. *Swineherds*] "Although they were not herdsmen by profession," says Bengel. But the term employed is the precise equivalent of the Hebrew word that commonly means 'shepherd,' being the present participle of a verb meaning 'to tend and feed,' which however is not applied exclusively to keepers of sheep, but also to keepers of goats (Cant. i. 8), asses (Gen. xxxvi. 24), and cattle generally (Gen. xiii. 7, 8).

including what had happened to the demoniacs. So at once the whole population came out to meet Jesus; and when they saw Him, they besought Him to leave their country. 34

1 Accordingly He went on board, and crossing over came to 2 His own town. 1 9

The Cure of a paralysed Man

Here they brought to Him a paralytic lying on a 3 bed. Seeing their faith Jesus said to the paralytic, 2

"Take courage, my child; your sins are pardoned."

"Such language is impious," said some of the Scribes 4 among themselves. 3

5 Knowing their thoughts Jesus said, 4

"Why are you cherishing evil thoughts in your hearts? Why, which is easier?—to say, 'Your sins are pardoned,' or to say 'Rise up and walk'? But, to prove to you that the Son of Man has authority on earth to pardon sins"— 5 6

He then says to the paralytic,

"Rise, and take up your bed and go home."

And he got up, and went off home. And the crowd were awe-struck when they saw it, and ascribed the glory to God who had 6 entrusted such power 7 to a man. 7, 8

The Call of Matthew

8 Passing on thence Jesus saw a man called Matthew 9 sitting at the Toll Office, and said to him, 9

"10 Follow me."

And he arose, and followed Him. And while He was reclining 11 at table, a large number of 12 tax-gatherers and notorious sinners were of the party with Jesus and His disciples. The Pharisees noticed this, and they inquired of His disciples, 10 11

1. (vv. 1–8.) Cp. Mark ii. 1–12; Luke v. 17–26.
2. *His own town*] Capernaum. See iv. 13; Mark ii. 1.
3. *Bed*] A mere mattress or thick rug. Cp. Mark ii. 4.
4. *Among*] Or 'within,' i.e. 'to.'
5. *Knowing*] v.L. 'Seeing.'
6. *Entrusted*] As they saw and confessed. The same verb is used in apparently the same sense in Gen. xxxix. 8, LXX. It is possible however to render it 'given,' as in John xvii. 2, 7, 8.
7. *To a man*] Lit. 'to men.'
8. (vv. 9–13.) Cp. Mark ii. 13–17; Luke v. 27–32.
9. *Sitting*] On the ground, either within or in front of the hut or tenement that served as his office.
10. *Follow me*] Perhaps the real modern English equivalent for this is 'Come with me.'—ED.
11. *At table*] In Matthew's house, as we learn from Luke v. 29.
12. *Tax-gatherers*] They collected tolls, as well as taxes on houses, lands, and persons.

"Why does your Teacher eat with the tax-gatherers and notorious sinners?"

He heard the question and replied, 12

"It is not men in good health who require a doctor, but the sick. But [1]go and learn what this means, 'IT IS MERCY 13
THAT I DESIRE, NOT SACRIFICE' (Hos. vi. 6); for I did not come to appeal to the righteous, but to sinners."

The Disciples' Neglect of Fasting

[2]At that time John's disciples came and asked 14
Jesus,

"Why do we and the Pharisees [3]fast, but your disciples do not?"

"Can the bridegroom's party mourn," He replied, "as long 15
as the bridegroom is with them? But other days will come (when the Bridegroom has been taken from them) and then they will fast. No one ever mends an old cloak with a patch of 16
newly woven cloth. Otherwise, the patch put on would tear away some of the old, and a worse hole would be made. Nor do people pour new wine into old [4]wineskins. Other- 17
wise, the skins would split, the wine [5]would escape, and the skins be destroyed. But they put new wine into fresh skins, and both are saved."

Jair's Daughter

[6]While He was thus speaking, a [7]Ruler came 18
up and [8]profoundly bowing said,

"My daughter is just dead; but come and put your hand upon her and she will return to life."

And Jesus rose and followed him, as did also His disciples. 19

A Woman cured

But a woman who for twelve years had been 20
afflicted with haemorrhage came behind Him and [9]touched the [10]tassel of His cloak; for she said to 21
herself,

"If I but touch His cloak, I shall be cured."

And Jesus turned and saw her, and said, 22

1. *Go*] To your teachers of the Law.
2. (vv. 14–17.) Cp. Mark ii. 18–22; Luke v. 33–39.
3. *Fast*] v.L. adds 'often.'
4. *Wineskins*] Or 'leather bottles,' which were commonly made, as now in Spain and many parts of the world, of goats' skins, but sometimes of the skins of asses or camels.
5. *Would escape . . be destroyed*] Lit. 'escapes . . are destroyed.'
6. (vv. 18–26.) Cp. Mark v. 21–43; Luke viii. 40–56.
7. *Ruler*] Of the synagogue (Mark v. 22). *A Ruler*] Lit. 'one Ruler.' See vi. 27, n. Instead of 'one Ruler came up,' v.L. (omitting 'one') reads 'a Ruler entered.'
8. *Profoundly bowing*] The verb is the same as in ii. 2, 8, 11; xv. 25; John ix. 38.
9. *Touched*] See Lev. xv. 19.
10. *Tassel*] or 'fringe.' See Num. xv. 38.

"Take courage, daughter; your faith has [1] cured you."
And the woman was restored to health from that moment.

Jair's Daughter restored to Life

Entering the Ruler's house, Jesus saw the 23
flute-players and the [2] crowd loudly wailing,
and He said, 24
"Go out of the room; the little girl is not
dead, but asleep."
And they laughed at Him. When however the place was 25
cleared of the crowd, Jesus went in, and on His taking the
little girl by the hand, she [3] rose up. And the report of 26
this spread throughout all that district.

Two blind Men receive Sight

As Jesus passed on, two blind men followed 27
Him, shouting and saying,
"Pity us, Son of David."
And when He had gone indoors, they came to Him. 28
"Do you believe that I can do this?" He asked them.
"Yes, [4] Sir," they replied.
So He touched their eyes and said, 29
"According to your faith let it be to you."
Then their eyes were opened. And assuming a stern 30
tone Jesus said to them,
"Be careful to let no one know."
But they went out and published His fame in all that district. 31
[5] And as they were leaving His presence a [6] dumb 32
demoniac was brought to Him. When the demon was 33
expelled, the dumb man could speak. And

A dumb Madman cured

the crowds exclaimed in astonishment,
"Never was such a thing seen in Israel."

1. *Cured*] The verb here employed is the same as is often rendered by 'save.' It signifies to deliver either (1) as here, from present evil of any kind, or (2) from impending or future evil. The former is the sense twice as frequently as the latter. In the interpretation, therefore, of i. 21, we shall probably be right in considering the thought of deliverance from sin itself—the abiding stain of its continued existence within us—as dominating (though doubtless not excluding) that of immunity from consequent punishment. It is this view of Christ as the Healer—of 'Salvator' as meaning 'Healer'—that led the author of the old Westphalian poem *The Heliland* to celebrate our Lord's praises under that name, and that induced our Anglo-Saxon sires to translate the name Jesus into 'Se Haelend' everywhere in the Gospels as well as in sermons and religious poems.

2. *Crowd*] A great number of persons were in the house who had full opportunity of satisfying themselves that the little girl was dead, and thus became eye-witnesses of the miracle. Jesus, while He often repressed mere gossip about His wonderful works, nevertheless desired that they should be seen by many witnesses.

3. *Rose up*] Or 'woke up.'

4. *Sir*] See viii. 2, n.

5. (vv. 32–34.) Cp. Luke xi. 14, 15.

6. *Dumb*] Perhaps a deaf-mute.

But the Pharisees maintained, 34
"It is [1] by the power of the Prince of the demons that he drives out the demons."

Christ's Compassion for the common People

[2] And Jesus continued His circuits through all 35
the towns and the villages, teaching in their synagogues and proclaiming the Good News of the Kingdom, and curing every kind of disease and infirmity. And when He saw the crowds He 36
was touched with pity for them, because they were distressed and were fainting on the ground like sheep which have no shepherd.

Then He said to His disciples, 37
"The harvest is abundant, but the reapers are few; therefore entreat the Owner of the Harvest to send out 38
reapers into His [3] fields."

He selects twelve Apostles

[4] Then He called to Him His twelve disciples 1 **10**
and gave them authority over foul spirits, to drive them out; and to cure every kind of disease and infirmity.

Now the names of the twelve [5] Apostles were these: first, 2
Simon called Peter, and his brother Andrew; James the son of Zabdi, and his brother John; Philip and Bartholomew, 3
Thomas and Matthew the tax-gatherer, James the son of Alphaeus, and Thaddaeus; Simon the [6] Cananaean, and 4
Judas the [7] Iscariot, who also betrayed Him.

Their Mission to the People

[8] These twelve Jesus [9] sent on a mission, after 5
giving them their instructions:
"Go not," He said, "among the Gentiles, and enter no Samaritan town; but, instead of that, go to 6
the [10] lost sheep of Israel's race. And as you go, preach and 7
say, 'The Kingdom of the Heavens is close at hand.' Cure 8
the sick, [11] raise the dead to life, cleanse lepers, drive out

1. *By the power of*] Lit. 'in.' See Luke xi. 15, n.
2. (vv. 35–38.) Cp. Mark vi. 6
3. *Fields*] Lit. 'harvest.'
4. Cp. Mark vi. 7; Luke ix. 1.
5. *Apostles*] The word occurs here for the first time. The meaning is 'those who were sent,' 'emissaries,' 'missionaries.' This noun (*apostoios*) is derived from the verb (*apostello*) that occurs in verse 5, and is there translated 'sent.'
6. *Cananaean*] This is a totally different word from 'Canaanite,' and probably means 'Zealot.'
7. *Iscariot*] I.E. 'man of Kerioth' (Josh. xv. 25).
8. (vv. 5–15.) Cp. Mark vi. 7–13; Luke ix. 1–6.
9. *Sent*] Probably two and two, like the Seventy at a later time (Luke x. 1).
10. *Lost sheep*] Or, as we should say, 'lapsed masses.'—ED.
11. *Raise to life*] Lit. 'wake.'

demons: you have received without payment, give without payment.

Their Food promised

"Provide no gold, nor even silver nor copper 9
to carry in your pockets; no bag for your jour- 10
ney, nor change of linen, nor shoes, nor stick;
for the labourer deserves his food.

Where to lodge

"Whatever town or village you enter, inquire 11
for some good man; and make his house your
home till you leave the place. When you enter 12
the house, [1]salute it; and if the house deserves it, the peace 13
you invoke shall come upon it. If not, your peace shall
return to you. And whoever refuses to receive you or even to 14
listen to your Message, as you leave that house or town,
[2]shake off the very dust [3]from your feet. I solemnly tell you 15
that it will be more endurable for the land of Sodom and
Gomorrah on the day of Judgement than for that town.

Persecution foretold

"[4]Remember it is I who am sending you out, 16
as sheep into the midst of wolves; prove your-
selves as sagacious as serpents, and as innocent
as [5]doves. [6]But beware of men; for they will deliver you up 17
to appear before [7]Sanhedrins, and will flog you in their
synagogues; and you will even be put on trial before gover- 18
nors and kings for my sake, to bear witness to them
and to the Gentiles. But when they have delivered you 19
up, have [8]no anxiety as to how you shall speak or what you
shall say; for at that very time it shall be given you what to
say; for it is not you who will speak: it will be the Spirit of 20
your Father speaking [9]through you. Brother will betray 21
brother to death, and father, child; and children will rise
against their own parents and will put them to death. And 22
you will be objects of universal hatred because you are called
by my name; but he who holds out to [10]the End—he will

1. *Salute it*] When the two Apostles entered the building, they were to salute the household, doubtless in the words prescribed in Luke x. 5, "Peace be to this house!"
2. *Shake off &c.*] Cp. xviii. 17; Acts xiii. 51.
3. *From your feet*] Or 'which is on your feet.'
4. Cp. Luke x. 3.
5. *Doves*] Lit. 'pigeons.'
6. (vv. 17–22.) Cp. Mark xiii. 9–13; Luke xxi. 12–17.
7. *Sanhedrins*] Or 'High Courts of Justice.' See the Commentators.
8. The innocent seldom need to make the same elaborate defence as the guilty. They can afford to speak the simple truth and to rely upon God and the justice of their cause!—ED.
9. *Through you*] Lit. 'in you.'
10. *The End*, This phrase also occurs xxiv. 6, 13, 14; 1 Cor. i. 8; Heb. iii. 6, 14; vi. 11; Rev. ii. 26; and in a different sense 1 Cor. xv. 24. See also Acts ii. 17, n.; 1 Cor. x. 11; Heb. ix. 26, n.—ED.

be saved. [1]Whenever they persecute you in one town, 23
[2]escape to the next; for I solemnly tell you that you will
not have gone the round of all the towns of Israel [3]before
the Son of Man comes.

Like their Master they would suffer

"The [4]learner is never superior to his teacher, 24
and the [5]servant is never superior to his [6]master.
Enough for the learner to be on a level with his 25
teacher, and for the servant to be on a level with his
master. If they have called the master of the house [7]Baal-
zebul, how much more will they slander his servants?
[8]Fear them not, however; there is nothing veiled which will 26
not be uncovered, nor secret which will not become known.
What I tell you in the dark, speak in the light; and what is 27
whispered into your ear, proclaim upon the roofs of the houses.

No Need for Fear

"And do not fear those who kill the body, 28
but cannot kill the [9]soul; but rather [10]fear
him who is able to destroy both [9]soul and body
in Gehenna. Do not two sparrows sell for a [11]halfpenny?
Yet not one of them will fall to the ground without your 29
Father's leave. But as for you, the very hairs on your heads 30
are all numbered. Away then with fear; you are more 31
[12]precious than a multitude of sparrows.

The Necessity for open Avowal

"Every man who [13]acknowledges me before 32
men I also [14]will acknowledge before my Father
who is in Heaven. But whoever disowns me 33

1. (vv. 23–25.) Cp. Luke vi. 40.
2. *Escape*] "Preserving yourselves for further service" (Baxter).
3. *Before the Son of Man comes*] Some have supposed that the reference is to a spiritual and judicial Coming of Christ at the time of the destruction of Jerusalem in 70, A.D. Cp. xvi. 28; xxiv. 34.—ED.
4. *Learner*] Or 'disciple.'
5. *Servant*] Or 'slave.'
6. *Master*] Or 'owner.'
7. *Baal-zebul*] See 2 Kings i. 3, 6.
8. (vv. 26–33.) Cp. Luke xii. 2–9.
9. *Soul*] Or 'life.' Cp. verse 39.
10. *Fear him*] I.E. the Devil. Or 'fear Him,' i.e. God. Against the latter rendering it may be urged that the word translated 'power' in the parallel passage, Luke xii. 5, usually denotes 'delegated authority,' 'power enjoyed on sufferance,' and that in Matt. x. 31 fear of the Heavenly Father is forbidden. See also Luke xxii. 53; John xix. 11; Acts xxvi. 18; Col. i. 13; Rev. xiii. 7. In Heb. ii. 14 the 'power of death' is expressly attributed to the Evil one, but a different word is used for 'power.'—ED.
11. *Halfpenny*] The coin named (the 'assarion') was probably worth a farthing and four-fifths. Contrast Luke xii. 6: "Are not five sparrows sold for a penny?" The birds were reckoned as being of such little value, that upon double the number being bought, an extra one was given gratis!—ED.
12. *Precious*] Implying not merely worth, but high worth, great value.
13. *Acknowledges me*] Or 'avows his loyalty to me.' Lit. 'confesses (confidence) in.' The expression occurs only in this verse and in Luke xii. 8.
14. *Will acknowledge*] He shall find me, on my part, loyal to him. See Rom. iii. 3, n.

before men I also will disown before my Father who is in Heaven.

Conflict must precede Peace

"[1] Do not suppose that I came to [2] bring peace to the earth: I did not come to bring peace but a sword. For I came to set a man against his father, A DAUGHTER AGAINST HER MOTHER, AND A DAUGHTER-IN-LAW AGAINST HER MOTHER-IN-LAW; AND A MAN'S OWN FAMILY WILL BE HIS FOES (Mic. vii. 6). [3] Any one who loves father or mother more than me [4] is not worthy of me, and any one who loves son or daughter more than me is not worthy of me; and any one who does not take up his [5] cross and follow where I lead is not worthy of me. To save your [6] life is to lose it, and to lose your life for my sake is to save it.

He gives the Apostles divine Authority

"[7] Whoever receives you receives me, and whoever receives me receives Him who sent me. Every one who receives a [8] prophet, because he is a prophet, will receive a prophet's reward, and every one who receives a righteous man, because he is a righteous man, will receive a righteous man's reward. [9] And whoever gives one of these [10] little ones [11] even a cup of cold water to drink because he is a disciple, I solemnly tell you that he will not lose his reward."

When Jesus had concluded His instructions to His twelve disciples, He left in order to teach and to [12] proclaim His Message in the neighbouring towns.

John the Baptist's sore Perplexity

[13] Now John had heard in prison about the Christ's doings, and he sent [14] some of his disciples to inquire:

34 35 36 37 38 39 40 41 42 **11** 1 2 3

1. (vv. 34–36.) Cp. Luke xii. 51–53.
2. *Bring peace to*] Lit. 'cast peace upon.'
3. (vv. 37–38.) Cp. Luke xiv. 26, 27.
4. *Is not worthy of me*] I.E. 'is not fit to be my disciple.'—ED.
5. *Cross*] Our Lord thus hints at His being about to die on the cross. Cp. John xii. 16, n.
6. Cp. Luke xvii. 33. *Life*] Or 'soul.' The literal rendering of the verse is, 'He who shall have found his life shall lose it, and he who shall have lost his life for my sake shall find it.' See *Aorist* vi. 5.
7. (vv. 40–41.) Cp. Luke x. 16.
8. *Prophet*] Preacher or teacher of the truth. See xi. 13, n. and 1 Cor. xii. 28, n.
9. Cp. Mark ix. 41.
10. *Little ones*] Possibly some children were present.
11. *Even*] Lit. 'only.'
12. *Proclaim His Message*] One word in the Greek. The exact sense of the word (*kerusso*) is to perform the function of a public herald or crier. 'Preach' has associations which *kerusso* does not suggest.
13. (vv. 2–6.) Cp. Luke vii. 18–23.
14. *Some of*] Lit. 'by.' We learn from Luke vii. 18 that the messengers were two in number. In Matthew, according to the four most ancient MSS., the number is not specified.

"Are you the Coming One, or is it a different person that we are to expect?"

"Go and report to John what you see and hear," replied Jesus; "blind eyes [1]receive sight, and cripples walk; lepers are cleansed, and deaf ears hear; the dead [2]are raised to life, and the poor have the Good News proclaimed to them; and blessèd is every one who does not stumble and fall because of my claims." 4 5 6

Christ's Testimony as to John

[3]When the messengers had taken their leave, Jesus proceeded to say to the multitude concerning John, 7

"What did you go out into the Desert to gaze at? A reed waving in the wind? But what did you go out to see? A man luxuriously dressed? Those who wear luxurious clothes are to be found in kings' palaces. But why did you go out? To see a prophet? Yes, I tell you, and far more than a prophet. This is he of whom it is written, 8 9 10

"'SEE, I AM SENDING MY [4]MESSENGER BEFORE THY FACE,
AND HE WILL MAKE THY ROAD READY BEFORE THEE'
(Mal. iii. 1).

"I solemnly tell you that among all of woman born no greater has ever been raised up than John the Baptist; yet one who is of lower rank in the Kingdom of the Heavens is greater than he. [5]But from [6]the time of John the Baptist till now, the Kingdom of the Heavens [7]has been suffering violent assault, and the violent have been seizing it by force. For all the Prophets and the Law [8]taught until John. And (if you are willing to receive it) he is the Elijah who [9]was to come. Listen, every one who has ears![10] 11 12 13 14 15

The Perversity of the Jews then living

"But to what shall I compare the present generation? It is like children sitting in the open places, who call [11]to their playmates. 16

1. *Receive*] Cp. Luke vii. 22.
2. *Are raised to life*] Lit. 'awake.'
3. (vv. 7–19.) Cp. Luke vii. 24–35.
4. *Messenger*] Or 'angel.'
5. (vv. 12–13.) Cp. Luke xvi. 16.
6. *The time*] I.E. the early time of his ministry, John being still alive.
7. *Has been suffering . . . have been seizing*] These verbs are in the present tense in the Greek in accordance with the idiom of that language. See *Aorist* iii. 2, 3.
8. *Taught*] Lit. 'prophesied;' but in modern English this verb is limited in its meaning to the mere prediction of future events, which is not the proper force of the Greek word. Cp. x. 41, n.; 1 Cor. xii. 28, n.
9. *Was to come*] Or 'is to come.' Cp. xvii. 11.
10. *Ears*] V.L. adds 'to hear.'
11. *To their playmates*] V.L. 'to the other party,' the sense being the same.

"'We have played the flute to you,' they say, 'and you 17
have not danced: we have sung dirges, and you have
not beaten your breasts.'

"For John came neither eating nor drinking, and they 18
say, 'He has a demon.' The Son of Man came [1]eating 19
and drinking, and they exclaim, 'See this man!—given
to gluttony and tippling, and a friend of tax-gatherers
and notorious sinners!' And yet Wisdom [2]is vindicated by
her [3]actions."

Chorazin, Bethsaïda, Capernaum

[4]Then began He to upbraid the towns where 20
most of His mighty works had been done—
because they had not repented.

"[5]Alas for [6]thee, Chorazin!" He cried. "Alas for thee, 21
[7]Bethsaïda! For had the mighty works been done in Tyre
and Sidon which have been done in [8]both of you, they would
long ere now have repented, covered with sackcloth and
ashes. Only I tell you that it will be more endurable for 22
Tyre and Sidon on the day of Judgement than for you. And 23
thou, Capernaum, shalt thou be exalted even to Heaven?
Even to [9]Hades shalt thou [10]descend. For had the
mighty works been done in Sodom which have been
done in thee, it would have remained until now. Only 24
I tell [11]you all, that it will be more endurable for the land
of Sodom on the day of Judgement than for thee."

[12]About that time [13]Jesus exclaimed, 25

1. *Eating and drinking*] Like other men, with no asceticism or austerity of diet.

2. *Is vindicated*] Lit. (see *Aorist* iv. 4, 5) 'has been vindicated,' implying 'is wont to be.'

3. *Actions*] v.l. reads 'children,' as in Luke vii. 35.

4. (vv. 20–24.) Cp. Luke x. 1–16.

5. *Alas for*] Or perhaps 'Woe to.' "The interjection here is declarative, not imprecative" (Bengel). Cp. Luke vi. 24, n.

6. *Thee*] Not 'you;' for even in 20th century English 'thou' and 'thee' might be used in an apostrophe such as this.

7. *Bethsaïda*] v.l. 'Bethsaïdan;' and so elsewhere.

8. *Both of you*] Lit. 'you,' in the plural.

9. *Hades*] The unseen World, the abode of departed spirits. In the A.V. both this word and 'Gehenna' are rendered 'Hell.' Each occurs twelve times. In this translation the two words are everywhere kept distinct.

10. *Descend*] v.l. 'be caused to descend.'

11. *You all*] Lit. 'you' in the plural, either as addressed to all three of the towns named, or parenthetically to the bystanders who heard these denunciations.

12. (vv. 25–30.) Cp. Luke x. 17–24, a passage which proves that it was for the success of the Seventy that our Lord here gave thanks. *About that time*] See xii. 1, n.

13. *Jesus exclaimed*] A too literal rendering is "Jesus answered and said." There is no 'answer' here in the English sense of the word. The expression is simply a late Hebraism. In late Hebrew, under the influence of the Chaldee, the verb that had commonly meant 'to answer' came to signify 'to commence speaking' (Gesenius).

Thanksgiving for the Success of the Seventy

"I heartily praise Thee, [1] Father, [2] Lord of Heaven and of earth, that Thou hast hidden these things from sages and men of discernment, and hast unveiled them to babes. Yes, Father, 26
for such has been Thy gracious will.

A sublime Claim

"All things have been handed over to me 27
by my Father, and no one fully knows the Son except the Father, nor does any one fully know the Father except the Son and all to whom the Son chooses to reveal Him.

A glorious Invitation

"Come to me, all you toiling and burdened 28
ones, and *I* will give you rest. Take my yoke 29
upon you and learn from me; for I am [3] gentle and lowly in heart, and you will find rest for your souls. For [4] it is good to bear my yoke, and my burden is light." 30

A Charge of Sabbath-breaking

[5] About that time Jesus passed on the 1 **12**
Sabbath through the wheatfields; and His disciples [6] became hungry, and began to gather ears of wheat and eat them. But the Pharisees saw it 2
and said to Him,

"Look! your disciples are doing what the Law forbids them to do on the Sabbath."

"Have you never read," He replied, "what David did 3
when he and his men were hungry? how he entered the 4
House of God [7] and ate the Presented Loaves, which it was not lawful for him or his men to eat, [8] nor for any except the priests (1 Sam. xxi. 1-6)? And have you not read in 5
the Law how on the Sabbath the priests in the Temple [9] break the Sabbath without incurring guilt? But I tell 6

1. *Father*] This is our Lord's first public mention of God as His Father.
2. *Lord of Heaven and of earth*] "He does not address the Father as His Lord" (Bengel).
3. *Gentle*] Or 'meek.' Cp. v. 5, n.
4. *It is good &c.*] Lit. 'my yoke is good.' Cp. Lam. iii. 27. The 'good' conveys the idea not so much (as in the Vulgate) of easiness to bear, which is the thought in the next clause, as of actual benefit received from bearing it.
5. (vv. 1–8.) Cp. Mark ii. 23–28; Luke vi. 1–5. *About that time*] Lit. 'At that time.' The word 'time' here (as often) signifies a period which included several days, one of which was a Sabbath. Moreover the verb is 'passed,' not 'was passing.' The action is regarded as a whole. The most idiomatic rendering would perhaps be, 'On one occasion, about that time.' The same expression with the following verb in the same tense is found in xi. 25; xiv. 1.
6. *Became hungry*] Or 'were hungry,' as in verse 3. On the 'plucking' see Deut. xxiii. 25; Lev. xxiii. 14.
7. *And ate*] v.l. 'and they ate.'
8. *Nor for any except*] Or 'but only.' Cp. Luke iv. 26, 27.
9. *Break the Sabbath*] Not so much by offering sacrifices as by baking bread (Lev. xxiv. 8; 1 Chron. ix. 32; 2 Chron. ii. 4).

you that there is here [1] that which is greater than the Temple. And if you knew what this means, 'IT IS MERCY I DESIRE, 7
NOT SACRIFICE' (Hos. vi. 6), you would not have condemned those who are without guilt. [2] For the Son of Man is the 8
Lord of the Sabbath."

A Paralytic restored on a Day of Rest

[3] Departing thence [4] He went to their syna- 9
gogue, where there was a man with a shrivelled 10
[5] arm. And they questioned Him,

"[6] Is it right to cure people on the Sabbath?"

Their intention was to bring a charge against Him.

"Which of you is there," He replied, "who, if he has but 11
a single sheep and it falls into a hole on the Sabbath, will not lay hold of it and lift it out? Is not a man, however, 12
far superior to a sheep? Therefore it is right to do good on the Sabbath."

Then He said to the man, 13

"Stretch out your arm."

And he stretched it out, and it was restored quite sound like the other.

A Plot to kill Jesus

But the Pharisees after leaving the synagogue 14
consulted together against Him, how they might destroy Him. Aware of this, Jesus departed 15
elsewhere; and a great number of people followed Him, all of whom He cured. But He gave them strict injunctions not 16
to blaze abroad His doings, that those words of the Prophet 17
Isaiah might be fulfilled,

"[7] THIS IS MY SERVANT WHOM I HAVE CHOSEN, 18
MY DEARLY LOVED ONE IN WHOM MY SOUL [8] TAKES PLEASURE.
I WILL PUT MY SPIRIT UPON HIM,
AND HE WILL ANNOUNCE JUSTICE TO THE NATIONS.
HE WILL NOT WRANGLE OR RAISE HIS VOICE, 19
NOR WILL HIS VOICE BE HEARD IN THE BROADWAYS.
[9] A CRUSHED REED HE WILL NOT UTTERLY BREAK, 20

1. *That which is greater*] Or 'a Being greater.'
2. Cp. Mark ii. 27, 28.
3. (vv. 9–14.) Cp. Mark iii. 1–6; Luke vi. 6–11.
4. *He went &c.*] At another place, and (Luke vi. 6) 'on another Sabbath.
5. *Arm*] Rather than 'hand.' So Shadwell rightly, and see *Aorist*, p. 5.
6. *Is it right to cure*] Or 'Is there any authority for curing.'
7. *This is*] The more lit. 'Behold!' is not the verb, but only an interjection of verbal origin. In French it might be rendered 'Voici' or 'Voilà.' See viii. 24, n.
8. *Takes pleasure*] On the tense see *Aorist*, p. 21.
9. *A crushed reed*] The idea is possibly that of a shepherd who picks up a reed in order to play a tune upon it. But discovering that it is bruised and crushed, and therefore little suited for his purpose, he breaks it in two and throws it away.

NOR WILL HE QUENCH THE STILL SMOULDERING WICK,
UNTIL HE HAS [1] LED ON JUSTICE TO VICTORY.
AND ON HIS NAME SHALL THE NATIONS [2] REST THEIR 21
HOPES" (Isa. xli. 8; xlii. 1).

He replies to a Slander

[3] At that time a demoniac was brought to Him, 22
blind and [4] dumb; and He cured him, so that
the dumb man could speak and see. And the 23
crowds of people were all filled with amazement and said,
"Can this be [5] the Son of David?"
The Pharisees heard it and said, 24
"This man only expels demons by the power of Baal-
zebul, the Prince of demons."
Knowing their thoughts He said to them, 25
"Every kingdom in which civil war has raged suffers
desolation; and every city or house in which there is in-
ternal strife will be brought low. And if Satan is expelling 26
Satan, he has [6] begun to make war on himself: how there-
fore shall his kingdom last? And if it is by Baal-zebul's 27
power that I expel the demons, by whose power do your
[7] disciples expel them? They therefore shall be your judges.
But if it is by the power of the Spirit of God that I expel the 28
demons, it is evident that the [8] Kingdom of God [9] has come
upon you. Again, how can any one enter the house of [10] a 29

Reeds seem also to have been used as pens to write with (3 John 13), and even as canes or light walking-sticks. Cp. Isa. xxxvi. 6; Rev. xi. 1. The first interpretation, however, yields the best sense. Christ, the chosen and dearly-loved Servant of the Lord, does not cast us away because our lives yield such imperfect music, and when our light burns dimly He trims instead of utterly extinguishing it.—ED.

1. *Led on Justice*] Headed its charge through the host of foes and brought it clear of them all.

2. *Rest their hopes*] This is one of no fewer than 18 passages in the A.V. of the N.T. in which 'trust' is erroneously used for 'hope.'

3. (vv. 22–37.) Cp. Mark iii. 20–30; Luke vi. 43–45; xi. 17–23.

4. *Dumb*] The word perhaps means a deaf-mute.

5. *The Son of David*] This title had already been applied to Jesus (ix. 27) by persons who perhaps but dimly discerned its significance.

6. *Begun*] The tense implies this. See *Aorist* vi. 6. We may render 'has engaged in conflict with himself.'

7. *Disciples*] Lit. 'sons.' So 'the sons of the prophets' are repeatedly mentioned in the O.T. The disciples of the Pharisees (verse 24) and of the Scribes had come down from Jerusalem (Mark iii. 22).

8. *Kingdom of God*] Matthew here (as also in vi. 33; xix. 24; xxi. 31, 43), forsakes his usual expression 'Kingdom of the Heavens,' and adopts this other, which alone is found in other parts of the N.T.

9. *Has come upon you*] The verb here employed (found nowhere else in the Gospels except in the parallel passage Luke xi. 20) probably implies 'Before you were expecting its arrival.' Cp. xxiv. 42, 44. This sense of the verb is preserved in Modern Greek.

10. *A strong man*] Lit. 'the strong man' named generically, like 'the sower,' xiii. 3. The overthrow of the Prince of evil would be followed by the sure but gradual undoing of the mischief he had wrought.—ED.

strong man and carry off his goods, unless first of all he masters and secures the strong man: then he will ransack his house.

The Guilt of rejecting the inward Light

"The man who is not with me is against me, 30
and he who is not gathering with me is scattering abroad. This is why I tell you that 31
[1] men may find forgiveness for every other sin and impious word, but that for impious speaking against the Holy Spirit they shall find no forgiveness. And whoever [2] shall speak against the Son of Man may obtain 32
forgiveness; but whoever speaks against the Holy Spirit, neither in this nor in the coming age shall he obtain forgiveness."

As the Heart so the Life

"Either grant the tree to be wholesome and 33
its fruit wholesome, or the tree poisonous and its fruit poisonous; for the tree is known by its fruit. O vipers' [3] brood, how can you speak what is 34
good when you are evil? For it is from the overflow of the heart that the mouth speaks. A good man from his 35
good store produces good things, and a bad man from his bad store produces bad things. But I tell you that 36
for every careless word that men shall speak they will be held accountable on the day of Judgement. For each of 37
you by his words shall be justified, or by his words shall be condemned."

The Jews more guilty than the ancient Heathen

[4] Then He was accosted by some of the 38
Scribes and of the Pharisees who said,
"Teacher, we wish to see a sign [5] given by you."

"Wicked and faithless generation!" He re- 39
plied, "they clamour for a sign, but none shall be given to them except the sign of the Prophet Jonah. For just as JONAH 40
WAS [6] THREE DAYS IN THE SEA-MONSTER'S BELLY (Jonah i. 17), so will the Son of Man be three days in the heart of the

1. *Men*] v.L. 'you men.'
2. *Shall speak*] Cp. Luke xii. 10, n.
3. *Brood*] Cp. iii. 7, n.
4. (vv. 38–42.) Cp. Luke xi. 16, 29–36.
5. *Given by*] Lit. 'from.'
6. *Three days*] Lit. 'three days and three nights,' a striking Hebraism. According to the Talmud a day and a night together make up a 'night-day,' and any part of such a period is counted as a whole. Thus in our Saviour's case the three 'night-days' consist of about three hours of the Friday, the whole of the Saturday (reckoned in the Jewish mode from sunset to sunset), and the first half —the night—of the Sunday.

earth. There will stand up men of Nineveh at the 41
Judgement together with the present generation, and will
condemn it; because they repented at the preaching of
Jonah, and mark! there is [1] One greater than Jonah
here. The Queen of the south will awake at the Judge- 42
ment together with the present generation, and will
condemn it; because she came from the ends of the
earth to hear the wisdom of Solomon, and mark! there
is [1] One greater than Solomon here.

They would become yet more wicked

"[2] No sooner however has [3] the foul spirit 43
gone out of the man, than he [4] roams about
in places where there is no water, seeking rest
but finding none. Then he says, 'I will return to my 44
house that I left;' and he comes and finds it unoccupied,
swept clean, and [5] in good order. Then he goes and 45
brings back with him seven other spirits more wicked than
himself, and they come in and dwell there; and in the end
that man's condition becomes worse than it was at first.
So will it be also with [6] the present wicked generation."

Christ's Relatives desire to speak to Him

[7] While He was still addressing the people 46
His mother and His brothers were standing
on the edge of the crowd desiring to speak to
Him. [8] So some one told Him, 47

"Your mother and your brothers are standing outside,
and desire to speak to you."

"Who is my mother?" He said to the man; "and 48
who are my brothers?"

And pointing to His disciples He added, 49

"See here are my mother and my brothers. To obey 50
my Father who is in Heaven—that is to be my brother
and my sister and my mother."

1. *One greater*] Lit. 'more.'
2. (vv. 43–45.) Cp. Luke xi. 17–26.
3. *The foul spirit gone out*] An apparent reference to the temporary moral reformation produced among the Jews by the preaching of John the Baptist, Jesus and the Apostles.—Ed.
4. *Roams about*] To a variety of places. Such is the force of the same verb in Acts viii. 4 and elsewhere.
5. *In good order*] Decoration and ornament may be the sense here intended, rather than orderly arrangement. For the former sense see Rev. xxi. 2, 19; for the latter Matt. xxv. 7 ('trimmed').
6. *The present wicked generation*] Cp. Josephus, *Wars*, v. 10, 5; 13, 6; vii. 8, 1. The Jewish historian declares that his countrymen at the time of the destruction of Jerusalem were far more ungodly than the people of Sodom had been. Cp. Rev. xviii. 2.—Ed.
7. (vv. 46–50.) Cp. Mark iii. 31–35; Luke viii. 19–21.
8. v.l. omits verse 47.

A Series of Parables. 'The Sower'

13 [1] That same day Jesus had left the house and was sitting on the shore of the Lake, 1
when a vast multitude of people crowded 2
round Him. He therefore went on board a boat and sat
there, while all the people stood on the shore. [2] He then 3
spoke many things to them in [3] figurative language.

"The sower [4] goes out," He said, "to sow. As he 4
sows, some of the seed falls by the way-side, and the
birds come and peck it up. Some falls on rocky ground, 5
where it has but scanty soil. It quickly shows itself above
ground, because it has no depth of earth; but when the 6
sun is risen, it is scorched by the heat, and through having
no root it withers up. Some falls [5] among the thorns; 7
but the thorns spring up and stifle it. But a portion falls 8
upon good ground, and [6] gives a return, some a hundred
for one, some sixty, some thirty. Listen, every one who 9
has ears [7]!"

Why Jesus made use of Parables

([8] And His disciples [9] came and asked Him, 10
"Why do you speak to them in figurative
language?"

"Because," He replied, "while to you it is granted to 11
know the secrets of the Kingdom of the Heavens, to them
it is not. For whoever has, to him more shall be given, 12
and he shall have abundance; but whoever has not, from
him even what he has shall be taken away. I speak to 13
them in figurative language for this reason, that while
looking they do not see, and while hearing they neither hear
nor understand. And in regard to them the prophecy of 14
Isaiah is receiving signal fulfilment:

"'YOU WILL HEAR AND HEAR AND BY NO MEANS UNDERSTAND,

1. (vv. 1–3.) Cp. Mark iv. 1, 2; Luke viii. 4. *That same day*] So the same words plainly signify in Mark iv. 35, but in Acts viii. 1 they seem to mean only 'about that time.' The preposition and the construction are the same here as in xii. 1.

2. (vv. 3–9.) Cp. Mark iv. 3–9; Luke viii. 5–8.

3. *Figurative language*] Or 'parables.'

4. *Goes out*] Or 'went out'; and so throughout the parables in this chapter. Cp. Luke viii. 5, n.

5. *Among*] Lit. 'upon'; i.e. upon ground full of the roots of the plants here called 'thorns.' See Matt. vii. 16, n.

6. *Gives*] Or 'begins to give.' The verbs in the original are all in past tenses, but this one alone is in the imperfect, indicating prolonged action.

7. *Ears*] v.l. adds 'to listen with.'

8. (vv. 10–17.) Cp. Mark iv. 10–12; Luke viii. 9, 10.

9. *Came and asked*] Later in the day, as we learn from Mark iv. 10. After verse 23 the series of parables (verse 3) is resumed.

AND YOU WILL LOOK AND LOOK AND BY NO MEANS SEE.
FOR THIS PEOPLE'S [1]MIND [2]IS STUPEFIED, 15
THEIR HEARING HAS BECOME DULL,
AND THEIR EYES THEY HAVE CLOSED;
TO PREVENT THEIR EVER SEEING WITH THEIR EYES,
OR HEARING WITH THEIR EARS,
OR UNDERSTANDING WITH THEIR MINDS,
AND TURNING BACK,
[3]SO THAT I MIGHT HEAL THEM' (Isa. vi. 9, 10).

16 "But as for you, blessèd are your eyes, for they see, and
17 your ears, for they hear. For I solemnly tell you that many Prophets and holy men have longed to see the sights you see, and have not seen them, and to hear the words you hear, and have not heard them.

The Story of the Sower explained

18 "[4]To you then I will explain the parable of
19 the Sower. When a man hears the Message concerning the Kingdom and does not understand it, the Evil one comes and catches away what has been sown in his heart. This is he who [5]has received the seed by the road-side. He who [5]has received the seed on
20 the rocky ground is the man who hears the Message and immediately receives it with joy. It has struck no root,
21 however, within him. He continues for a time, but when suffering comes, or persecution, because of the Message, he at once stumbles and falls. He who [5]has received the seed
22 among the thorns is the man who hears the Message, but the cares of the present age and the delusions of riches quite stifle the Message, and it becomes unfruitful. But
23 he who [5]has received the seed on good ground is he who hears and understands. Such hearers give a return, and yield one a hundred for one, another sixty, another thirty.")

1. *Mind*] Lit. 'heart,' a common Hebraism. The ordinary Greek word for 'mind' or 'intellect' is nowhere used by Matthew or Mark.
2. *Is stupefied*] Lit. 'has grown thick' (or 'fat').
3. *So that I might*] Lit. 'and I shall.' This use of 'and' is a common Hebraism. For instance "that it might save us" (1 Sam. iv. 3) is literally in the Hebrew "and it shall save us." See Mark i. 20, n., and *Aorist*, pp. 54, 55.
4. (vv. 18–23.) Cp. Mark iv. 13–20; Luke viii. 11–15.
5. *Has received the seed*] Namely, as land receives seed. Lit. 'has been sown,' as we talk not only of sowing wheat, but of sowing a field with wheat. For the latter is not peculiarly an English idiom. It occurs in several passages of the O.T., both in the Hebrew original and in the Greek LXX.; for instance, Gen. xlvii. 23; Exod. xxiii. 10; Lev. xxv. 3, 4; while in Deut. xxix. 23 and Ezek. xxxvi. 9 the verb in the same sense is used in the passive, just as in these verses of Matthew.

'The Wheat and the Darnel'

[1] Another parable He put before them. 24
"The Kingdom of the Heavens," He said,
"[2] may be compared to a man who has sown good
seed in his field, but [3] during the night his enemy comes, and 25
over the first seed he sows darnel among the wheat, and
goes away. But when the blade shoots up and the grain 26
is formed, then appears the darnel also.
"So the farmer's [4] men come and ask him, 27
"'Sir, was it not good seed that you sowed on your land?
Where then does the darnel come from?'
"'Some enemy has done this,' he said. 28
"'Shall we go, and collect it?' the [4] men inquire.
"'No,' he replied, 'for fear that while collecting the darnel 29
you should at the same time root up the wheat with it.
Leave both to grow together until the harvest, and at 30
harvest-time I will direct the reapers, Collect the darnel
[5] first, and make it up into bundles to burn it, but [6] bring
[7] all the wheat into my barn.'"

'The Mustard Seed'

[8] Another parable He put before them. 31
"The Kingdom of the Heavens," He said,
"is like a mustard-seed, which a man takes
and sows in his ground. It is [9] the smallest of all seeds, 32
and yet when full-grown it is larger than any [10] herb and
forms a tree, so that the birds come and build in its
branches."

'The Yeast'

Another parable He spoke to them. 33
"The Kingdom of the Heavens," He said,
"is like [11] yeast which a woman takes and buries in a bushel
of flour, for it to work there till the whole mass has
risen."

1. (vv. 24–30.) Cp. Mark iv. 26–29.
2. *May be compared to*] Lit. 'has been made like.' The same form of the verb occurs in xviii. 23; xxii. 2.
3. *During the night*] Lit. 'while men' (or 'his men') 'were sleeping.'
4. *Men*] Lit. 'slaves.'
5. *First*] An interesting indication that the distinction in time which some would make between the *Epiphany* (Christ's Coming to take away His people) and the *Parousia* (His Coming, later on, to judgement) is groundless. The 'harvest-time' is one and the same, and judgement precedes, instead of following, the gathering of believers into the heavenly home.—ED.
6. *Bring*] v.L., a form of the verb that signifies prolonged action; 'go on bringing.'
7. *All*] Lit. 'together.'
8. (vv. 31–33.) Cp. Mark iv. 30–32; Luke xiii. 18–21.
9. *The smallest of*] Lit. 'smaller than.'
10. *Herb*] Or 'garden vegetable.'
11. *Yeast*] Or 'leaven,' 'barm.'

[1] All this Jesus spoke to the people in figurative 34
Christ's Use of Parables language, and except in figurative language He spoke nothing to them, in fulfilment of the say- 35
ing of [2] the Prophet,

"I WILL OPEN MY MOUTH IN FIGURATIVE LANGUAGE,
I WILL UTTER THINGS KEPT HIDDEN SINCE THE CREATION OF ALL THINGS" (Ps. lxxviii. 2).

'The Wheat and the Darnel.' Its Meaning When He had dismissed the people and had 36
returned to the house, His disciples came to Him with the request,

"Explain to us the parable of the darnel sown in the field."

"The sower of the good seed," He replied, "is the Son 37
of Man; the field is the world; the good seed—these are the 38
[3] sons of the Kingdom; the darnel, the sons of the Evil one. The enemy who sows the darnel is *the Devil;* the harvest is 39
the [4] Close of the Age; the reapers are the angels. As then 40
the darnel is collected together and burnt up with fire, so will it be at the Close of the Age. The Son of Man 41
will commission His angels, and they will gather out of His Kingdom all [5] causes of sin and all who violate His laws; and these they will throw into the fiery furnace. 42
There will be [6] the weeping aloud and the gnashing of teeth. Then will the righteous shine out [7] like the sun in 43
[8] their Father's Kingdom. Listen, every one who has ears [9]!

'The Treasure found and buried' "The Kingdom of the Heavens is like 44
treasure buried in the open country, which a man finds, but buries again, and, in his joy about it, goes and sells all he has and buys that piece of ground.

1. (vv. 34–35.) Cp. Mark iv. 33, 34.
2. *The Prophet*] Asaph. See Ps. lxxviii. 2 and heading.
3. *Sons*] I.E. 'heirs.'
4. *Close*] Or 'consummation.' See xxviii. 20, n. *Age*] Cp. verse 49; xxiv. 3, n.; xxviii. 20, n. Some understand the 'Age' in question to have been the Jewish dispensation which ended in 70, A.D., and infer from our Lord's teaching that the physical destruction of the Hebrew nation at that time was immediately followed by their spiritual judgement in the unseen world. Such an interpretation does not necessarily diminish the solemn interest and significance of this parable for us. An equally certain separation between the righteous and wicked, of later generations, comes either at the death of the individual or at the close of the Christian era. See John v. 29; Rev. xx. 7, 11–13.—ED.
5. *Causes of sin*] Lit. 'stumbling-blocks.' Cp. v. 29, n.; xv. 12, n.
6. *The weeping*] See viii. 12, n.
7. *Like the sun*] "Like Christ Himself. Rev. i. 16" (Wordsworth).
8. *Their Father's Kingdom*] Cp. xxvi. 29.
9. *Ears*] V.L. adds 'to hear.'

'The Pearl of surpassing Value'

"Again the Kingdom of the Heavens is like 45
[1] a jewel merchant who is in quest of choice
pearls. He finds one most costly pearl; he goes 46
away; and though it costs all he has, he buys it.

'The Fisherman's Net'

"Again the Kingdom of the Heavens is like 47
a draw-net let down into the sea, which encloses
fish of all sorts. When full, they haul it up on 48
the beach, and sit down and collect the good fish in baskets,
while [2] the worthless they throw away. So will it be at the 49
[3] Close of the Age. The angels will go forth and separate
the wicked from among the righteous, and will throw them 50
into the fiery furnace. There will be the weeping aloud and
the gnashing of teeth."

"Have you understood all this?" He asked. 51
"Yes," they said.

Learners must become Teachers

"[4] Therefore," He said, "remember that every 52
Scribe well trained for the Kingdom of the
Heavens is like a householder who brings out of his store-
house new things and old."

A Visit to Nazareth and its Synagogue

Jesus concluded this series of parables and 53
then departed. [5] And He came into His own 54
[6] country and proceeded to teach in their syna-
gogue, so that they were filled with astonish-
ment and exclaimed,

"Where did he obtain such wisdom, and these wondrous
powers? Is not [7] this the carpenter's son? Is not his 55
mother called Mary? And are not his brothers, James,
Joseph, Simon and Judah? And his sisters—are they not 56
all living here among us? Where then did he get all
this?"

So they [8] turned angrily away from Him. 57

But Jesus said to them,

"There is no prophet left without honour except in his
own country and among his own [9] family."

1. *A jewel merchant*] Lit. (according to most authorities) 'a man, a merchant.' So in verse 52 and in xx. 1, xxi. 33, 'a man, a householder'; xviii. 23, xxii. 2, 'a man, a king.'
2. *The worthless*] The legally unclean, Lev. xi. 9–12.
3. *Close of the Age*] Cp. verse 39, n.; xxiv. 3, n.; xxviii. 20, n.
4. *Therefore remember that*] Or 'Well then' (Alford).
5. (vv. 54–58.) Cp. Mark vi. 1–6.
6. *Country*] Lit. 'native place.' So in verse 57.
7. *This*] Or 'this fellow.'
8. *Turned angrily away*] Lit. 'they were caused to stumble.' Cp. verse 41.
9. *Family*] Or 'house.'

And He performed but few mighty deeds there because of their want of faith. 58

The Imprisonment and Murder of John the Baptist

[1] About that time Herod the Tetrarch heard of the fame of Jesus, and he said to his courtiers, 1 14 2

"This is John the Baptist: he has come back to life—and that is why these miraculous Powers are working in him."

[2] For Herod had arrested John, and had put him in chains, and imprisoned him, for the sake of Herodias his brother Philip's wife, because John had persistently said to him, 3 4

"It is not lawful for you to have her."

And he would have liked to put him to death, but was afraid of the people, because they regarded John as a Prophet. [3] But when Herod's birthday came, the daughter of Herodias danced before all the company, and so pleased Herod that with an oath he promised to give her whatever she asked. So she, instigated by her mother, said, 5 6 7 8

"Give me here on a dish the head of John the Baptist."

The king was deeply vexed, yet because of his repeated oath and of the guests at his table he ordered it to be given her, and he sent and beheaded John in the prison. The head was brought on a dish and given to the young girl, and she took it to her mother. Then John's disciples went and removed the body and buried [4] it, and came and informed Jesus. 9 10 11 12

A Crowd of more than 5,000 People fed

[5] Upon receiving these tidings, Jesus went away by boat to an uninhabited and secluded district; but the people heard of it and followed Him in crowds from the towns by land. So Jesus [6] went out and saw an immense multitude, and felt compassion for them, and cured those of them who were 13 14

1. (vv. 1–2.) Cp. Mark vi. 14–16; Luke ix. 7–9.
2. (vv. 3–5.) Cp. Mark vi. 17–20; Luke iii. 19, 20.
3. (vv. 6–12.) Cp. Mark vi. 21–29.
4. *It*] Lit. 'him'; according to the best MSS. In Mark the pronoun is neuter.
5. (vv. 13–21.) Cp. Mark vi. 30–44; Luke ix. 10–17; John vi. 1–14.
6. *Went out*] Jesus seems to have retired to meditate in perfect solitude (near Bethsaïda Julias, Luke ix. 10), and then to have been called by His disciples to see the vast concourse of people who were coming to listen to His teaching and obtain relief for the afflicted among them. Some however suppose that 'went out' means 'landed from the boat,' and that the crowds were already assembled on the shore. Some undoubtedly had run on ahead (Mark vi. 32), but the majority appear to have followed Him (verse 13 and Luke ix. 11), and to have kept on coming all day in increasing numbers (John vi. 5).

out of health. But when [1] evening was come, the disciples 15
came to Him and said,

"This is an uninhabited place, and the best of the day is now gone; send the people away to go into the villages and buy something to eat."

"They need not go away," replied Jesus; "you your- 16
selves must give them something to eat."

"We have nothing here," they said, "but five loaves and 17
a couple of fish."

"Bring them here to me," He said, and He told all the 18, 19
people to sit down on the grass.

Then He took the five loaves and the two fish, and after looking up to heaven and blessing them, He broke up the loaves and gave them to the disciples, and the disciples distributed them to the people. So all ate, and were fully 20
satisfied. The [2] broken portions that remained over they gathered up, filling twelve baskets. Those who had eaten 21
were about 5,000 adult men, without reckoning women and children.

Jesus prays in Solitude

[3] Immediately afterwards He made the disciples 22
go on board the boat and cross to the opposite shore, leaving Him to dismiss the people. When He had done this, He climbed the hill to pray in 23
solitude. [4] Night came on, and he was there alone. Mean- 24
while the boat was [5] far out on the Lake, buffeted and tossed by the waves, the wind being adverse.

He walks on the Lake

But [6] towards daybreak He went to them, 25
walking over the waves. When the disciples 26
saw Him walking on the waves, they were greatly alarmed.

"It is a spirit," they exclaimed, and they cried out with terror.

But instantly Jesus spoke to them, and said, 27
"There is no danger; [7] it is I; do not be afraid."

1. *Evening*] Lit. 'a late' hour. The time referred to is probably that of offering the evening sacrifice, about 3 p.m. The feeding of the multitude would then be 'between the two evenings,' Exod. xii. 6, margin, A.V.

2. *Broken portions*] Those into which the Lord had broken the loaves; not mere scraps and crumbs.

3. (vv. 22–33.) Cp. Mark vi. 45–52; John vi. 15–21.

4. *Night*] Lit. 'a late' hour, the same word as in verse 15.

5. *Far out on the Lake*] Lit. 'in the middle of the sea.' v.l. 'was many furlongs from land.'

6. *Towards daybreak*] Lit. 'in the fourth watch of the night.'

7. *It is I*] Lit. 'I am,' as in John viii. 58.

"Master," answered Peter, "if it is you, bid me come to 28
you upon the water."

"Come," said Jesus. 29

Then Peter climbed down from the boat and walked upon the water [1] to go to Him. But when he [2] felt [3] the wind 30
he [4] grew frightened, and beginning to sink he cried out,

"Master, save me."

Instantly Jesus stretched out His hand and caught hold 31
of him, saying to him,

"O little faith, why did you doubt?"

So they climbed into the boat, and the wind lulled; 32
and the men on board fell down before him and said, 33

"You are indeed God's Son."

[5] When they had quite crossed over, they put 34
ashore at Gennesaret; and the men of the place, 35
recognizing Him, sent word into all the country
round. So they brought all the sick to Him, and they 36
entreated Him that they might but touch the tassel of His
outer garment; and all who did so were restored to perfect
health.

Miracles at Gennesaret

[6] Then there came to Jesus a party of 1 **15**
Pharisees and Scribes from Jerusalem, who in-
quired,

Purity is an inward and spiritual Thing

"Why do your disciples transgress the tra- 2
dition of the Elders by not washing their hands [7] before
meals?"

"Why do you, too," He retorted, "transgress God's com- 3
mands [8] for the sake of [9] your tradition? For God said, 4
'HONOUR THY FATHER AND THY MOTHER' (Exod. xx. 12);
and 'LET HIM WHO [10] REVILES FATHER OR MOTHER [11] BE
CERTAINLY PUT TO DEATH' (Exod. xxi. 17); but you—this is 5
what you say: 'If a man says to his father or mother, That
is [12] consecrated, whatever it is, which otherwise you should

1. *To go*] v.l. 'and went.'
2. *Felt*] Lit. 'saw.'
3. *The wind*] v.l. 'how strong the wind was.'
4. *Grew frightened*] Although he was a fisherman and a swimmer (John xxi. 7).
5. (vv. 34–36.) Cp. Mark vi. 53–56.
6. (vv. 1–20.) Cp. Mark vii. 1–23.
7. *Before meals*] Lit. 'whenever they eat bread.' Cp. Mark vii. 5, n.
8. *For the sake of*] i.e. 'in order to honour.'
9. *Your tradition*] Yours, not God's.
10. *Reviles*] Or 'curses.'
11. *Be certainly put to death*] Lit. 'die by death.' Or, as in Mark vii. 10, 'die the death'; or 'die by the hand of justice.'
12. *Consecrated*] Lit. 'a gift that is a sacrifice to God. See Mark vii. 11, n.

have received from me—[1] he shall be absolved from honouring his father'[2]; and so you have abrogated God's [3] Word for the sake of your tradition. Hypocrites! well did Isaiah prophesy of you,

"'This is a People who honour Me with their lips,
While their heart is far away from Me;
But it is in vain they worship Me,
While they lay down precepts which are mere human rules'" (Isa. xxix. 13).

Then, when He had called the people to Him, Jesus said,

"Hear and understand. It is not what goes into a man's mouth that [4] defiles him; but it is what comes out of his mouth—*that* defiles a man."

Then His disciples came and said to Him,

"Do you know that the Pharisees were greatly [5] shocked when they heard those words?"

"Every plant," He replied, "which my Heavenly Father has not planted will be rooted up. Leave them alone. They are blind guides [6] of the blind; and if a blind man leads a blind man, both will fall into some [7] pit."

"Explain to us this figurative language," said Peter.

"Are even you," He answered, "still without intelligence? Do you not understand that whatever enters the mouth passes into the stomach and is afterwards ejected from the body? But the things that come out of the mouth proceed from the heart, and it is these that defile the man. For out of the heart proceed wicked [8] thoughts, murder, adultery, fornication, theft, perjury, impiety of speech. These are the things which defile the man; but eating with unwashed hands does not defile."

1. The first clause is by some assigned to the Pharisees, as completing their sentence: and so in the *Resultant Greek Testament*. But, after all, "the Pharisees were too shrewd to say that" (Wordsworth) in barefaced opposition to God's command. It is better to supply words to add to verse 5 (cp. Luke xiii. 9, n.); "that is an exceptional case," or, as in the A.V., "he shall be free," or with Luther "he acts rightly" (*der thut wohl*).
2. *His father*] v.l. adds 'or his mother.'
3. *Word*] v.l. reads 'law.'
4. *Defiles*] Lit. 'makes common.' See Heb. ix. 13, n.
5. *Shocked*] As when in walking one strikes one's foot violently against some obstacle. Cp. v. 29, n.
6. *Of the blind*] v.l. omits these words
7. *Pit*] Or 'hole.' Cp. xii. 11, where the same word is used.
8. *Thoughts*] Or 'reasonings.'

[1]Leaving that place, Jesus withdrew into the 21
A Gentile Girl cured vicinity of Tyre and Sidon. Here a Canaanitish 22
woman of the district came out and [2]persistently cried out,

"Sir, Son of David, pity me; my daughter is cruelly harassed by a demon."

But He answered her not a word. Then the disciples 23
interposed, and begged Him, saying,

"Send her away because she keeps crying behind us."

"I have only been sent to the [3]lost sheep of the house 24
of Israel," He replied.

Then she [4]came and [5]threw herself at His feet and 25
entreated Him.

"O Sir, help me," she said.

"It is not right," He said, "to take the children's bread 26
and throw it to the [6]dogs."

"[7]Be it so, Sir," she said, "[8]for even the dogs eat the 27
scraps which fall from their [9]masters' tables."

"O woman," replied Jesus, "great is your faith: be it 28
done to you as you desire."

And from that moment her daughter was restored to health.

Again, moving thence, Jesus went along by 29
Many other Miracles the Lake of Galilee; and ascending [10]the hill,
He [11]sat down there. Soon great crowds came 30
to Him, bringing with them those who were crippled in feet or hands, blind or [12]dumb, and many besides, and they hastened to lay them at His feet. And He cured them, so 31

1. (vv. 21–28.) Cp. Mark vii. 24–30.

2. *Persistently cried*] Or the tense (imperfect) may mean 'began to cry out to Him,' as in Mark iii. 8.

3. *Lost sheep*] Or, as we should say, 'lapsed masses.' On account of the limitations divinely imposed upon Him at His first Coming, our Lord doubtless felt a real difficulty in helping this Gentile woman. He did not invent difficulties, in order to test and increase her faith!—ED.

4. *Came*] Into the house. See Mark vii. 24.

5. *Threw herself at His feet*] The tense (imperfect) indicates that she remained there.

6. *Dogs*] Lit. 'puppies,' or 'whelps' (McClellan). Dogs are not domesticated animals in Palestine. Puppies are often cared for and petted while still young, especially by the children, but when full grown they are driven away to herd with their savage congeners, which are so serious a nuisance and terror in most Eastern cities.

7. *Be it so*] Namely, that the Gentiles resemble the dogs.

8. *For*] The rendering 'yet' is wholly unauthorized. She means that if we are like the dogs that very fact constitutes our claim.

9. *Masters'*] Or 'owners'.'

10. *The Hill*] Cp. v. 1.

11. *Sat down*] The tense (imperfect) implies 'and continued sitting'; or 'took up His abode' ("y demeura," Stapfer). See v. 1, n.

12. *Dumb*] Or 'deaf-mutes.'

that the people were amazed to see the dumb speaking, [1] the maimed with their hands perfect, the lame walking, and the blind seeing; and they gave the glory to the God of Israel.

A Crowd of more than 4,000 People fed

[2] But Jesus called His disciples to Him and said, 32

"My heart yearns over this mass of people, for it is now [3] the third day that they have been with me and they have nothing to eat. I am unwilling to send them away hungry, lest they should faint on the road."

"Where can we," asked the disciples, "get bread enough in this remote place to satisfy so vast a multitude?" 33

"How many loaves have you?" Jesus asked. 34

"Seven," they said, "and a few small fish."

So He bade all the people sit down on the ground, and He took the seven loaves and the fish, and after giving thanks He broke them up and then distributed them to the disciples, and they to the people. And they all ate and were satisfied. 35, 36, 37

The broken portions that remained over they took up—seven full [4] hampers. Those who ate were 4,000 adult men, without reckoning women and children. 38

[5] He then dismissed the people, went on board the boat, and came into the district of Magadan. 39

A Sign from Heaven

Here the Pharisees and Sadducees came to Him; and, to make trial of Him, they asked Him to show them a sign [6] in the sky. [7] He replied, 16 1, 2

"[8] In the evening you say, 'It will be fine weather, for the sky is red;' and in the morning, 'It will be rough weather to-day, for the sky is red and murky.' You learn how to distinguish the aspect of the heavens, but the signs of the times you cannot. [9] A wicked and faithless generation 3, 4

1. *The maimed with their hands perfect*] v.l. omits these words.
2. (vv. 32–38.) Cp. Mark viii. 1–9.
3. *The third day*] Lit. 'three days.' According to English idiom 'two days' would probably express the true sense, the time indicated being one full day and some fraction of the day preceding and of the day following. Cp. xii. 40, n., and Luke ii. 46, n.
4. *Hampers*] Or 'store-baskets,' or (Westcott) 'frails.' Except in connexion with this miracle, the word is only found in Acts ix. 25. The baskets used in feeding the 5,000 were hand-baskets.
5. (xv. 39–xvi. 4.) Cp. Mark viii. 10–12.
6. *In the sky*] Cp. Mark viii. 11, n.
7. (vv. 2–3.) Cp. Luke xii. 54.
8. *In the evening . . you cannot*] v.l. omits.
9. (vv. 4–12.) Cp. Mark viii. 13–21.

are eager for a sign; but none shall be given to them except the sign of Jonah."

And He left them and went away.

False Teaching compared to Yeast

When the disciples arrived at the other side 5
[1] of the Lake, they found that they [2] had forgotten
to bring any bread; and when Jesus said to 6
them, "See to it: beware of the [3] yeast of the
Pharisees and Sadducees," they reasoned among themselves, 7
saying,

"[4] It is because we have not brought any bread."

Jesus perceived this and said, 8

"Why are you reasoning among yourselves, you men
of little faith, because [5] you have no bread? Do you not 9
yet understand? nor even remember the 5,000 and the
five loaves, and how many basketfuls you carried away, nor 10
the 4,000 and the seven loaves, and how many hampers you
carried away? How is it you do not understand that it was 11
not about bread that I spoke to you? But beware of the
yeast of the Pharisees and Sadducees."

Then they perceived that He had not warned them against 12
bread-yeast, but against the teaching of the Pharisees and
Sadducees.

Peter acknowledges Jesus as the Messiah

[6] When He arrived in the neighbourhood of 13
Caesarea Philippi, Jesus [7] questioned His dis-
ciples.

"Who do people [8] say that the Son of Man is?" He asked.

"Some say John the Baptist," they replied; "others 14
Elijah; others Jeremiah or one of the Prophets."

"But you, who do you say that I am?" He asked 15
again.

"You," replied [9] Simon Peter, "are the Christ, the 16
Son of the [10] ever-living God."

"Blessed are you, Simon Bar-Jonah," said Jesus; "for 17

1. *Of the Lake*] Not in the Greek.
2. *Had forgotten*] They made this discovery before they left the boat (Mark viii. 14). See *Aorist* vi. 2, 3, p. 19.
3. *Yeast*] Or 'leaven,' 'barm.' So in verses 11 and 12.
4. *It is because*] Or these words may be omitted, as in the R.V.
5. *You have*] v.l. 'you have taken.'
6. (vv. 13–28.) Cp. Mark viii. 27–29; Luke ix. 18–27; John vi. 66–71.
7. *Questioned*] Repeatedly. See ii. 4, n., where the tense is the same, though the verb is different.
8. *Say that the Son of Man is*] v.l. 'say that I the Son of Man am.'
9. *Simon Peter*] Now, as frequently, the mouth of the Apostles (Chrysostom).
10. *Ever-living*] Lit. 'living.'

[1] mere human nature has not revealed this to you, but my Father in Heaven. And I declare to you that you are [2] Peter, 18
and that upon this [2] Rock I will build my Church, and the
[3] might of Hades shall not triumph over it. I will give [4] you 19
the keys of the Kingdom of the Heavens; and whatever you bind on earth shall [5] remain bound in Heaven, and whatever you loose on earth shall remain loosed in Heaven."

Then He urged His disciples to tell no one that He 20
was the Christ.

Jesus predicts His own Death and Resurrection

From this time [6] Jesus began to explain to His 21
disciples that He [7] must go to Jerusalem, and suffer much cruelty from the Elders and the High Priests and the Scribes, and be put to death, and on the third day [8] be raised to life again. Then Peter [9] took Him aside and began taking Him 22
to task.

"Master," he said, "[10] God forbid; this [11] will not be your lot."

But He turned and said to Peter, 23

"Get behind me, [12] Adversary; you are a [13] hindrance to me, because your thoughts are not God's thoughts, but men's."

Nor may His Followers refuse the Cross

Then Jesus said to His disciples, 24

"If any one desires to follow me, let him renounce self and take up his cross, and so be my follower. For whoever desires to save his [14] life 25

1. *Mere human nature*] Neither your own nor any one else's. Lit. 'flesh and blood.'

2. *Peter. Rock*] In the Greek 'Petros' and 'Petra.' In Classical Greek these signify 'stone' and 'rock' respectively. But the latter, being feminine, would be manifestly unsuitable as the name of a man. Cp. John i. 42, n.; Acts xii. 13.

3. *Might*] Lit. 'gates.' Cp. the expression "The Ottoman Porte." The Jews regarded Sheol, or Hades, as the place where all the dead upon their departure from this world were imprisoned for a time. But so far as His real saints are concerned Christ has abolished this Intermediate State. Not for a single moment do the prison gates of Hades detain them, at death, from entering the very Presence of God. Cp. Rev. xiv. 13, n.—ED.

4. *You*] Peter. In John xx. 23 the pronoun is plural.

5. *Remain bound*] See *Aorist* vii. 3, 4.

6. *Jesus*] v.L. 'Jesus Christ.'

7. *Must*] According to God's appointment. Cp. Luke xxiv. 26; John iii. 14.

8. *Be raised to life*] Or 'awake.'

9. *Took Him aside and*] Lit. 'having taken Him to him.'

10. *God forbid*] Lit. (The Lord be) 'merciful to you.'

11. *Will not*] Or 'shall not,' for there is no difference in the Greek—if we may suppose the forward and energetic Peter to assume on this occasion a tone of authority towards his Master.

12. *Adversary*] Lit. 'Satan,' a Hebrew word signifying 'Adversary.' Peter, as a Jew, would at once understand the meaning.

13. *Hindrance*] Stumbling-block in my way. See v. 29, n.

14. *Life*] Or 'soul.'

[1] shall lose it, and whoever loses his life for my sake [1] shall find it. Why, what benefit will it be to a man if he gains the 26
whole world but [2] forfeits his life? Or what shall a man give
[3] to buy back his life? For the Son of Man is soon to come 27
in the glory of the Father with [4] His angels, and then will
He requite every man according to his actions. I solemnly 28
tell you that some of those who are standing here will
certainly not taste death till they have [5] seen the Son of Man
coming in His Kingdom."

The Transfiguration

[6] Six days later, Jesus took with Him Peter 17 1
and the brothers James and John, and brought
them up [7] a high mountain to a solitary place.
There in their presence His form underwent a change; His 2
face shone like the sun, and His raiment became as white
as the light. And suddenly Moses and Elijah appeared to 3
them conversing with Him.

Then Peter said to Jesus, 4

"Master, [8] we are thankful to you that we are here. If
you approve, I will put up three tents here, one for you, one
for Moses, and one for Elijah."

He was still speaking when a luminous cloud [9] spread 5
over them; and a voice was heard from within the cloud,
which said,

"This is My Son dearly beloved, in whom is My delight.
Listen to Him."

On hearing this voice, the disciples fell on their faces and 6
were filled with terror. But Jesus came and touched them, 7
and said,

"Rouse yourselves and have no fear."

So they looked up, and saw no one but Jesus. 8

As they were descending the mountain, Jesus laid a 9
command upon them.

1. *Shall*] Or 'will.'
2. *Forfeits*] Cp. Luke ix. 25, n.
3. *To buy back his life*] After he has lost it, having paid it as the penalty of his misdeeds.
4. *His angels*] Cp. xiii. 41.
5. *Seen the Son of Man coming*] Some have supposed that the reference is to a spiritual and judicial Coming of Christ at the time of the destruction of Jerusalem in 70, A.D. Cp. x. 23; xxiv. 34; Luke ii. 26.—ED.
6. (vv. 1–13.) Cp. Mark ix. 2–13; Luke ix. 28–36.
7. *A high mountain*] Cp. Luke ix. 28, n.
8. *We are thankful to you*] Cp. Acts x. 33; Phil. iv. 14.
9. *Spread over*] Lit. 'overshadowed'; but that which is all light, there being no second object, can throw no shadow on its only object. We must understand this luminous cloud as outspread to cover the disciples in the form and manner of a common cloud shading men from the sun.

"Tell no one," He said, "of the sight you have seen till the Son of Man has risen from among the dead."

"Why then," asked the disciples, "do the Scribes say that Elijah must first come?" 10

The Baptizer the second Elijah

"Elijah was indeed to come," He replied, 11
"and would reform everything. But I tell you 12
that he has already come, and they did not recognize him, but dealt with him as they chose. And before long the Son of Man will be treated by them in a similar way."

Then it dawned upon the disciples that it was John the Baptist about whom He had spoken to them. 13

[1] When they had returned to the people, there came to Him a man who fell on his knees before Him and besought Him. 14

Cure of an Epileptic

"Sir," he said, "have pity on my son, for he is an epileptic and is very ill. Often he falls into the fire and often into the water. I have brought him to your disciples, and they have not been able to cure him." 15 16

"[2] O unbelieving and [3] perverse generation!" replied Jesus; 17
"how long shall I be with you? how long shall I endure you? Bring him [4] to me."

Then Jesus reprimanded the demon, and it came out and left him; and the boy was cured from that moment. 18

The Power of Faith

Then the disciples came to Jesus privately and asked Him, 19

"Why could not we expel the demon?"

"Because your faith is so small," He replied; "for I solemnly declare to you that if you have faith [5] like a mustard-seed, you shall say to this mountain, 'Remove from this place to that,' and it will remove; and nothing shall be impossible to you. [6] But an evil spirit of this kind is only driven out by prayer and fasting." 20 21

[7] As they were [8] travelling about in Galilee, Jesus said to them, 22

1. (vv. 14–21.) Cp. Mark ix. 14–29; Luke ix. 37–43.
2. "It is long of your own unbelief and perverseness that they could not cure him" (Baxter).
3. *Perverse*] Or 'crooked-minded.'
4. *To me*] The 'to,' not expressed with the usual preposition (as in the parallel passage in Mark ix. 19, 20), implies "Bring him for me to deal with." Cp. xxi. 2.
5. *Like*] I.E. ever growing, however small at first.
6. V.L. omits verse 21.
7. (vv. 22–23.) Cp. Mark ix. 30–32; Luke ix. 43–45.
8. *Travelling about*] As in hunting, in which sense the verb and its cognate noun are used in the LXX., Ezek. xiii. 20, 21. Some render (as in margin of the R.V.) 'were gathering themselves together.' V.L. 'they abode.'

"The Son of Man is about to be [1] betrayed
Jesus again predicts His own Death and Resurrection into the hands of men; they will put Him to 23
death, but on the third day He will be raised to
life again."

And they were exceedingly distressed.

[2] After their arrival at Capernaum the collec- 24
He pays the Temple Tax tors of the half-shekel came and asked Peter,
"Does not your Teacher pay [3] the half-shekel?"

"Yes," he replied, and then went into the house. 25

But before he spoke a word Jesus said,

"What think you, Simon? From whom do this world's kings receive customs or capitation tax? from their own children, or from others?"

"From others," he replied. 26

"Then [4] the children go free," said Jesus. "However, 27
lest we [5] cause them to sin, go and throw a hook into the Lake, and take the first fish that comes up. When you open its mouth, you will find a shekel in it: bring that coin and give it to them [6] for yourself and me."

[7] Just [8] then the disciples came to Jesus and 1 **18**
A Lesson in Humility asked,

"Who [9] ranks higher than others in the Kingdom of the Heavens?"

So He called a young child to Him, and, bidding him 2
stand in the midst of them, said, 3

"In solemn truth I tell you that unless you [10] turn and become like little children, you will in no case be admitted into the Kingdom of the Heavens. Whoever therefore shall 4
humble himself as this young child, he it is who [11] is superior

1. *Betrayed*] I.E. by Judas. Or 'delivered up,' i.e. by the Almighty. Cp. Rom. viii. 32.

2. (vv. 24–27.) Cp. Mark ix. 33.

3. *The half-shekel*] Levied on all Jews for the support of the Temple services, Exod. xxx. 13.

4. *The children go free*] Jesus, as God's own Son, might justly have claimed exemption from this tax for the maintenance of His Father's House.

5. *Cause them to sin*] Through their imitating the action without having the reason. Cp. v. 29. V.L. a different tense of the verb—'should be causing &c.'

6. *For yourself and me*] Not for us, 'because the footing on which it was given was different' (Alford). Cp. John xx. 17.

7. (vv. 1–5.) Cp. Mark ix. 33–41; Luke ix. 46–50.

8. *Then*] Their discussion of this question among themselves while on their way through Galilee (Mark ix. 33, 34) had probably been suggested by the special favour twice shown (xvii. 1; Mark v. 37) to Peter, James, and John.

9. *Ranks higher than others*] Lit. 'is greater.' Or perhaps it may be rendered 'is greatest,' the ordinary form of the superlative, which occurs only in 2 Peter i. 4, being almost obsolete in the language of the N.T. (as it is quite obsolete in modern Greek) and the comparative being substituted for it.

10. *Turn*] From such ambitious rivalry and self-seeking.

11. *Is superior to others*] Lit. 'is greater.' See verse 1, n.

to others in the Kingdom of the Heavens. And whoever 10r 5
my sake receives one young child such as this, receives me.
[1] But whoever shall [2] occasion the fall of one of these little 6
ones who believe in me, it would be better for him to have a
[3] millstone hung round his neck and to be drowned in the
depths of the sea.

'Beware of leading others into Sin'

"Alas for the world because of causes of fall- 7
ing! They cannot but come, but alas for each
man through whom they come! If your hand 8
or your foot is causing you to fall into sin, cut
it off and away with it. It is better for you to enter [4] into
Life crippled in hand or foot than to remain in possession of
two sound hands or feet but be thrown into the fire [5] of the
Ages. And if your eye is causing you to fall into sin, tear it 9
out and away with it; it is better for you to enter into Life
with only one eye, than to remain in possession of two eyes
but be thrown into the [6] Gehenna of fire.

'Despise no one. The straying Sheep'

[7] "Beware of ever despising one of these little 10
ones, for I tell you that in Heaven [8] their angels
[9] have continual access to my Father who is in
Heaven. [10] What do you yourselves think? Sup- 12
pose a man gets a hundred sheep and one of them strays
away, will he not leave the ninety-nine on the hills and go
and look for the one that is straying? And if he succeeds in 13
finding it, in solemn truth I tell you that he rejoices over it
more than he does over the ninety-nine that have not gone
astray. Just so it is not the will [11] of your Father in Heaven 14
that one of these little ones should be lost.

1. (vv. 6–9.) Cp. Mark ix. 42–50; Luke xvii. 1, 2.
2. *Occasion*] See xvii. 27, n., which applies also to the three verses following. The English words 'offend' and 'offence' are altogether misleading.
3. *Millstone*] Lit. 'ass-millstone,' i.e. a millstone which an ass turns.
4. *Into Life*] Or 'into the Life.' See xix. 16, n.
5. *Of the Ages*] Greek 'aeonian.' In the present Translation this word, which occurs here for the first time, is thus rendered in each of the seventy passages in which it occurs. Etymologically this adjective, like others similarly formed, does not signify 'during,' but 'belonging to' the aeons or ages, or age. Whether usage gives it a different sense is another question. That the word sometimes means 'everlasting' in the strongest sense of that word, cannot reasonably be doubted. Let the reader judge for himself in every case. (Where 'of the Ages,' as in Gal. i. 5, represents the article and noun in the Greek, and not the adjective, no note is added.) See xix. 16, n.
6. *Gehenna of fire*] See v. 22, n., the only other place where this expression occurs.
7. (vv. 10–14.) Cp. Luke xv. 3–7.
8. *Their angels*] Seems to mean the angels who have special charge of them.
9. *Have continual access to*] Lit. 'continually behold the face of.'
10. v.l. inserts verse 11, 'For the Son of Man came to save that which is lost.'
What do you think] Cp. Luke xii. 57.
11. *Of your Father*] Lit. 'before your Father,' a Hebraism. v.l. 'of my Father.'

How to treat a sinning Fellow Christian

"If your brother [1] acts wrongly [2] towards you, go and point out his fault to him when only you and he are there. If he listens to you, you have gained your brother. But if he will not listen to you, go again, and ask one or two to go with you, that every word spoken may be attested by two or three witnesses. If he refuses to hear them, appeal to [3] the Church; and if he refuses to hear even [3] the Church, [4] regard him just as you regard a Gentile or a tax-gatherer. I solemnly tell you that whatever you [5] as a Church bind on earth will in Heaven be held as bound, and whatever you loose on earth will in Heaven be held to be loosed. I also solemnly tell you that if two of you here on earth agree together concerning anything whatever that they shall ask, the boon will come to them from my Father who is in Heaven. For where there are two or three assembled in my name, there am I [6] in the midst of them."

How often he is to be forgiven

[7] At this point Peter came to Him with the question,

"Master, how often shall my brother act wrongly towards me and I forgive him? seven times?"

"I do not say seven times," answered Jesus, "but [8] seventy times seven times.

The Duty of mutual Forgiveness

"For this reason the Kingdom of the Heavens [9] may be compared to [10] a king who determined to have a settlement of accounts with his [11] servants. But as soon as he began the settlement, one was brought before him who owed [12] 10,000 talents, and was unable to pay. So his [13] master ordered that he and his

15 16 17 18 19 20 21 22 23 24 25

1. *Acts wrongly*] Lit. 'shall have sinned.'
2. *Towards you*] v.L. omits these words here, as they are omitted by all the best authorities in the parallel passage Luke xvii. 3.
3. *The Church*] Or 'the Assembly.' Cp. verses 19, 20. The term is used here in a narrower sense than in xvi. 18, where our Lord uses it for the first time.
4. *Regard him &c.*] No longer as a Christian brother: you are at liberty to appeal to the Gentile law.
5. *As a Church*] Understood, but not expressed in the Greek.
6. *In the midst of them*] The central Figure.
7. (vv. 21–35.) Cp. Luke xvii. 3, 4.
8. *Seventy times seven times*] I.E. without limit, constantly, and always (Chrysostom). Some however prefer to render 'seventy-seven times,' comparing this passage with Gen. iv. 24 (where the Greek in the LXX. is the same as here) in contrast with verse 15 of that same chapter.
9. *May be compared to*] See xiii. 24, n.
10. *A king*] Lit. 'a man, a king.'
11. *Servants*] Or 'officials.' Lit. 'slaves.' Cp. the use of the term 'servants (in Exod. viii. 3, &c.) for the nobles of Pharaoh's court.
12. 10,000 *talents*] A gold talent was worth £6,000; a silver talent £400.
13. *Master*] Or 'owner.' So in verses 27, 31, 32, 34.

wife and children and everything that he had should be sold, and payment be made. The servant therefore 26
falling down, prostrated himself at his feet and entreated him.

"'Only give me time,' he said, 'and I will pay you the whole.'

"Whereupon his master, touched with compassion, set him 27
free and forgave him the [1]debt. But no sooner had that 28
servant gone out, than he met with one of his fellow servants who owed him 100 [2]shillings; and seizing him by the throat and nearly strangling him he exclaimed,

"'Pay me all you owe.'

"His fellow servant therefore fell at his feet and entreated 29
him,

"'Only give me time,' he said, 'and I will pay you.'

"He would not, however, but went and threw him into 30
prison until he should pay what was due. His fellow 31
servants, therefore, seeing what had happened, were exceedingly angry; and they came and told their master without reserve all that had happened. At once his master called 32
him and said,

"'Wicked servant, I forgave you all that debt, because you 33
entreated me: ought not you also to have had pity on your fellow servant, just as I had pity on you?'

"So his master, greatly incensed, handed him over to the 34
[3]jailers until he should pay all he owed him.

"In the same way [4]my Heavenly Father will deal with 35
you, if you do not all of you forgive one another from your hearts."

Jesus crosses the Jordan

[5]When Jesus had finished these discourses, 1 19
He removed from Galilee and came into that [6]part of Judaea which lay beyond the Jordan. And a vast multitude followed him, and He cured them 2
there.

1. *Debt*] Lit. 'loan.' Cp. the Parable of the Pounds in Luke xix.
2. *Shillings*] This is McClellan's rendering, and it is perhaps the best. The coin referred to, the Roman denarius, was a silver one worth a little more than our sixpence. 'Penny' is by no means an equivalent term.
3. *Jailers*] Or 'torturers.'
4. *My*] Not 'your,' in this connexion. "The unforgiving servant has ceased to be a true child of God" (Chrysostom).
5. (vv. 1–2.) Cp. Mark x. 1; Luke xvii. 11.
6. *Part of Judaea &c.*] 'Judaea beyond the Jordan' is mentioned by Josephus also, though 'Judaea' in the N.T. seems generally to be bounded by the Jordan on the east, as in iv. 25.

A Question about Divorce

[1] Then came [2] some of the Pharisees to Him to 3
put Him to the proof by the question,
"Has a man a right to divorce his wife
[3] whenever he chooses?"

"Have you not read," He replied, "that He who made 4
them 'MADE THEM' from the beginning 'MALE AND FEMALE
(Gen. i. 27), AND SAID, FOR THIS REASON A MAN SHALL LEAVE 5
HIS FATHER AND MOTHER AND [4] BE UNITED TO HIS WIFE, AND
THE TWO SHALL BE [5] ONE' (Gen. ii. 24)? Thus they are no 6
longer two, but [5] 'one'! What therefore God has joined
together, let not man separate."

"Why then," said they, "did Moses command the husband 7
to give her 'a written notice of divorce,' and so put her
away (Deut. xxiv. 1)?"

"Moses," He replied, "[6] in consideration of the [7] hardness 8
of your nature permitted you to put away your wives, but
it has not been so from the beginning. And I tell you that 9
whoever divorces his wife for any reason except her unfaith-
fulness, and marries another woman, [8] commits adultery."

"If this is the case with a man in relation to his wife," 10
said the disciples to Him, "it is better not to marry."

"It is not every man," He replied, "who can receive this 11
teaching, but [9] only those on whom the grace has been
bestowed. There are men who from their birth have been 12
disabled from marriage, others who have been so disabled
by men, and others who have disabled themselves for the
sake of the Kingdom of the Heavens. He who is able to
receive this, let him receive it."

Little Children welcomed and blessed

[10] Then young children were brought to Him 13
for Him to put His hands on them and pray;
but the disciples interfered. Jesus however said, 14

1. (vv. 3–12.) Cp. Mark x. 2–12.
2. *Some of the Pharisees*] v.l. 'the Pharisees.'
3. *Whenever &c.*] Or 'on any and every ground.'
4. *Be united*] The same verb occurs in Luke x. 11; xv. 15; Acts viii. 29; xvii. 34.
5. *One*] Lit. 'one flesh.'
6. *In consideration of*] Lit. '(looking) to.'
7. *Hardness*] Or 'cruelty.' "He permitted divorce in order to prevent murder" (Jerome), or because however stringently he might have forbidden it the wickedness of human nature was such that the prohibition would have been disregarded.—Ed.
8. *Commits adultery*] v.l. reads (as in Matt. v. 32) 'causes her to commit adultery'; and some authorities add, 'and he who has married her when so put away' (or perhaps 'has married a divorced woman') 'commits adultery.'
9. *Only*] Cp. Luke xvii. 10, n.
10. (vv. 13–15.) Cp. Mark x. 13–16; Luke xviii. 15–17.

"Let the little children come to me, and do not hinder them; for it is to those who are childlike that the Kingdom of the Heavens belongs."

So He laid His hands upon them and went away. 15

"[1] Teacher," said one man, coming up to Him, 16

The wealthy Ruler

"what that is good shall I do in order to win the Life [2] of the Ages?"

"[3] Why do you ask me," He replied, "about what is 17
good? There is only One who is truly good. But if you desire to enter into Life, keep the Commandments."

"[4] Which Commandments?" he asked. 18

Jesus answered,

"'THOU SHALT NOT KILL;' 'THOU SHALT NOT COMMIT ADULTERY;' 'THOU SHALT NOT STEAL;' 'THOU SHALT NOT LIE IN GIVING EVIDENCE;' 'HONOUR THY FATHER AND THY 19
MOTHER' (Exod. xx. 12–16; Deut. v. 16–20); and 'THOU SHALT LOVE THY FELLOW MAN AS MUCH AS THYSELF'" (Lev. xix. 18).

"All of these," said the young man, "I have [5] carefully 20
kept. What do I still lack?"

"If you desire to be perfect," replied Jesus, "go and sell 21
all that you have, and give to the poor, and you shall have wealth in Heaven; and come, follow me."

On hearing those words the young man went away much 22
cast down; for he had much property.

So Jesus said to His disciples, 23

Wealth has serious Disadvantages

"I solemnly tell you that it is with difficulty that a rich man will enter the Kingdom of the Heavens. Yes, I tell you, it is easier for a [6] camel to go 24

1. (vv. 16–30.) Cp. Mark x. 17–31; Luke xviii. 18–30. *Teacher*] v.l. 'Good Teacher.'

2. *Of the Ages*] Greek 'aeonian.' See xvii. 8, n. The compound expression 'Life of the Ages' (or 'Aeonian Life') seems to have been regarded by the sacred writers as a sort of proper name, and therefore to have been commonly used without an article preceding. (See *Theological Monthly*, April 1889, p. 275.) Yet where this same life is spoken of without the adjective appended, the article is generally used in the Greek 'the Life'; as in vii. 14; xviii. 8, 9, and in the Greek of the next verse in this chapter.

3. *Why do you ask &c.*] v.l., as in Mark x. 18, Luke xviii. 19, 'Why do you call me good? None is good but One, namely God.'

4. *Which*] The assertion that this is literally 'of what kind' is inexact. The word here rendered 'which,' does bear the meaning of 'of what kind' in Classical Greek and in a few passages in the N.T. (as John xii. 33; 1 Cor. xv. 35; 1 Pet. i. 11), but not in the majority of cases. In Hellenistic Greek the sense of our 'what' in agreement with a noun which is the name of a thing (not of a person) is most commonly—and in the LXX. exclusively, if Trommius' Concordance may be trusted—expressed by this word.

5. *Carefully kept*] Lit. 'guarded.' A stronger word than that in verse 17.

6. *Camel*] A similar hyperbole occurs in xxiii. 24.

through the eye of a needle than for a rich man to enter the Kingdom of God."

These words utterly amazed the disciples, and they asked, 25
"Who then can be saved?"

Jesus looked at them and said, 26
"With men this is impossible, but with God everything is possible."

Self-sacrifice for Christ enriches

Then Peter said to Jesus, 27
"See, *we* have forsaken everything and followed you; what then will be *our* reward?"

"I solemnly tell you," replied Jesus, "that [1]in the New 28
Creation, when the Son of Man has taken His seat on [2]His glorious throne, all of you who have followed me shall also sit on twelve thrones and judge the twelve tribes of Israel. And whoever has forsaken houses, or brothers or sisters, 29
or father [3]or mother, or children or lands, for my sake, shall receive [4]many times as much and shall have as his inheritance the Life [5]of the Ages.

"But many who are now first will be last, and many who 30
are now last will be first.

'The Vineyard Labourers'

"For the Kingdom of the Heavens is like [6]an 1 **20**
employer who went out early in the morning to hire men to work in his vineyard, and having 2
made an agreement with them for a shilling a day, sent them into his vineyard. About nine o'clock he went out and 3
saw others loitering in the market-place. To these also he 4
said,

"'You also, go into the vineyard, and whatever is right I will give you.'

"So they went. Again about twelve, and about three 5
o'clock, he went out and did the same. And going out about 6
five o'clock he found others loitering, and he asked them,

"'Why [7]have you been standing here all day long, doing nothing?'

1. *In the New Creation*] Or 'in the again-birth,' Greek *palin-genesia*, in which there will be a new Genesis either of this earth and all that is in it, or of the individual man, as in Tit. iii. 5. (The word occurs only in these two passages.) Some are of opinion that the latter is the meaning in this place also, and that the phrase should be taken with 'followed me.'
2. *His glorious throne*] Cp. xxv. 31.
3. *Or mother*] v.L. adds 'or wife.'
4. *Many times*] v.L. 'a hundred times.'
5. *Of the Ages*] Greek 'aeonian.' See xviii. 8, n.
6. *An employer*] Lit. 'a man, a master of a house.' See xiii. 45, n.
7. *Have you been standing*] On this English perfect, see *Theological Monthly*, July 1890, pp. 39, 40; and *Aorist*, pp. 10, 11.

" 'Because [1] no one has hired us,' they replied. 7
" 'You also, go into the vineyard,' he said.
" When evening came, the master said to his steward, 8
" 'Call the men and pay them their wages. Begin with the last set and finish with the first.'
" When those came who had begun at five o'clock, they 9
received a shilling apiece; and when the first came, they 10
expected to get more, but they also each got [2] the shilling.
So when they had received it, they grumbled against the 11
employer, saying,
" 'These who came last [3] have done [4] only one hour's work, 12
and [5] you have put them on a level with us who have worked the whole day and have borne the scorching heat.'
" 'My friend,' he answered to one of them, 'I am doing 13
you no injustice. [6] Did you not agree with me for a shilling?
Take your money and go. I choose to give this last comer 14
just as much as I give you. Have I not a right to do what 15
I choose with my own property? Or are you envious because I am [7] generous?'
" So the last shall be first, and the first last." [8] 16

Jesus predicts His Death and Resurrection

[9] Jesus was now going up to Jerusalem, and 17
He took the twelve disciples aside by themselves,
and on the way He said to them,
" We are going up to Jerusalem, and there the 18
Son of Man will be betrayed to the High Priests and Scribes.
They will condemn Him to death, and hand Him over to the 19
Gentiles to be made sport of and scourged and crucified;
and on the third day He [10] will be raised to life."

A Request for worldly Honour

[11] Then the mother of the sons of Zabdi came 20
to Him with her sons, and knelt before Him to
make a request of Him.

1. *No one has hired us*] The whole parable turns on this fact. God's call comes to different individuals at different times. All will share in an equal blessedness who respond to it with equal readiness, when it comes.—Ed.
2. *The shilling*] v.l. 'a shilling.'
3. *Have done . . work*] The verb bears the same meaning in Ruth ii. 19, LXX.
4. *Only*] In the English language the numeral needs to be thus emphasized. Cp. xviii. 9; xix. 11.
5. *You have*] Or 'have you?'
6. *Did you not agree with me*] v.l. 'did not I agree with you?'
7. *Generous*] The principle seems to be the same as that which leads a kind-hearted person to buy an article from a beggar or street-arab at twice its known value.—Ed.
8. v.l. adds 'For many are called, yet few are chosen.'
9. (vv. 17–19.) Cp. Mark x. 32–34; Luke xviii. 31–34.
10. *Will be raised*] Or 'will rise.' Or—as the same verb is rendered in i. 24 and elsewhere—'will awake.' Cp. 'be united,' xix. 5, where also the verb, although passive in form, does not of necessity imply a separate agent.
11. (vv. 20–28.) Cp. Mark x. 25–45.

"What is it you desire?" He asked. 21
"Command," she replied, "that these my two sons may sit one at your right hand and one at your left in [1] your Kingdom."
"None of you know what you are asking for," said Jesus; 22
"can you drink [2] out of the cup [2] from which I am about to drink?"
"We can," they replied.
"You shall drink out of my cup," He said, "but a seat 23
at my right hand or at my left it is not for me to allot, but it belongs to those for whom it has been [3] prepared by my Father."
The [4] other ten heard of this, and their indignation was 24
aroused [5] against the two brothers. But Jesus 25
called them to Him, and said,

Humble Service is true Greatness

"You know that the rulers of the Gentiles lord it over them, and their great men exercise authority over them. Not so [6] shall it be among you; but whoever 26
desires to be great among you shall be your servant, and 27
whoever desires to be first among you shall be your bond-servant; just as the Son of Man came not to be served but 28
to serve, and to give His life as the [7] redemption-price [8] for many."

Two blind Men receive Sight

[9] As they were leaving Jericho, an immense 29
crowd following Him, two blind men sitting by 30
the roadside heard that it was Jesus who was passing by, and cried aloud,
"Sir, Son of David, pity us."
The people angrily tried to silence them, but they cried 31
all the louder.
"O Sir, Son of David, pity us," they said.
So Jesus stood still and called to them. 32
"What shall I do for you?" He asked.
"Sir, let our eyes be opened," they replied. 33

1. *Your Kingdom*] Which she doubtless conceived of as an earthly one.
2. *Out of, from*] Words not in the Greek, but required by our modern English idiom.
3. *Prepared*] Or 'destined.' See Hatch, *Essays in Biblical Greek*, pp. 51–55.
4. *Other ten*] Lit. simply 'ten.'
5. *Against*] Lit. 'concerning.'
6. *Shall it be*] v.l. 'is it.'
7. *Redemption-price*] For those who have been made prisoners and are now in slavery.
8. *For*] Or 'instead of.'
9. (vv. 29–34.) Cp. Mark x. 46–52; Luke xviii. 35–43.

Moved with compassion, Jesus touched their eyes, and 34
immediately they regained their sight and followed Him.

An Ass and its Colt are borrowed

When they were come near Jerusalem and 1 **21**
had arrived at Bethphagé and the Mount of
Olives, Jesus sent two of the disciples on in
front, saying to them, 2

"Go to the village you see facing you, and as you enter it
you will find a she-ass tied up and a foal with her. Untie her
and [2] bring them to me. And if any one says anything to you, 3
say, '[3] The Master needs them,' and he will at once send them."

This [4] took place in order that the Prophet's prediction 4
might be fulfilled:

"TELL THE [5] DAUGHTER OF ZION, 5
'SEE, THY KING IS COMING [6] TO THEE,
GENTLE, [7] AND YET MOUNTED ON AN ASS,
EVEN ON A COLT THE [8] FOAL OF A BEAST OF BURDEN'"
(Isa. lxii. 11; Zech. ix. 9).

Jesus rides into Jerusalem

So the disciples went and did as Jesus had 6
instructed them: they brought the she-ass and 7
the foal, and threw their outer garments on
them. So He sat on them; and most of the crowd kept 8
spreading their garments along the road, while others
[9] cut branches from the trees and [9] carpeted the road with
them, and the multitudes—some of the people preceding 9
Him and some following—sang aloud,

"[10] GOD SAVE THE SON OF DAVID!
BLESSINGS ON HIM WHO COMES IN THE LORD'S NAME!
GOD IN THE HIGHEST HEAVENS SAVE HIM!"
(Ps. cxviii. 25, 26).

1. (vv. 1–11.) Cp. Mark xi. 1–11; Luke xix. 29–44; John xii. 12–19.

2. *Bring them to me*] The 'to,' not expressed in the usual form, conveys the idea of utility or convenience, like the word 'for' in our familiar mode of expression, 'Fetch it for me.' Cp. xvii. 17.

3. *The Master*] Or perhaps, 'The Lord,' i.e. God. So Alford, but Olshausen, Stier, and others understand the expression as referring to Jesus.

4. *Took place*] See i. 22, n., and *Theological Monthly*, Sept. 1890, p. 169, n.

5. *Daughter of Zion*] A Hebrew idiom for 'inhabitant of Zion.'—ED.

6. *To thee*] The 'to' as in verse 2; 'for thy benefit,' 'to be a king for thee.'

7. *And yet*] Such is often the force of the simple 'and' both in Hebrew and in Hellenistic Greek.

8. *Foal*] Lit. 'son.'

9. *Cut, carpeted*] The tense (imperfect) of the Greek implies that they kept on doing this as the long procession gradually wound onwards to Jerusalem.

10. *God save*] 'God' is not expressed here in the Greek. Cp. xvi. 22. The word 'Hosanna' is apparently the Greek form of the Hebrew words that finish the first clause of Ps. cxviii. 25, which may be literally rendered "Ah, I pray, O Lord; save, I pray." The full meaning seems to be, "Grant help and victory, we pray, to the Son of David!" See the R.V. of Ps. iii. 8; ix. 14; xx. 5, and the marginal renderings.

When He thus entered Jerusalem, the whole city was 10
thrown into commotion, every one inquiring,

"Who is this?"

"This is Jesus, the Prophet, from Nazareth in Galilee," 11
replied the crowds.

The Dealers driven from the Temple Courts

[1]Entering [2]the Temple, Jesus drove out all 12
who were buying and selling there, and overturned the money-changers' tables and the seats of the pigeon-dealers.

"It is written," He said, "'My HOUSE SHALL BE CALLED 13
[3]THE HOUSE OF PRAYER' (Isa. lvi. 7), but you are making it A ROBBERS' CAVE" (Jer. vii. 11).

And [4]the blind and the lame came to Him in the Temple, 14
and He cured them.

But when the High Priests and the Scribes saw the 15
wonderful things that He had done and the children who were crying aloud in the Temple, "GOD SAVE THE SON OF DAVID," they were filled with indignation.

"Do you hear," they asked Him, "what these children 16
are saying?"

"Yes," He replied; "have you never read, 'OUT OF THE MOUTHS OF INFANTS AND OF BABES AT THE BREAST THOU HAST BROUGHT FORTH THE PRAISE WHICH IS DUE' (Ps. viii. 2)?"

So He left them and went out of the city to Bethany and 17
passed the night there.

An unfruitful Fig Tree cursed

[5]Early in the morning [6]as He was on His 18
way to return to the city He was hungry, and 19
seeing [7]a fig-tree on the road-side He went up to it, but found nothing on it but leaves.

1. (vv. 12–17.) Cp. Mark xi. 15–19; Luke xix. 45–48; xxi. 37, 38.

2. *The Temple*] v.L. reads 'God's Temple.' Note that 'Temple' here does not mean the Sanctuary (see xxiii. 16, n.), but the outer enclosure, with its porticos, balconies and courts. Into the Sanctuary itself not even Jesus entered.

3. *The House of Prayer*] It seems better to regard this (as coming after 'shall be called') as a compound proper name, 'Beth-tephillah,' as in the Hebrew of Isa. lvi. 7. In such compound names the English idiom requires the definite article, although there is none in the Hebrew, or where occasionally (as in Judges xv. 17; Mic. iv. 8) the LXX. translates the word as Matthew translates it here. Thus we should say 'The Hill of the Jawbone' (Ramath-lehi), 'The House of Bread' (Beth-lehem), 'The Son of (my) Right Hand' (Ben-jamin), 'The Village of Fountains' (Hatsar-enan), 'The Tower of the Flock' (Migdol-eder), 'The Kid's Fountain' (Ain-gedi), and so on.

4. *The blind and the lame*] Lit. 'blind and lame,' but the English idiom requires the insertion of the article.

5. (vv. 18–19.) Cp. Mark xi. 12–14.

6. *As He was on His way to return*] More lit. 'having gone to return.' The same verb in Luke v. 3, 4 signifies 'to put out to sea again.' v.L. simply 'returning.

7. *A fig-tree*] Probably a single and solitary tree; but see vi. 27, n.

"On you," He said, "no fruit shall ever again grow."
And immediately the fig-tree withered away.
[1] When the disciples saw it they exclaimed in astonishment, 20
"How instantaneously the fig-tree has withered away!"
"I solemnly tell you," said Jesus, "that if you have an unwavering faith, you shall not only perform such a miracle as this of the fig-tree, but that even if you say to this mountain, 'Be thou lifted up and hurled into the sea,' it shall be done; and everything, whatever it be, that you ask for in your prayers, if you have faith, you shall obtain." 21 22

The Leaders of the People silenced

[2] He entered the Temple; and while He was teaching, the High Priests and the Elders of the people came to Him and asked Him, 23
"By [3] what authority are you doing [4] these things? and who gave you this authority?"
"And I also have a question to ask *you*," replied Jesus, "and if you answer me, I in turn will tell you by what authority I do these things. John's Baptism, whence was it?—had it a heavenly or a human origin?" 24 25
So they debated the matter among themselves.
"If we say 'a heavenly origin,'" they argued, "he will say, 'Why then did you not believe him?' and if we say 'a human origin' we have the people to fear, for they all hold John to have been a Prophet." 26
So they answered Jesus, 27
"We do not know."
"[5] Nor do I tell you," He replied, "by what authority I do these things."

Disobedience, apparent and real

"But give me your judgement. There was a man who had two [6] sons. He came to the elder of them, and said, 28
"'My [7] son, go and work in the vineyard to-day.'
"'I will not,' he replied. 29

1. (vv. 20–22.) Cp. Mark xi. 20–25.
2. (vv. 23–27.) Cp. Mark xi. 27–33; Luke xx. 1–8.
3. *What*] Or 'what kind of.' Cp. John x. 32.
4. *These things*] A vague expression. Cp. verse 37, n. They will not recognize the 'things' as miracles or signs.
5. It is noteworthy that our Lord did not really leave their question unanswered. His own question about the Baptist was in reality a reply to theirs. John, whom in their secret hearts they knew to have been a true prophet, had borne eloquent testimony to Him as Redeemer and Judge.—ED.
6. *Sons*] Lit. 'children.'
7. *Son*] Lit. 'child.'

"But afterwards he was sorry, and went. He came to the second and spoke in the same manner. His answer was, 30

"'I will go, Sir.'

[1] But he did not go. Which of the two did as his father desired?" 31

"[1] The first," they said.

"I solemnly tell you," replied Jesus, "that the tax-gatherers and the notorious sinners are entering the Kingdom of God [2] in front of you. For John came to you observing all sorts of ritual, and you put no faith in him: the tax-gatherers and the notorious sinners did put faith in him, and you, though you saw this example set you, were not even afterwards sorry so as to believe him. 32

'The Vine-dressers'

"[3] Listen to another parable. There was a householder who planted a vineyard, made a fence round it, dug a wine-tank in it, and built a strong lodge; then let the place to vine-dressers, and went abroad. When vintage-time approached, he sent his [4] servants to the vine-dressers to receive his share of the [5] grapes; but the vine-dressers seized the servants, and one they cruelly beat, one they killed, one they pelted with stones. Again he sent another party of servants more numerous than the first; and these they treated in the same manner. Later still he sent to them [6] his son, [7] saying, 33 34 35 36 37

"'They will respect my son.'

"But the vine-dressers, when they saw the son, said to one another, 38

"'Here is the heir: come, let us kill him and get his inheritance.'

"So they seized him, dragged him out of the vineyard, and killed him. When then the owner of the vineyard comes, what will he do to those vine-dressers?" 39 40

"He will put the wretches to a wretched death," was the 41

1. *The first*] v.l. 'the latter,' inverting also the order of the two parts of the Parable. The sense remains the same. Others read 'the latter,' without inverting the order of the two parts of the Parable, explaining it to mean 'he who afterwards (repented and went).' But this seems an impossible translation.
2. *In front of you*] They walk first, taking precedence of you.
3. (vv. 33–46.) Cp. Mark xii. 1–12; Luke xx. 9–19.
4. *Servants*] Or 'slaves;' and so in verses 35, 36.
5. *Grapes*] Or perhaps the price obtained by the sale of them (Meyer). The rent appears to have been a share of the produce ('his grapes') whether paid in kind or in money.
6. *His son*] Here therefore we have the real answer to the question in verse 23.
7. *Saying*] To those about him.

reply, "and will entrust the vineyard to other vine-dressers who will render the produce to him at the vintage season."

"Have you never read in the Scriptures," said Jesus, 42

"'THE STONE WHICH THE BUILDERS REJECTED
HAS BEEN MADE THE CORNERSTONE:
THIS CORNERSTONE [1] CAME FROM THE LORD,
AND IS WONDERFUL IN OUR EYES' (Ps. cxviii. 22, 23)?

"That, I tell you, is the reason why the Kingdom of God 43
will be taken away from you, and given to a nation [2] that will exhibit the power [3] of it. He who [4] falls on this stone will 44
be severely hurt; but he on whom it falls will be utterly crushed."

After listening to His parables the High Priests and the 45
Pharisees perceived that He was speaking about them; but 46
though they were eager to lay hands upon Him, they were afraid of the people, for by them He was regarded as a Prophet.

'The Wedding Feast'

[5] Again Jesus spoke to them in figurative 1 **22**
language.

"The Kingdom of the Heavens," He said, 2
"[6] may be compared to [7] a king who celebrated the marriage of his son, and sent his [8] servants to call the invited guests 3
to the wedding, but they were unwilling to come.

"Again he sent other servants with a message to those 4
who were invited.

"'My [9] breakfast is now ready,' he said, 'my bullocks

1. *Came from the Lord*] More freely 'is the Lord's workmanship.' Or perhaps the meaning of the clause is, 'this (preference for the rejected stone) is the Lord's act.' The latter explanation assumes a Hebraism, thus. The word 'this' is feminine both in the Greek here and in the Hebrew original which our Lord was quoting from, Ps. cxviii. 22, 23. But 'cornerstone' in both these languages is feminine, and therefore the demonstrative may refer to that noun. In Hebrew, however, where no noun is distinctly referred to and in English the word 'thing' is or may be supplied, as in, "At this (thing) also my heart trembleth" (Job xxxvii. 1), the Hebrew feminine is regularly used. In Latin or Classical Greek the neuter would be employed, but in Hebrew there is no neuter gender. The LXX. generally has the neuter in such cases; but there are a few exceptions, sufficient to demonstrate the possibility of the Hebrew idiom being borrowed into Hellenistic Greek, and the possibility also of its existence in the passage now before us. Yet the other seems the preferable rendering.

2. *That will exhibit the power*] Lit. 'producing the fruits.'

3. *Of it*] I.E., 'of the Kingdom.'

4. *Falls*] V.L. omits this verse. It is possible to 'stumble' without actually falling. See xxvi. 31; Rom. xi. 11.

5. *Again Jesus*] Lit. 'and Jesus answered.' See xi. 25, n.

6. *May be compared to*] See xiii. 24, n.

7. *A king*] Lit. 'a man a king.'

8. *Servants*] Or 'slaves,' five times in this Parable.

9. *Breakfast*] The morning meal, whether early or late, as among ourselves. This noun occurs also in Luke xi. 38; xiv. 12, 15; and the cognate verb in Luke xi. 37; John xxi. 12, 15. But some take it here, in a wider sense, for any meal.

and fat cattle are killed, and every preparation is made: come to the wedding.'

"They however gave no heed, but went, one to his home 5
in the country, another to his business; and the rest seized 6
the king's servants, maltreated them, and murdered them.
So the king's anger was stirred, and he sent his troops and 7
destroyed those murderers and burnt their city. Then he 8
said to his servants,

"'The wedding banquet is ready, but those who were
invited were unworthy of it. Go out therefore to the cross- 9
roads, and everybody you meet invite to the wedding.'

"So they went out into the roads and gathered together all 10
they [1] could find, both bad and good, and the [2] banqueting-
hall was filled with guests.

A presumptuous Guest

"Now the king came in to see the guests; 11
and among them he discovered one who was not
wearing a wedding-robe.

"'My friend,' he said, 'how is it that you came in here 12
without a wedding robe?'

"The man [3] stood speechless. Then the king said to the 13
servants,

"'Bind him hand and foot and fling him into the darkness
outside: there will be the weeping aloud and the gnashing
of teeth.'

"For there are many called, but few chosen." 14

A Question about Tribute

[4] Then the Pharisees went and consulted 15
together how they might entrap Him in His
conversation. So they sent to him their dis- 16
ciples together with the Herodians; [5] who said,

"Teacher, we know that you are truthful and that you
faithfully teach God's truth; and that no fear of man
misleads you, for you [6] are not biased by men's wealth or
rank. Give us your judgement therefore: is it allowable 17
for us to pay a poll-tax to Caesar, or not?"

Perceiving their wickedness, Jesus replied, 18

1. *Could find*] Lit. 'found,' a Hebraism. So in Esther ix. 2, "no man could withstand" is lit. "no man withstood."
2. *Banqueting-hall*] Lit. 'bridal-chamber.' v.l. 'wedding.'
3. *Stood speechless*] Lit. 'was gagged' or 'muzzled.' The same verb is employed in verse 34.
4. (vv. 15–22.) Cp. Mark xii. 13–17; Luke xx. 20–26.
5. *Who said*] Or 'to say:' lit. 'saying.' v.l. reads 'saying' in the nominative, referring to 'they.' The sense then is 'saying' (by the mouth of these messengers).
6. *Are not biased &c.*] Lit. 'do not look at men's faces (or 'outward appearance'). Cp. Luke xx. 21, n.

"Why are you hypocrites trying to ensnare me? Show me the tribute coin." 19

And they brought Him a shilling.

"Whose likeness and inscription," He asked, "is this?" 20

"Caesar's," they replied. 21

"Pay therefore," He rejoined, "what is Caesar's to Caesar; and what is God's to God."

They heard this, and were astonished; then left Him, and went their way. 22

'A Woman who had had seven Husbands'

[1] On the same day a party of Sadducees came to Him, contending that there is no resurrection. And they put this case to Him. 23

"Teacher," they said, "Moses enjoined, 'IF A MAN DIE CHILDLESS, HIS BROTHER SHALL MARRY HIS WIDOW, AND RAISE UP A FAMILY FOR HIM' (Deut. xxv. 5). Now we had among us seven brothers. The eldest of them married, but died childless, leaving his wife to his brother. So also did the second and the third, down to the seventh, till the woman also died, after surviving them all. At the Resurrection, therefore, whose wife of the seven will she be? for they all married her." 24 25 26 27 28

The reply of Jesus was, 29

"You are in error, through ignorance of the Scriptures and of the power of God. For in the Resurrection, men neither marry nor are women given in marriage, but they are like [2]angels in Heaven. But as to the Resurrection of the dead, have you never read what God says to you, 'I AM THE GOD OF ABRAHAM, THE GOD OF ISAAC, AND THE GOD OF JACOB' (Exod. iii. 6)? He is not the God of dead, but of living men." 30 31 32

All the crowd heard this, and were filled with amazement at His teaching. 33

Love, the supreme Law

[3] Now the Pharisees came up when they heard that He [4]had silenced the Sadducees, and one of them, an expounder of the Law, asked Him as a test question, 34 35

"Teacher, [5]which is the [6]greatest Commandment in the Law?" 36

1. (vv. 23–33.) Cp. Mark xii. 18–27; Luke xx. 27–39.
2. *Angels*] v.L. 'God's angels.'
3. (vv. 34–40.) Cp. Mark xii. 28–34.
4. *Had silenced*] See verse 12, n.
5. *Which*] Not 'of what kind.' Cp. xix. 18, n.
6. *Greatest*] Lit. 'great,' a Hebraism. Adjectives in Hebrew have neither the comparative nor the superlative degree, but only the positive. See also xviii. 1, n.

"'THOU SHALT LOVE THE LORD THY GOD,'" He answered, 37
"'[1]WITH THY WHOLE HEART, THY WHOLE SOUL, THY WHOLE
MIND' (Deut. vi. 5). This is the greatest and foremost 38
Commandment. And the second is similar to it: 'THOU 39
SHALT LOVE THY FELLOW MAN [2]AS MUCH AS THYSELF' (Lev.
xix. 18). The whole of the Law and the Prophets is summed 40
up in these two Commandments."

'David's Son' and 'David's Lord'

[3]While the Pharisees were still assembled 41
there, Jesus put a question to them.
"What think you about the Christ," He said, 42
"whose son is He?"
"David's," they replied.
"How then," He asked, "does David, [4]taught by the 43
Spirit, call Him Lord, when he says,
"'THE LORD SAID TO MY LORD, 44
SIT AT MY RIGHT HAND
UNTIL I HAVE PUT THY FOES BENEATH THY FEET'
(Ps. cx. i)?
"If therefore David calls Him Lord, how can He be his 45
son?" No one could say a word in reply, nor from that day 46
did any one venture again to put a question to Him.

Scribes and Pharisees denounced

[5]Then Jesus addressed the crowds and His 1 **23**
disciples.
"The Scribes," He said, "and the Pharisees 2
[6]sit in the chair of Moses. Therefore do and observe every- 3
thing that they command you; but do not imitate their lives,
for though they tell others what to do, they do not do it
themselves. [7]Heavy [8]and cumbrous burdens they bind 4
together and load men's shoulders with them, while as for
themselves, not with one finger do they choose to lift them.
And everything they do they do with a view to being 5
observed by men; for they widen their [9]phylacteries and
make the tassels large, and love the best seats at a dinner 6

1. *With*] Lit. 'in,' three times repeated.
2. *As much as thyself*] This of course implies that there is a legitimate love of 'self.' 'Selfishness' is sinful not because it includes care for one's own welfare, but because it excludes (or subordinates to this) care for the welfare of others. There is sin rather than virtue in mere self-neglect!—ED.
3. (vv. 41–46.) Cp. Mark xii. 35–37; Luke xx. 41–44.
4. *Taught by*] Lit. 'in.'
5. (vv. 1–39.) Cp. Luke xiii. 34, 35.
6. *Sit*] Or 'have seated themselves.' See *Aorist*, top of p. 21. Cp. Luke i. 47; Phil. iv. 10; Rev. xvii. 7.
7. Cp. Luke xi. 46.
8. *And cumbrous*] V.L. omits these words.
9. *Phylacteries*] Two small leather cases, worn by very religious Jews on the left arm and the forehead, and containing passages of Scripture.

party or in the synagogues, and like to be bowed to in places of public resort, and to be addressed by men as 'Rabbi.'

Brotherhood among Christians

"As for you, do not accept the title of 8
'Rabbi,' for one alone is your Teacher, and
you are all brothers. And call no one on 9
earth your Father, for One alone is your Father—the
Heavenly Father. And do not accept the name of 'leader,' 10
for your Leader is one alone—the Christ. He who is 11
the greatest among you shall be your servant; and one 12
who exalts himself shall be abased, while one who abases
himself shall be exalted.

Stern Denunciations

"But alas for you, Scribes and Pharisees, 13
hypocrites, for you lock the door of the King-
dom of the Heavens against men; you your-
selves do not enter, nor do you allow those to enter who
are seeking to do so.[1]

"Alas for you, Scribes and Pharisees, hypocrites, for 15
you scour sea and land in order to win one convert—and
when he is gained, you make him twice as much a son of
Gehenna as yourselves.

"Alas for you, you blind guides, who say, 16

"'Whoever swears by [2]the Sanctuary it is nothing; but
whoever swears by the gold of the Sanctuary, is bound
by the oath.'

"Blind fools! [3]Why, which is greater?—the gold, or the 17
Sanctuary which has made the gold holy? And you say, 18

"'Whoever swears by the altar, it is nothing; but
whoever swears by the offering lying on it is bound by
the oath.'

"You are blind! Why, which is greater?—the offering, 19
or the altar which makes the offering holy? He who 20
swears by the altar swears both by it and by everything
on it; he who swears by the Sanctuary swears both by it 21
and by Him who [4]dwells in it; and he who swears by 22
Heaven swears both by the throne of God and by Him
who sits upon it.

1. v.L. adds, either here or after verse 12, 'Alas for you, Scribes and Pharisees, hypocrites, for you devour widows' houses, even while for a pretence you make long prayers; therefore you will receive a far severer sentence.'

2. *The Sanctuary*] I.E. 'the central building of the Temple,' which contained only the Holy Place and the Holy of Holies. The word occurs here for the first time.

3. *Why*] See xxvii. 23, n. So in verse 19.

4. *Dwells*] v.L. 'has dwelt,' i.e. 'has taken up His abode.'

"[1] Alas for you, Scribes and Pharisees, hypocrites, for 23
you pay the tithe on mint, dill, and cumin, while you have
neglected the weightier requirements of the Law—just
judgement, mercy, and faithful dealing. These things
you ought to have done, and yet you ought not to have
left the others undone. You blind guides, straining out 24
the gnat while you gulp down the camel!

"[2] Alas for you, Scribes and Pharisees, hypocrites, for 25
you wash clean the outside of the cup or dish, while
within they are full of greed and [3] self-indulgence.
Blind Pharisee, first wash clean the inside of the cup 26
[4] or dish, and then the outside will be clean also.

"Alas for you, Scribes and Pharisees, hypocrites, for 27
you are just like whitewashed sepulchres, the outside of
which pleases the eye, though inside they are full of
dead men's bones and of all that is unclean. The same 28
is true of you: outwardly you seem to the human eye to
be good and honest men, but, within, you are full of
insincerity and [5] disregard of God's Law.

"[6] Alas for you, Scribes and Pharisees, hypocrites, for 29
you repair the sepulchres of the Prophets and [7] keep in
order the tombs of the righteous, and your boast is, 30
"'If we had lived in the time of our forefathers, we
should not have been implicated with them in the murder
of the Prophets.'

"So that you bear witness against yourselves that you 31
are descendants of those who murdered the Prophets.
Fill up the measure of your forefathers' guilt. O serpents, 32, 33
O vipers' brood, how are you [8] to escape [9] condemnation
to [10] Gehenna?

The Guilt of that Generation

"[11] For this reason I am sending to you Pro- 34
phets and wise men and Scribes. Some of
them you will put to death—nay, crucify; some

1. Cp. Luke xi. 42.
2. Cp. Luke xi. 39.
3. *Self-indulgence*] Or 'uncurbed animal passions.' The only other place where the word is found in the N.T. is 1 Cor. vii. 5.
4. *Or dish*] v.l. omits these words.
5. *Disregard of God's Law*] Lit. in one word 'lawlessness.'
6. (vv. 29–31.) Cp. Luke xi. 47, 48.
7. *Keep in order*] Or 'decorate.' Cp. xii. 44, n.
8. *To escape*] Cp. iii. 7, where the same verb is used.
9. *Condemnation to*] Lit. 'the judgement of.'
10. *Gehenna*] The metaphor is taken from 'the valley of Hinnom,' just outside Jerusalem, where for the sake of the city a fire was kept burning to consume rubbish and refuse.—Ed.
11. (vv. 34–36.) Cp. Luke xi. 49–51.

of them you will flog in your synagogues and chase from
town to town ; that all the innocent blood [1] shed upon earth 35
may come on you, from the blood of righteous Abel to the
blood of Zechariah the son of Berechiah whom you murdered
between the Sanctuary and the altar. I tell you in solemn 36
truth that all these things will come upon the present
generation.

Jesus grieves over Jerusalem

"O Jerusalem, Jerusalem ! thou who mur- 37
derest the Prophets and stonest those who have
been sent to thee ! how often have I desired to
gather thy children to me, just as a hen gathers her chickens
under her wings, and you would not come ! See, your house 38
[2] will now be left to you [3] desolate ! For I tell you that you 39
will never see me again until you say, '[4] BLESSED BE HE WHO
COMES IN THE NAME OF THE LORD'" (Ps. cxviii. 26).

Jesus predicts the Destruction of the Temple

Jesus had left [5] the Temple and was going on 1 **24**
His way, when His disciples came and called
His attention to the Temple [6] buildings.

"You see all these ?" He replied ; "in 2
solemn truth I tell you that there will not be left here one
stone upon another that will not be pulled down."

Christ's Return at the End of the Age

Afterwards He was on the Mount of Olives 3
and was seated there when the disciples came
to Him, apart from the others, and said,

"Tell us when this will be ; and what will
be the sign of your [7] Coming and of the Close of the [8] Age ?"

"Take care that no one misleads you," answered Jesus ; 4
"for many will come [9] assuming my name and saying 'I am 5

1. *Shed*] The tense (present) indicates 'which has been, or at any time may be, shed.'

2. *Will now be left*] Lit. 'is left,' not a perfect tense, but strictly present—'Now I am finally leaving you : now I am abandoning you to the consequences of your persistence in sin.'

3. *Desolate*] V.L. omits this word. Cp. Luke xiii. 35.

4. *Blessed . . the Lord*] Or, possibly, the sense may be 'He who comes in the name of the Lord is (the) blessed (One).'—ED.

5. *The Temple*] I.E. the Temple Courts. Cp. xxi. 12, n., and contrast xxiii. 16, n.

6. *Buildings*] 'The several parts were great buildings' (Bengel). The masonry itself was also remarked on. Cp. Mark xiii. 1–13 ; Luke xxi. 5–19.

7. *Coming*] Or 'Presence.' The cognate verb occurs xxvi. 49, and in twenty-three other places. A capital C is used in this Translation to indicate this word in the 17 passages where it occurs as signifying the Second Coming of our Lord. In a more general use it occurs 2 Cor. vii. 6, 7 and in six other places.

8. *Age*] Not 'world.' Some suppose that the Age referred is the Jewish rather than the Christian dispensation. See J. Stuart Russell, *The Parousia*, London, 1878.—ED.

9. *Assuming*] Lit. 'on.' "Standing upon it, and usurping it" (Wordsworth). Cp. Mark xiii. 6, n.

the Christ;' and they will mislead many. And before long 6
you will hear of wars and rumours of wars. Do not be
alarmed, for such things must be; but [1]the End is not yet.
FOR NATION WILL RISE IN ARMS AGAINST NATION, KINGDOM 7
AGAINST KINGDOM (Isa. xix. 2), and there will be famines and
earthquakes in various places; but all these miseries are but 8
like the early pains of childbirth.

Persecution, Apostasy, and world-wide Preaching

"At that time they will deliver you up to 9
punishment and will put you to death; and you
will be objects of hatred to all the nations because
you are called by my name. Then WILL MANY 10
[2]STUMBLE AND FALL (Isa. viii. 15), and they will betray one
another and hate one another. Many false prophets will 11
rise up and lead multitudes astray; and because of the 12
prevalent [3]disregard of God's law the love of [4]the great
majority will grow cold; but those who stand firm to [1]the 13
End shall be saved. And [5]this Good News of the Kingdom 14
shall be proclaimed throughout [6]the whole world to set the
evidence before all the [7]Gentiles; and then [1]the End will
come.

'The Abomination of Desolation'

"[8]When you have seen (to use the language 15
of the Prophet Daniel) the 'ABOMINATION OF
DESOLATION' (Dan. ix. 27), standing in the
Holy Place"—let the reader observe those words—"then 16
let those who are in Judaea escape to the hills; let him who 17
is on the roof not go down to fetch what is in his house;
nor let him who is outside the city stay to pick up his outer 18
garment. And [9]alas for the women who at that time are 19
with child or have infants!

1. *The End*] Referred to in verse 3 as 'the Close of the Age.' Evidence as to the fulfilment of very many of the 'signs' predicted in verses 7–28 is to be found in Josephus, Seneca, Suetonius, and Tacitus. See the Commentators, and compare the condition of the Seven Churches of Roman Asia, described in Rev. ii., iii.—ED.

2. *Stumble and fall*] See v. 29, n. Changing the figure, we might render 'make shipwreck of faith.'

3. *Disregard of God's law*] Lit. 'lawlessness.'

4. *The great majority*] Lit. 'the many,' not merely 'many.'

5. *This Good News of the Kingdom*] The good news that God's heavenly Kingdom was then close at hand (iii. 2; iv. 17; x. 7).—ED.

6. *The whole world*] Lit. 'all the inhabited' (earth). The words appear to be used in Luke ii. 1; Acts xi. 28; Rom. x. 18; Rev. iii. 10, of the Roman Empire—'the world' as known to the ancients. For the diffusion of the Gospel within these limits, even in N.T. times, see Mark xvi. 20; Acts i. 8; Rom. xvi. 26; Col. i. 6, 23.—ED.

7. *Gentiles*] Or 'nations.'

8. (vv. 15–42.) Cp. Mark xiii. 14–37; Luke xxi. 20–36.

9. *Alas for*] Cp. xi. 21, n.; Luke vi. 24, n.

"But pray that your flight may not be [1]in winter, nor 20
on [2]the Sabbath; for it WILL BE a time of great 21
Unparalleled Distress SUFFERING, SUCH AS NEVER HAS BEEN FROM THE BEGINNING OF THE WORLD TILL NOW (Dan. xii. 1), and assuredly [3]never will be again. And if those days 22
had not [4]been cut short, no one would escape; but for the sake of [5]God's own People those days [6]will be cut short.

"[7]If at that time any one should say to you, 23
The Coming of Christ to be widely seen 'See, here is the Christ!' or 'Here!' give no credence to it. For there will rise up false 24
Christs and false prophets, displaying wonderful signs and prodigies, so as to deceive, were it possible, even God's own People. Remember, I have forewarned you. 25
If therefore they should say to you, 'See, He is in the 26
Desert!' do not go out there: or 'See, He is indoors in the room!' do not believe it. For just as the lightning flashes 27
in the east and is seen to the very west, so will be the Coming of the Son of Man. Wherever the dead body is, 28
there will the [8]vultures flock together.

"But immediately after those times of distress 29
The Son of Man amid Clouds THE SUN WILL [9]BE DARKENED, THE MOON WILL NOT SHED HER LIGHT, THE STARS WILL FALL FROM THE FIRMAMENT, AND THE [10]FORCES WHICH CONTROL THE HEAVENS WILL BE DISORDERED AND DISTURBED (Isa. xiii. 10; xxxiv. 4). Then will appear the Sign of the Son of Man in 30
the sky; and THEN WILL ALL THE [11]NATIONS OF THE EARTH

1. *In winter*] Or 'during a storm.' Cp. Acts xxvii. 20.
2. *The Sabbath*] I.E. the Jewish Sabbath, on which the Law forbad long journeys.
3. *Never will be again*] These words have little meaning if the suffering referred to is to come at the very end of Time.—ED.
4. *Been cut short*] In God's decrees.
5. *God's own People*] Lit. 'the elect.' So in verses 24, 31.
6. *Will be cut short*] In fact. Cp. Luke xviii. 8.
7. (vv. 23–28.) Cp. Luke xvii. 21–24, 37.
8. *Vultures*] Perhaps the avenging armies of Rome, the 'dead body' being in that case the corrupt Jewish nation. The Jews were well-nigh exterminated throughout the Roman Empire, 67–70, A.D. See Josephus, *Wars* ii. 18 and Luke xiii. 3, n.—ED.
9. *Be darkened*] Or 'grow dark.'
10. *Forces &c.*] Cp. Rom. viii. 38, n. The whole verse may possibly describe the complete darkness which comes over human beings in the moment of death as the result of the closing of all their ordinary earthly senses. If, as is conceivable, this is immediately succeeded by a vision of our glorified Redeemer and King (see Acts vii. 35; ix. 17; 1 Cor. ix. 1) the interpretation of verse 30 becomes easier. It seems certain that the parallel O.T. passages (Isa. xiii. 10; xxxiv. 4) predicted the overthrow of the inhabitants of Babylon and Bozrah *in the darkness of death*.—ED.
11. *Nations of the earth*] Or 'tribes of the land.' Cp. Rev. i. 7.—ED.

[1] LAMENT (Zech. xii. 12), when they [2] see THE SON OF MAN COMING ON THE CLOUDS OF THE SKY (Dan. vii. 13) [3] with great power and glory. And He will send out His angels [4] WITH A LOUD TRUMPET-BLAST (Isa. xxvii. 13), and THEY WILL [5] BRING together His own People to Him FROM NORTH, SOUTH, EAST AND WEST—FROM ONE EXTREMITY OF THE WORLD TO THE OTHER (Deut. xxviii. 64; xxx. 4). 31

A definite Limit of Time

"Now learn from the fig-tree the lesson it teaches. As soon as its branches have now become soft and it is bursting into leaf, you all know that summer is near. So you also, when you see all these signs, may be sure that [6] He is near—at your very door. I tell you in solemn truth that [7] the present generation will certainly not pass away without all these things having first taken place. [8] Earth and sky will pass away, but it is certain that my words will not pass away. 32 33 34 35

The exact Day and Hour uncertain

"But as to that day and the exact time no one knows—not even the angels of heaven, [9] nor the Son, but the Father alone. '[10] For as it was in the time of Noah (Gen. vii.), so it will be at the Coming of the Son of Man. At that time, before the Deluge, men were busy eating and drinking, taking wives or giving them, up to the very day when Noah entered the Ark, nor did they realise any danger till the Deluge came and swept them all away; so will it be at the Coming of the Son of Man. Then will two men be in the open country: one [11] will be [12] taken away, and one left behind. Two women will be grinding at the mill: one [11] will be [12] taken away, and one 36 37 38 39 40 41

1. *Lament*] Or 'beat their breasts.'
2. *See*] Cp. Luke xxi. 25, n.
3. *With great power and glory*] Cp. Luke xxi. 27, n.
4. *With a loud trumpet-blast*] v.L. 'with the great trumpet.' Cp. 'with the trumpet of God,' 1 Thess. iv. 16.
5. *Bring together*] Cp. 2 Thess. ii. 1; Rev. vii. 1–3. No hint is given here as to whether this was to be 'in the body' or 'apart from the body.' See 2 Cor. xii. 2, 4; 1 Thess. iv. 17; Rev. xii. 5; where there is the same uncertainty.—ED.
6. *He*] Or 'it,' 'His Coming.'
7. *The present generation*] Or possibly 'this race.' The word is found in the latter sense in Classical Greek, but not in the N.T., unless here and in the parallel passages (Mark xiii. 30; Luke xxi. 32). The sense in which Matthew generally uses the phrase may be gathered from xi. 16; xii. 41, 43, 45; xxiii. 36.—ED.
8. *Earth and sky*] This phrase possibly denotes the then-existing order of things—the Jewish dispensation—being in that case a name given to it in token of its supposed permanence and fixity. See v. 18, n.—ED.
9. *Nor the Son*] v.L. omits these words. In Mark xiii. 32 their genuineness is not questioned.
10. (vv. 37–41.) Cp. Luke xvii. 26, 34.
11. *Will be taken*] Lit. 'is taken.'
12. *Taken away*] Or 'taken home,' as in i. 20, 24. There appears to be a special reference intended here to Palestine—a country where men worked in the open fields and women ground at the mill.—ED.

left behind. Be [1] on the alert therefore, for you do not know 42
the day on which your Lord is coming. [2] But of this be 43
assured, that if the master of the house had known the hour
at which the robber was coming, he would have kept awake,
and not have allowed his house to be broken into. There- 44
fore you also must be ready; for it is at a time when you
do not expect Him that the Son of Man will come.

Faithful and unfaithful Servants

"Who therefore is the loyal and intelligent 45
[3] servant to whom his [4] master has entrusted the
control of his household to give them their
rations at the appointed time? Blessed is that servant 46
whom his master when he comes shall find so doing! In 47
solemn truth I tell you that he will give him the manage-
ment of all his wealth. But if the man, being a bad servant, 48
should say in his heart, 'My master is a long time in com-
ing,' and should begin to beat his fellow servants, while he 49
eats and drinks with drunkards; the master of that servant 50
will arrive on a day when he is not expecting him and at an
hour of which he has not been informed; he will [5] treat him 51
with the utmost severity and assign him a place among the
[6] hypocrites: there will be the weeping and the gnashing of
teeth.

'Ten Bridesmaids'

"Then will the Kingdom of the Heavens [7] be 1 **25**
found to be like ten bridesmaids who took their
torches and went out to meet the bridegroom.
Five of them were foolish and five were wise. For the 2, 3
foolish, when they took their torches, did not provide them-
selves with oil; but the wise, besides their [8] torches, took 4
oil in their [9] flasks. The bridegroom was a long time in 5
coming, so that meanwhile they all became drowsy and fell
asleep. But at midnight there is a loud cry, 6

"'The bridegroom! Go out and meet him!'

1. *On the alert*] Or 'wakeful.' The Greek is the same in xxv. 13; xxvi. 38, 41.
2. (vv. 43–51.) Cp. Luke xii. 39–46.
3. *Servant*] Or 'slave.' The house-steward among the Romans was only a superior slave.
4. *Master*] Or 'owner.' So in verses 46, 48, 50.
5. *Treat him with the utmost severity*] Lit. 'cut him in two.'
6. *Hypocrites*] Or perhaps 'evildoers.' See Hatch, *Biblical Greek*, p. 91.
7. *Be found to be like*] See vii. 24, 26, n. Or 'will become like,' 'will show itself like.'
8. *Torches*] See the detailed description from Jarchi given in Kitto's *Pictorial Bible*, Matt. xxv. 1. Kitto adds, "These are just the torches which are still employed on similar occasions by the people of Arabia and Egypt." See also Trench's *Synonyms*, xlvi.
9. *Flasks*] Or 'bottles.' See Trench as above.

"Then all those bridesmaids roused themselves and trimmed their torches. 7

"'Give us some of your oil,' said the foolish ones to the wise, 'for our torches are going out.' 8

"'But perhaps,' replied the wise, 'there will not be enough for all of us. Go to the shops rather, and buy some for yourselves.' 9

"So they went to buy. But meanwhile the bridegroom came; those bridesmaids who were ready went in with him to the wedding banquet; and the door was shut. 10

"Afterwards the other bridesmaids came and cried, 11

"'Sir, Sir, open the door to us.'

"'In solemn truth I tell you,' he replied, 'I do not know you.' 12

"Keep awake therefore; for you know neither the day nor the hour. 13

Privilege and Responsibility

"[1] Why, it is like a man who, when going on his travels, called his [2] bondservants and entrusted his property to their care. To one he gave five talents, to another two, to another one—to each according to his individual capacity; and then started from home. Without delay the one who had received the five talents went and employed them in business, and gained five more. In the same way he who had the two gained two more. But the man who had received the one went and dug a hole and buried his [3] master's money. 14 15 16 17 18

"[4] After a long lapse of time the master of those servants returned, and had a reckoning with them. The one who had received the five talents came and brought five more, and said, 19 20

"'Sir, it was five talents that you entrusted to me: see, I have gained five more.'

"'You have done well, [5] good and [6] trustworthy servant,' replied his master; 'you have been trustworthy in the 21

1. (vv. 14–30.) Cp. Luke xix. 11–28.
2. *Bondservants*] Such an employment of slaves was common among the ancient Romans. See xxiv. 45, n.
3. *Master's*] Or 'owner's.' So 'owner' for 'master' in verses 19, 21, 23.
4. *After a long lapse of time*] Yet within the limits of an ordinary lifetime!—Ed.
5. *Good*] Or perhaps 'upright' or 'honest,' but this idea seems to be included in the epithet which follows. That the word may signify kindness of heart and good feeling is plain from xx. 15; 1 Peter ii. 18; and many other passages; and the teaching of xxii. 36–38 must not be forgotten. Cp. John x. 11, n.
6. *Trustworthy*] This slave had not only displayed faithfulness, that is loyalty of heart, but a stedfastness of rectitude also, and was on every ground deserving of confidence.

management of a little, I will put you in charge of much: [1]share your master's joy.'

"The second, who had received the two talents, came and 22
said,

"'Sir, it was two talents you entrusted to me: see, I have gained two more.'

"'Good and trustworthy servant, you have done well,' his 23
master replied; 'you have been trustworthy in the management of a little, I will put you in charge of much: [1]share your master's joy.'

"But, next, the man who had the one talent in his keeping 24
came and said,

"'Sir, [2]I knew you to be a severe man, reaping where you had not sown and garnering [3]what you had not winnowed. So being afraid I went and buried your talent in the ground: 25
there you have what belongs to you.'

"'You wicked and slothful servant,' replied his master, 26
'did you know that I reap where I have not sown, and garner what I have not winnowed? Your duty then was 27
to deposit my money in some bank, and so when I came I should have got back my property with interest. So take 28
away the talent from him, and give it to the man who has the ten.' (For to every one who has, more shall be given, 29
and he shall have abundance; but from him [4]who has nothing, even what he has shall be taken away.) 'But as 30
for this worthless servant, put him out into the darkness outside: *there* will be the weeping and the gnashing of teeth.'

'The Sheep and the Goats'

"[5]When the Son of Man comes in His glory, 31
and all the angels with Him, then will He sit upon His glorious throne, and [6]all the nations 32
will be gathered into His presence. And He will separate [7]them from one another, just as a shepherd separates the

1. *Share*] Lit. 'enter into.'
2. *I knew you to be*] Lit. 'I had observed you—that you were.'
3. *What*] Lit. 'from (a threshing-floor) where.'
4. *Who has nothing*] I.E. 'who acts as though he had nothing and were responsible for nothing.' Cp. 1 Cor. ii. 14, n. The bold oxymoron of this latter half of the verse a translator is not at liberty to alter.
5. *When*] See x. 23; xvi. 27, 28; xxiv. 34.
6. *All the nations*] The same phrase occurs xxiv. 7, 9, 14; xxviii. 19; 2 Tim. iv. 17.—ED.
7. *Them*] The individuals, not the nations. The pronoun in the Greek here is masculine, but 'nations' is neuter. Similarly in Acts xxvi. 17 'whom' (after nations) is masculine: the Gospel message is sent to the individual who hears it.

sheep from the [1] goats; and will make the sheep stand at 33
His right hand, and the goats at His left.

"Then the King will say to those at His right, 34

"'Come, my Father's blessed ones, receive your inheritance of the Kingdom which has been [2] divinely intended for you ever since the creation of the world. For when I was 35
hungry, you gave me food; when I was thirsty, you gave me drink; when I was homeless, you gave me a welcome; when I was ill-clad, you clothed me; when I was sick, you 36
visited me; when I was in prison, you came to see me.'

"'When, Lord,' the righteous will reply, 'did we see 37
[3] Thee hungry, and feed Thee; or thirsty, and give Thee drink? When did we see Thee homeless, and give Thee a 38
welcome? or ill-clad, and clothe Thee? When did we see 39
Thee sick or in prison, and come to see Thee?'

"But the King will answer them, 40

"'In solemn truth I tell you that in so far as you rendered such services to one of the humblest of these my brethren, you rendered them to myself.'

"Then will He say to those at His left, 41

"'Begone from me, with the curse resting upon you, into the Fire [4] of the Ages, which has been [5] prepared for the Devil and his angels. For when I was hungry, you gave 42
me nothing to eat; when thirsty, you gave me nothing to drink; when homeless, you gave me no welcome; ill-clad, 43
you clothed me not; sick or in prison, you visited me not.'

"Then will they also answer, 44

"'Lord, when did we see Thee hungry or thirsty or homeless or ill-clad or sick or in prison, and not come to serve Thee?'

"But he will reply, 45

"'In solemn truth I tell you that in so far as you withheld such services from one of the humblest of these, you withheld them from me.'

"And these shall go away into the [6] Punishment [4] of the 46
Ages, but the righteous into the Life [4] of the Ages."

1. *Goats*] Or 'kids.'
2. *Divinely intended*] Or 'made sure. See Hosea vi. 3, comparing the A.V. with the R.V.
3. *Thee*] Emphatic. So throughout verses 37, 38, 39.
4. *Of the Ages*] Greek 'aeonian.' See xviii. 8, n.
5. *Prepared*] Or 'divinely intended.' The same word as in verse 34.
6. *Punishment*] The same noun occurs in 1 John iv. 18. and the cognate verb in Acts iv. 21; 2 Peter ii. 9.

[1] When Jesus had ended all these discourses, 1 **26**

Once again Jesus predicts His Death

He said to His disciples,

"You know that in [2] two days' time the Pass- 2
over comes. And the Son of Man will be delivered up to be crucified."

The Plot to murder Him

Then the High Priests and Elders of the 3
People assembled in the court of the palace of the High Priest Caïaphas, and consulted how to 4
get Jesus into their power by stratagem and put Him to death. But they said, 5

"Not during the Festival, lest there be a riot among the people."

Affection's costly Gift

[3] Now when Jesus was come to Bethany and 6
was at the house of Simon the Leper, [4] a woman 7
came to Him with a jar of very costly, sweet-scented ointment, which she poured over His head as He reclined at table.

"Why such waste?" indignantly exclaimed the disciples; 8
"for this might have been sold for a considerable sum, and 9
the money given to the poor."

But Jesus heard it, and said to them, 10

"Why are you vexing her? For she has done a most gracious act towards me. The poor you always have with 11
you, but me you have not always. In pouring this ointment 12
over me, her object was to prepare me for burial. In 13
solemn truth I tell you that wherever in the whole world this Good News shall be proclaimed, this deed of hers shall be spoken of in memory of her."

The Treachery of Judas

[5] At that time one of the Twelve, the one 14
called Judas Iscariot, went to the High Priests and said, "What are you willing to give me 15
if I betray him to you?"

So they weighed out to him thirty shekels (Zech. xi. 12),

1. (vv. 1–5.) Cp. Mark xiv. 1, 2; Luke xxii. 1, 2.

2. *Two days' time*] These words were apparently spoken on the evening of the Wednesday. If so, this was in the early hours of the 13th of Nisan; for the Jewish day begins at sunset, and the 13th would begin at sunset on Wednesday and continue till sunset on Thursday. Then commenced the 14th of Nisan, the day on which the Passover was to be slain 'between the two evenings' (Exod. xii. 6), that is between noon and sunset, namely (in this case) of the Friday. Thus the interval referred to is that from the beginning of the 13th to near the close of the 14th of Nisan—from the Wednesday after sunset to the Friday before sunset.

3. (vv. 6–13.) Cp. Mark xiv. 3–9; John xii. 1–11.

4. *A woman*] Evidently wealthy, and one whom social propriety would now style a lady. Compare the literal renderings of xviii. 23; xxii. 3; 2 John i.

5. (vv. 14–16.) Cp. Mark xiv. 10, 11; Luke xxii. 3–6.

and from that moment he was on the look out for an opportunity to betray Him. 16

The Disciples prepare the Passover

[1] On the first day of the Unleavened Bread the disciples came to Jesus with the question, 17

"Where shall we make preparations for you to eat the Passover?"

"Go into the city," He replied, "to a certain man, and tell him, 'The Teacher says, My time is close at hand. It is at your house that I shall keep the Passover with my disciples.'" 18

The disciples did as Jesus directed them, and got the Passover ready. 19

'The last Supper.' The Traitor indicated

[2] When evening came, He [3] was at table with the twelve [4] disciples, [5] and the meal was proceeding, when Jesus said, 20 21

"In solemn truth I tell you that one of you will betray me."

Intensely grieved they began one after another to ask Him, 22

"Can it be I, Master?"

"The one who has dipped his fingers in the bowl with me," He answered, "is the man who will betray me. The Son of Man is indeed going as is written concerning Him; but alas for that man by whom the Son of Man is betrayed! It had been a happy thing for that man if he had [6] never been born." 23 24

Then Judas, the disciple who was betraying Him, asked, 25

"Can it be I, Rabbi?"

"[7] It is you," He replied.

The memorial Meal instituted

[8] During the meal Jesus took [9] a Passover biscuit, blessed it and broke it. He then gave it to the disciples, saying, 26

"Take this and eat it: it [10] is my body."

1. (vv. 17–19.) Cp. Mark xiv. 12–16; Luke xxii. 7–13.
2. Cp. Mark xiv. 17; Luke xxii. 14–18.
3. *Was at table*] Lit. 'reclined' (on the couches).
4. *Disciples*] v.L. omits this word.
5. (vv. 21–25.) Cp. Mark xiv. 18–21; Luke xxii. 21–23; John xiii. 21–35.
6. *Never*] Lit. 'not,' a Hebraism, the Hebrew language having no distinct word signifying 'never.'
7. *It is you*] Lit. (it is as) 'you have said.' Cp. verse 64.
8. (vv. 26–29.) Cp. Mark xiv. 22–25; Luke xxii. 19, 20; 1 Cor. xi. 23–25.
9. *A Passover biscuit*] The same word as is elsewhere rendered 'a loaf.' But we know that this was unleavened.
10. *Is my body*] Or 'signifies,' 'represents,' 'symbolizes my body.' In many places both in the O.T. and the N.T. the verb 'is' or 'are,' expressed or (as here) understood, may be thus rendered. A few examples are—in the O.T. Gen. xli. 26; Josh. iv. 6 (where the literal rendering is, "What (are) these stones to you?"); Isa. v. 7, and numerous instances in Zech. iv., v., vi.; and in the N.T. Matt. xiii. 19, 20, 22, 23; Acts x. 17 (lit., "what the vision might be"); Rev. xvii. 18; xix. 10.

And He [1] took the cup and gave thanks, and gave it 27
to them saying,

"Drink from it, all of you; for this is my blood which 28
is to be poured out for many for the remission of sins
—the blood which ratifies [2] the Covenant. [3] I tell you that 29
I will never again take the produce of the vine till that
day when I shall drink [4] the new wine with you in my
Father's Kingdom."

[5] So they sang [6] the hymn and went out to the Mount 30
of Olives.

Peter's Denial foretold

[7] Then said Jesus, 31
"This night all of you will stumble and
fail in your fidelity to me; for it is written,
'I WILL STRIKE THE SHEPHERD, AND THE SHEEP OF THE
FLOCK WILL BE SCATTERED IN ALL DIRECTIONS' (Zech. xiii.
7). But after I have risen to life again I will go before 32
you into Galilee."

"All may stumble and fail," said Peter, "but I never will." 33

"In solemn truth I tell you," replied Jesus, "that this 34
very night, [8] before the cock crows, you will three times
disown me."

"Even if I must die with you," declared Peter, "I 35
will never disown you."

1. *Took the cup*] Or 'took His cup. 'Lit. 'took cup,' though v.L. inserts in the Greek the article which the English idiom demands. There are in English numerous phrases consisting of a noun and a verb, in which the noun, though quite definite in sense, is used without the article. Such are 'to take horse,' each man taking his horse; 'to lay hands,' laying one's own hands; 'to weigh anchor,' for 'to weigh the anchor;' 'to set sail,' 'to turn tail;' &c. And so in Biblical Greek we have 'to throw lot' for 'to throw the lot,' xxvii. 35; 'lift up voice,' Luke xi. 27; 'to lay hands,' as in English, Mark xvi. 18; 'to divorce wife,' namely his wife, Mark x. 2; 'to govern husband,' namely her husband, 1 Tim. ii. 12. To this class 'to take cup' seems to belong. Such phrases are in fact equivalent to verbal compounds, which abound in Greek, as 'to good-do' and 'to bad-do' (Mark iii. 4), 'to good-work' (2 Pet. iii. 6), 'to child-bear' (1 Tim. v. 14), 'to knee-fall' (Matt. xvii. 14), 'to sacred-rob' (Rom. ii. 22). If this is the correct explanation, it serves to account for the article inserted in many MSS. (the copyist having endeavoured to make the true meaning plainer), and for the undoubtedly genuine 'the' in Luke xxii. 20; 1 Cor. xi. 25. Besides, 'took a cup' does not so readily agree with what details we know of the Jewish mode of celebrating the Passover.

2. *The Covenant*] v.L. 'the New Covenant,' as in Luke xxii. 20.

3. See Luke xxii. 16, n.

4. *The new wine*] Not the same word as in speaking of the new (that is, newly made) wine which will burst old wineskins (ix. 17). In that use the 'new' (Greek *neos*) indicates a condition opposed to the future maturity: here (Greek *kainos*) the contrast is with the past. The wine drunk in God's Kingdom will be of a different character from all wine they have hitherto known, and infinitely superior. See Eph. ii. 15; Col. iii. 10; Heb. xii. 24.

5. Cp. Mark xiv. 26; Luke xxii. 39; John xviii. 1.

6. *The hymn*] I.E. the customary Psalms. Or 'a hymn.'

7. (vv. 31–35.) Cp. Mark xiv. 27–31; Luke xxii. 31–38; John xiii. 36–38.

8. *Before the cock crows*] I.E. 'before daybreak.'—ED.

In like manner protested all the disciples.

Christ's Agony in Gethsemane

[1] Then Jesus came with them to a place 36
called Gethsemane. And He said to the disciples,

"Sit down here, whilst I go yonder and there pray."

And He took with Him Peter and the two sons of 37
Zabdi. Then He began to be full of anguish and distress, 38
and He said to them,

"My soul is [2] crushed with anguish to the very point of death; wait here, and keep awake with me."

Going forward a short distance He fell on His face and 39
prayed. "My Father," He said, "if it is possible, let this [3] cup pass away from me; nevertheless, not as I will, but as Thou willest."

Then He came to the disciples and found them asleep, and 40
He said to Peter,

"Alas, none of you could keep awake with me for even a single hour! Keep awake, and pray that you may not enter 41
into temptation: [4] the spirit is [5] right willing, but the [6] body is frail."

Again a second time He went away and prayed, saying, 42

"My Father, if it is impossible for this cup to pass without my drinking it, Thy will be done."

He came and again found them asleep, for [7] they were 43
very tired. So He left them, and went away once more 44
and prayed a third time, again using the same words.
Then He came to the disciples and said, 45

"Sleep on and rest. See, the moment is close at hand when the Son of Man is to be betrayed into the hands of sinful men. Rouse yourselves. Let us be going. My 46
betrayer is close at hand."

Judas brings armed Men

[8] He had scarcely finished speaking when Judas 47
came—one of the Twelve—accompanied by a great crowd of men armed with swords and bludgeons, sent by the High Priests and Elders of the

1. (vv. 36–46.) Cp. Mark xiv. 32–42; Luke xxii. 40–46.
2. *Crushed with anguish*] Cp. Ps. xlii. 5, 11; LXX.
3. *Cup*] I.E. cup of suffering.
4. *The spirit . . the body*] Or 'my spirit . . my body.' In that case the words are a pathetic appeal on the part of Jesus for human sympathy and companionship.—ED.
5. *Right willing*] Or 'eager.' 'Willing' alone is an inadequate rendering.
6. *Body*] Or 'human nature.' Lit. 'flesh.'
7. *They were very tired*] Lit. 'their eyes were heavy.'
8. (vv. 47–56.) Cp. Mark xiv. 43–52; Luke xxii. 47–53; John xviii. 2–11.

People. Now the betrayer had agreed upon a sign with 48
them, to direct them. He had said,
"The one whom I kiss is the man : lay hold of him."
So he went straight to Jesus and said, 49
"[1] Peace to you, Rabbi!"
And he kissed Him [2] eagerly.
"Friend," said Jesus, "[3] carry out your intention." 50
Then they came and laid their hands on Jesus and seized
Him firmly. But one of those with Jesus drew his sword 51
and struck the High Priest's [4] servant, cutting off his ear.
"Put back your sword again," said Jesus, "for all who 52
[5] draw the sword shall perish by the sword. Or do you 53
suppose I cannot entreat my Father and He would instantly
[6] send to my help more than twelve legions of angels? In 54
that case how are the Scriptures to be fulfilled which declare
that thus it must be?"
Then said Jesus to the crowds, 55

Jesus expostulates. The Apostles flee

"Have you come out as if to fight with a robber, with swords and bludgeons to apprehend me? Day after day I [7] have been sitting teaching in the Temple, and you did not arrest me.
[8] But all this has taken place in order that the writings of 56
the Prophets may be fulfilled."
At this point the disciples all left Him and fled.

Jesus arrested and taken to Caiaphas

[9] But the officers who had laid hold of Jesus 57
led Him away to Caiaphas the High Priest, at
whose house the Scribes and the Elders had

1. *Peace to you*] Lit. 'Rejoice.' The same verb is used also as a form of greeting in a letter (as in Acts xv. 23; Jas. i. 1), and in bidding farewell (2 John 10, 11). It seems probable that Judas would use in his native Aramaic some such expression as is in constant use in Arabia and Syria at the present day, 'Peace to you,' an approach to which we find in the O.T., and which we find literally rendered into Greek in Luke x. 5; xxiv. 36; 1 Pet. v. 14. Our modern Western equivalent would be simply 'Good evening.'

2. *Eagerly*] Or 'effusively,' that is with a great pretence of affection. Cp. "Faithful are the wounds of a friend, but the kisses of an enemy are profuse" (Prov. xxvii. 6, R.V.). The same word is used Mark xiv. 45; Luke vii. 38, 45; xv. 20; Acts xx. 37. The simple and less emphatic word is employed in verse 48; Mark xiv. 44; Luke xxii. 47.—ED.

3. *Carry out your intention*] Lit. (do that) 'for which you are present' or 'have come.'

4. *Servant*] Or 'slave.'

5. *Draw the sword*]. Lit. 'take sword.' Cp. verse 27, n.

6. *Send*] Lit. 'cause to be present,' or 'to stand by.'

7. *Have been sitting*] See *Aorist* iii. 4–6.

8. *But . . fulfilled*] Possibly these words are not those of Jesus but of the Evangelist, in which case we should render 'took place' rather than 'has taken place,' notwithstanding its being the perfect tense in the Greek. See *Aorist* vii. 9.

9. (vv. 57–58 and 69–75.) Cp. Mark xiv. 53, 54, and 66–72; Luke xxii. 54–62; John xviii. 12–18.

assembled. And Peter kept following Him at a distance, 58
till he came even to the court of the High Priest's palace,
where he entered and sat down among the [1] officers to see
the issue.

False Testimony and gross Insults

Meanwhile the High Priests and the whole 59
Sanhedrin were seeking false testimony against
Jesus in order to put Him to death; but they 60
could find none, although many false witnesses came for-
ward. At length there came two who testified, 61

"This man said, 'I am able to pull down the Sanctuary
of God and three days afterwards to build a new one.'"

Then the High Priest stood up and asked Him, 62

"Have you no answer to make? What is it these men
are saying in evidence against you?"

Jesus however remained silent. Again the High Priest 63
addressed Him.

"In the name of the [2] ever-living God," he said, "[3] I now
put you on your oath. Tell us whether you are the Christ,
the Son of God."

"[4] I am He," replied Jesus. "But I tell you that, 64
[5] later on, you will see THE SON OF MAN SITTING AT THE
RIGHT HAND of Omnipotence, AND COMING ON THE CLOUDS
OF THE SKY" (Ps. cx. 1; Dan. vii. 13).

Then the High Priest tore his robes and exclaimed, 65

"Impious language! What further need have we of
witnesses! See, you have now heard the impiety. What 66
is your verdict?"

"He deserves to die," they replied.

Then they spat in His face, and struck Him—some 67
with the fist, some [6] with the open hand—while they
taunted Him, saying, 68

"Christ, [7] prove yourself a Prophet by telling us who it
was that struck you."

1. *Officers*] I.E. 'police officers' or 'constables,' with whom some of the slaves of the High Priest are associated in John's narrative, xviii. 18.
2. *Ever-living*] Lit. 'Living.'
3. *I now put you on your oath*] Cp. Exod. xxii. 11; Num. v. 19–22; 1 Kings viii. 31. Jesus by replying, instead of remaining silent, accepted the oath which the High Priest administered to Him. This clearly proves that the prohibition of v. 34 was not meant to apply to judicial oaths.—ED.
4. *I am He*] Lit. (it is as) 'you have said.' Cp. verse 25; xxvii. 11; John vi. 36.
5. *Later on*] Or 'before long,' 'in the near future.' Lit. 'from now.' Cp. the Scotch and north of England use of 'just now,' referring to the future, in cases where a Londoner says 'directly,' 'immediately.'—ED.
6. *With the open hand*] Or 'with rods.' Cp. v. 39, and Mic. v. 1.
7. *Prove yourself . . struck you*] Lit. 'prophesy to us. Who is it that struck you?'

Peter meanwhile was sitting outside in the court of the 69
palace, when [1]one of the maidservants came
Peter disowns his Master over to him and said,
"You too were with Jesus the Galilaean."
He denied it before them all, saying, 70
"I do not know what you mean."
Soon afterwards he went out and stood in the gateway, 71
when another girl saw him, and said, addressing the people there,
"[2]This man was with Jesus the Nazarene."
Again he denied it with an oath. 72
"I do not know the man," he said.
A short time afterwards the people [3]standing there 73
came and said to Peter,
"Certainly you too are one of them, for your brogue shows it."
Then with curses and oaths he declared, 74
"I do not know the man."
Immediately a cock crowed, and Peter recollected the 75
words of Jesus, how He had said,
"Before the cock crows you will three times disown me."
And he went out and wept [4]aloud, bitterly.

[5]When morning came all the High Priests 1 2
Christ is taken before the Roman Governor and the Elders of the people consulted together
against Jesus to put Him to death; and binding 2
Him they led Him away and handed Him
over to Pilate the Governor.

[6]Then when Judas, [7]who had betrayed Him, saw that 3
He was condemned, smitten with remorse he
The Remorse of Judas brought back the thirty shekels to the High
Priests and Elders and said, 4
"I have sinned, in betraying to death one who is innocent."
"What does that matter to us?" they replied; "it is your business."

1. *One of the maidservants*] Lit. 'one maidservant'; but cp. vi. 27, n.
2. *This man*] v.L. adds 'also.'
3. *Standing there*] Or 'standing by.' Lit., simply, 'standing.' Cp. Luke v. 17, n.
4. *Aloud, bitterly*] Or 'with bitter sobs and cries.' The verb here used for 'wept' does not signify the silent shedding of tears, although another verb does in John xi. 35.
5. (vv. 1–2.) Cp. Mark xv. 1; Luke xxiii. 1; John xviii. 28.
6. (vv. 3–10.) Cp. Acts i. 18.
7. *Who had betrayed Him*] v.L. 'the betrayer.'

Flinging the shekels into the Sanctuary he left the 5
place, and went and hanged himself. When the High 6
Priests had gathered up the money they said,

"It is illegal to put it into the Treasury, because it is the price of blood."

So after consulting together they spent the money in 7
the purchase of the Potter's Field as a burial place for
people not belonging to the city; for which reason that 8
piece of ground received the name, which it still bears,
of 'the Field of Blood.'

Then were fulfilled the words spoken by the Prophet 9
Jeremiah, "AND I TOOK THE THIRTY SHEKELS, THE PRICE
OF THE PRIZED ONE ON WHOM ISRAELITES HAD SET A PRICE,
AND [1]GAVE THEM FOR THE POTTER'S FIELD, AS THE LORD 10
DIRECTED ME" (Zech. xi. 13).

Pilate questions Jesus

[2]Meanwhile Jesus was brought before the 11
Governor, and the latter put the question,
"Are you the King of the Jews?"

"[3]I am their King," He answered.

When however the High Priests and the Elders kept 12
bringing their charges against Him, He said not a word
in reply.

"Do you not hear," asked Pilate, "what a mass of 13
[4]evidence they are bringing against you?"

But He made no reply to a single accusation, so that 14
the Governor was greatly astonished.

Jesus sentenced to Death

"[5]Now it was the Governor's custom at the 15
Festival to release some one prisoner, whom-
soever the populace desired; and at this time 16
they had a notorious prisoner called [6]Barabbas. So when 17
they were now assembled Pilate appealed to them.

"Whom shall I release to you," he said, "[6]Barabbas, or Jesus the so-called Christ?"

1. *Gave*] The Greek word as appearing in the majority of MSS. regularly means 'they gave,' but it seems to be used here as an unusual form of the first person singular. Or the 'I took' at the beginning of the verse may be rendered 'they took,' which however departs from the Hebrew (Zech. xi. 13). On 'Jeremiah' see the Commentators.

2. (vv. 11–14.) Cp. Mark xv. 2–5; Luke xxiii. 3–5; John xviii. 33–38.

3. *I am their King*] Lit. (it is as) 'you say.' Cp. xxvi. 25, 64.

4. *Evidence*] A word spoken in bitter irony, for their statements were supported by no real evidence. Cp. verse 18.

5. (vv. 15–23.) Cp. Mark xv. 6–14; Luke xxiii. 18–23; John xviii. 39, 40.

6. *Barabbas*] A very interesting v.l., known to Origen but having only the slenderest MS. authority, is 'Jesus Barabbas.' If the robber had really had the same name as the Saviour, it is unlikely that it would have dropped out of all the best MSS.

For he knew that it was from envious hatred that 18
Jesus had been brought before him. While he was sit- 19
ting on the tribunal a message came to him from his wife.

"Have nothing to do with that innocent man," she said,
"for during the night I have suffered terribly in a dream through him."

The High Priests, however, and the Elders [1] urged the 20
crowd to ask for Barabbas and to demand the death of Jesus. So when the Governor [2] a second time asked them, 21
"Which of the two shall I release to you?"—they cried,

"Barabbas!"

"What then," said Pilate, "shall I do with Jesus, the 22
so-called Christ?"

With one voice they shouted,

"Let him be crucified!"

"[3] Why, what crime has he committed?" asked Pilate. 23
But they kept on furiously shouting,

"Let him be crucified!"

[4] So when he saw that he could gain nothing, but that 24
on the contrary there was a riot threatening, he called for water and washed his hands in sight of them all, saying,

"I am [5] not responsible for this murder: you must answer for it."

"His blood," replied all the people, "be on us and on 25
our children!"

Then he released Barabbas to them, but Jesus he 26
ordered to be [6] scourged, and gave Him up to be crucified.

Jesus is made Sport of

Then the Governor's soldiers took Jesus into 27
the Praetorium, and called together the whole [7] battalion [8] to make sport of Him. Stripping 28
off His garments, they put on Him a general's short

1. *Urged*] Or 'had urged,' while Pilate's attention was distracted by the messenger from his wife.

2. *A second time*] Lit. 'answering.' The crowd replied to his question (verse 17) not directly but by eager though subdued communication with the High Priests; and to this his quasi-rejoinder was to repeat the question. Alford however considers that in Greek the word 'answer' is often redundant.

3. *Why*] Not 'Why?' See *Aorist*, pp. 42, 43.

4. (vv. 24–30.) Cp. Mark xv. 15–19; Luke xxiii. 24, 25; John xix. 1–16.

5. *Not responsible for this murder*] Lit. 'guiltless of this blood.' v.l. 'guiltless of the blood of this innocent man.'

6. *Scourged*] Or 'flogged.' But no one word in English conveys an adequate impression of the horrible cruelty of this punishment. See Acts xxii. 29, n.

7. *Battalion*] Or 'cohort,' containing about 600 men.

8. *To make sport of*] Lit. 'against.'

[1] crimson cloak. They twisted a wreath of thorny twigs and 29
put it on His head, and they put a sceptre of cane in His
right hand, and kneeling to Him they shouted in mockery,
"[2] Long live the King of the Jews!"
Then they spat upon Him, and taking the cane they 30
repeatedly struck Him on the head with it. [3] At last, 31
having finished their sport, they took off the cloak, clothed
Him again in His own garments, and led Him away for
crucifixion.

Going out they met a Cyrenaean named Simon; whom 32
they compelled to carry His cross, and so 33
Jesus taken to Golgotha and crucified they came to a place called Golgotha, which
means 'Skull-ground.' Here they gave Him 34
a mixture of [4] wine and gall to drink, but having tasted
it He refused to drink it. [5] After crucifying Him, they 35
divided His garments among them by lot, and sat down 36
there on guard. Over His head they placed a written 37
statement of the charge against Him:

THIS IS JESUS THE KING OF THE JEWS.

At the same time two robbers were crucified with Him, 38
one at His right hand and the other at His left.

[6] And the passers-by reviled Him. They 39
The Crowd reviles Him shook their heads at Him and said, 40
"You who would pull down the Sanctuary
and build a new one within three days, save yourself. If
you are God's Son, come down from the cross."

In like manner the High Priests also, together with the 41
Scribes and the Elders, taunted Him.

"He saved others," they said, "[7] himself he cannot 42
save! He is the King of Israel! Let him now come down
from the cross, and we will believe in him. His trust is 43
in God: let God deliver him now, if He will have him;
for he said, 'I am God's Son.'"

Insults of the same kind were heaped on Him even by 44
the [8] robbers who were being crucified with Him.

1. *Crimson*] The word occurs in Rev. xvii. 3—'scarlet-coloured.'
2. *Long live the King*] Lit. 'Rejoice, O King.' Cp. xxvi. 49, n.
3. (vv. 31–34.) Cp. Mark xv. 20–23; Luke xxiii. 26–33; John xix. 16, 17.
4. *Wine*] v.L. reads 'sour wine' (as in the other three Evangelists).
5. (vv. 35–38.) Cp. Mark xv. 24–27; Luke xxiii. 33, 34, 38; John xix. 18–24.
6. (vv. 39–44.) Cp. Mark xv. 29–32; Luke xxiii. 35–37 and 39–43; John xix. 25–27.
7. *Himself he cannot save*] Or 'can he not save himself?'
8. *Robbers*] The impenitent robber probably cursed the Saviour in a loud voice, and his words were heard even by the crowd that stood a short distance off, and (no nice discriminations being made) the general belief and impression was that

Jesus dies

[1] Now from noon until three o'clock in the 45
afternoon there was darkness over the whole
[2] land; but about three o'clock Jesus cried out in a loud 46
voice,

"ELI, ELI, LAMA SABACHTHANI?" that is to say, "MY, GOD, MY GOD, WHY HAST THOU FORSAKEN ME?" (Ps. xxii. 1).

"[3] The man is calling for Elijah," said some of the 47
bystanders.

One of them ran forthwith, and filling a sponge with 48
[4] sour wine put it on the end of a cane and offered it
Him to drink; while the rest said, 49

"Let us see whether Elijah is coming to deliver him."

But Jesus uttered another loud cry and then yielded up 50
His spirit.

Marvels follow

[5] Immediately the curtain of the Sanctuary 51
[6] was torn in two [7] from top to bottom: the earth
quaked; the rocks split; the tombs opened; 52
and many of God's people who were asleep in death
[8] awoke. And coming out of their tombs after Christ's 53
resurrection they entered the holy city and showed themselves to many.

The Soldiers are terrified

As for the Captain and the soldiers who were 54
with him keeping guard over Jesus, when they
witnessed the earthquake and the other occurrences they were filled with terror, and exclaimed,

"Assuredly he was God's Son."

And there were a number of women there looking on from 55
a distance, who had followed Jesus from Galilee ministering
to His necessities; among them being Mary of Magdala, 56

his companion was joining in. Luke however, who as a physician was brought into close contact with the women of the early Church, may have had reported to him by those of them who stood at the very foot of the cross the conversation carried on in low voices between Jesus and the penitent robber, which perhaps they and the beloved disciple alone heard (Luke xxiii. 39–43; John xix. 25).—ED.

1. (vv. 45–50.) Cp. Mark xv. 33–37; Luke xxiii. 44–46; John xix. 28–30.
2. *Land*] Or 'earth.'
3. *The man*] Or, more contemptuously still, 'The fellow.'
4. *Sour wine*] This was probably the ordinary drink of Roman soldiers. No emphasis should be laid on the fact that the wine was sour.—ED.
5. (vv. 51–56.) Cp. Mark xv. 38–41; Luke xxiii. 45, 47–49.
6. *Was torn in two*] By invisible hands; though the verb may be understood as intransitive rather than strictly passive, as in Acts xiv. 4; xxiii. 7: 'the curtain tore asunder.'
7. *From top to bottom*] And therefore not by human instrumentality.—ED.
8. *Awoke*] Or 'were roused (or, rose) from sleep.'

Mary the mother of James and [1] Joses, and the mother of the sons of Zabdi.

Joseph of Arimathaea buries Christ's Body

[2] Towards sunset there came a wealthy inhabitant of Arimathaea, named Joseph, who himself also had become a disciple of Jesus. He went to Pilate and begged to have the body of Jesus, and Pilate ordered it to be given to him. So Joseph took the body and wrapped it in a clean sheet of fine linen. He then laid it in his own [3] new tomb which he had hewn in the solid rock, and after rolling a great stone against the door of the tomb he went home. Mary of Magdala and the other Mary were both present there, sitting opposite to the sepulchre.

The High Priests take Precautions

On the next day, the day after the Preparation, the High Priests and the Pharisees came in a body to Pilate.

"Sir," they said, "we recollect that during his lifetime that impostor pretended that after two days he was to rise to life again. So give orders for the sepulchre to be securely guarded till the third day, for fear his disciples should come by night and steal [4] the body, and then tell the people that he has come back to life; and so the last imposture will be more serious than the first."

"[5] You can have a guard," said Pilate: "go and make all safe, as best you can."

So they went and made the sepulchre secure, sealing the stone besides setting the guard.

The Women find the Tomb empty

[6] After the Sabbath, in the early dawn of the first day of the week, Mary of Magdala and the other Mary came to see the sepulchre. But to their amazement there [7] had been a great earthquake; for

57 58 59 60 61 62 63 64 65 66 **28** 1 2

1. *Joses*] v.l. 'Joseph.'

2. (vv. 57–61.) Cp. Mark xv. 42–47; Luke xxiii. 50–56; John xix. 38–42. *Towards sunset*] Lit. 'when evening was come.' But by 'evening' is meant the interval between three o'clock and sunset. See Exod. xii. 6 and margin; Deut. xxi. 23.

3. *New tomb*] There is an appropriateness in no one having been buried there before. (Cp. the fact that Jesus was His mother's firstborn child.) The newness of the tomb also made it impossible for it to be said that His resurrection was only a repetition of the miracle recorded in 2 Kings xiii. 21, and was caused by His body coming into contact with the bones of some Prophet previously buried there!—Ed.

4. *The body*] Lit. 'him.'

5. *You can have*] Or 'you (already) have.' 'Take' is not quite accurate.

6. (vv. 1–4.) Cp. Mark xvi. 1–4; Luke xxiv. 1–3; John xx. 1. *After the Sabbath*] See Godet on Luke xxiv. 1.

7. *Had been . . had come . . was sitting*] Or 'was . . came . . sat.' Either rendering is possible; but from the other Gospels we learn that the stone was already rolled back when Mary paid her first visit to the tomb (Mark xvi. 3, 4; Luke xxiv. 2; John xx. 1).

an angel of the Lord had descended from Heaven, and had
come and rolled back the stone, and was sitting upon it.
His appearance was like lightning, and his raiment white 3
as snow. For fear of him the guards trembled violently, and 4
became like dead men. [1] But the angel said to the women, 5
"As for you, [2] dismiss your fears. I know that it is Jesus
that you are looking for—the crucified One. He is not 6
here: He has [3] come back to life, as He foretold. Come
and see the place [4] where He lay. And go quickly and 7
tell His disciples that He has risen from the dead and is
going before you into Galilee: there you shall see Him.
Remember, I have told you."

Jesus Himself meets them

[5] They quickly left the tomb and ran, still 8
terrified but full of unspeakable joy, to carry the
news to His disciples. [6] And then suddenly they 9
saw Jesus coming to meet them.

"Peace be to you," He said.

And they came and clasped His feet, [7] bowing to the
ground before Him. Then He said, 10

"Dismiss all fear! Go and take word to my brethren to
go into Galilee, and there they shall see me."

While they went on this errand, some of the guards came 11
into the city and reported to the High Priests

The High Priests bribe the Sentries

every detail of what had happened. So the 12
latter held a conference with the Elders, and
after consultation with them they heavily bribed the soldiers,
telling them to say, 13

"His disciples came during the night and stole [8] his body
while we were asleep."

"And if this," they added, "[9] is reported to the Governor, 14
we will satisfy him and screen you from punishment."

1. (vv. 5–7.) Cp. Mark xvi. 5–7, Luke xxiv. 4–8.

2. *Dismiss your fears*] The grammatical form (present imperative) of the 'Fear not' here employed implies that, until thus reassured, they were terrified like the guards. The present imperative often has the force of an expostulation rather than of a mere prohibition.

3. *Come back to life*] Or 'awoke.'

4. *Where He lay*] v.l. 'where the Master lay.'

5. Cp. Mark xvi. 8; Luke xxiv. 9–11; John xx. 2.

6. (vv. 9–10.) Cp. Mark xvi. 9–11; John xx. 11–18.

7. *Bowing to the ground*] Probably kneeling and touching the ground with their foreheads while their hands held His feet. Or perhaps it here signifies worshipping as a Divine Being, as almost everywhere in the Gospel of John and all the later books of the N.T.

8. *His body*] Lit. 'him.'

9. *Is reported &c.*] Lit. 'shall have been heard before the Governor' (as sitting judicially). Cp. 'before' in Mark xiii. 9; Acts xxiv. 19, 20; xxv. 9; and elsewhere. v.l. 'by the Governor,' or 'reaches the Governor's ears.

So they took the money and did as they were instructed; and this story was noised about among the Jews, and is current to this day. 15

The World-wide mission of the Apostles

[1]As for the eleven disciples, they proceeded into Galilee, to the hill where Jesus had arranged to meet them. There they saw Him and [2]prostrated themselves before Him. Yet some doubted. 16 17

Jesus however came near and said to them, 18

"All [3]power in Heaven and [4]over the earth has been given to me. Go [5]therefore and make disciples of all the nations; baptize them [6]into the name of the Father, and of the Son, and of the Holy Spirit; and teach them to obey every command which I have given you. And remember, I am with you always, day by day, until the [7]Close of the [8]Age." 19 20

1. (vv. 16–20.) Cp. Mark xvi. 15–18.
2. *Prostrated themselves*] Or as in verse 9.
3. *Power*] Or 'authority.'
4. *Over the earth*] Or 'on earth.' Cp. Rev. v. 10, n.
5. *Therefore*] v.L. omits this word.
6. *Into*] Or 'unto.'
7. *Close*] Or 'Consummation,' or still more exactly, 'Finishing up.' This noun occurs xiii. 39, 40, 49; xxiv. 3; Heb. ix. 26. It seems to indicate that at the time referred to no scrap or fragment of all that belongs (or belonged) to the Age would continue as a neglected remainder, unfinished or incomplete. The cognate verb is found in Rom. ix. 28, where see note.
8. *Age*] Cp. xxiv. 3, n. The Jewish era and the ministry of most of the Apostles terminated about the same time (x. 23). Perhaps, so far as its primary and original significance is concerned, this last verse of Matthew's Gospel was a promise on the part of the Saviour that so long as their earthly ministry lasted He Himself would be specially 'with' His Apostles, to comfort and uphold them and give them success. If this was so, its significance for later generations of Christian workers remains unaffected. What He was to His Apostles He is willing to be to us, if, like them, we have true faith in Him.—ED.

THE GOOD NEWS AS RECORDED BY MARK

This Gospel is at once the briefest and earliest of the four. Modern research confirms the ancient tradition that the author was Barnabas's cousin, "John, whose other name was Mark," who during Paul's first missionary tour "departed from them" at Pamphylia, "and returned to Jerusalem" (see Acts xii. 12, 25; xv. 37, 39; Col. iv. 10; 2 Tim. iv. 11; Philem. 24; 1 Peter v. 13). His defection appeared to Paul sufficiently serious to warrant an emphatic refusal to take him with him on a second tour, but in after years the breach was healed and we find Mark with Paul again when he writes to Colossae, and he is also mentioned approvingly in the second Letter to Timothy.

Scholars are now almost unanimous in fixing the date of this Gospel between 63 and 70, A.D. There is no valid reason for questioning the usual view that it was written in Rome. Clement, Eusebius, Jerome and Epiphanius, all assert that this was so. That the book was mainly intended for Gentiles, and especially Romans, seems probable from internal evidence. Latin forms not occurring in other Gospels, together with explanations of Jewish terms and customs, and the omission of all reference to the Jewish Law, point in this direction. Its vividness of narration and pictorial minuteness of observation bespeak the testimony of an eye-witness, and the assertion of Papias, quoted by Eusebius, that Mark was "the interpreter of Peter" is borne out by the Gospel itself no less than by what we otherwise know of Mark and Peter.

In a real though not mechanical sense, this is "the Gospel of Peter," and its admitted priority to the Gospels of Matthew and Luke affords substantial reason for the assumption that it is to some extent the source whence they derive their narratives, although Papias distinctly affirms that Mark made no attempt at giving a carefully arranged history such as that at which Luke confessedly aimed.

In spite of the witness of most uncial MSS. and the valiant pleading of Dean Burgon and others, modern scholars are well nigh unanimous in asserting that the last twelve verses of this Gospel are an appendix. Yet less cannot honestly be said than that they "must have been of very early date," and that they embody "a true apostolic tradition which may have been written by some companion or successor of the original author." In one Armenian MS. they are attributed to Aristion.

1 [1]The beginning of the Good News of Jesus
Christ [2]the Son of God.

John the Baptist preaches Judgement and Repentance

As [3]it is written in Isaiah the Prophet,

2 "See, I am sending My Messenger before
Thee,
Who will prepare Thy way" (Mal. iii. 1);

3 "The voice of one [4]crying aloud:
'In the Desert prepare a road for the Lord:
Make His highways straight'" (Isa. xl. 3).

4 So John [5]the Baptizer came, and was in the Desert proclaiming a baptism of [6]the penitent for forgiveness of sins.

5 There went out to him people [7]of all classes from Judaea, and the inhabitants of Jerusalem of all ranks, and [8]were baptized by him [9]in the river Jordan, making open confession of their sins.

He predicts the Appearing and Work of Jesus

6 As for John, his garment was of camel's hair, and he wore a loincloth of leather; and his food was locusts and wild honey. 7 [10]His announcement was,

"There is One coming after me mightier than I—One whose sandal-strap I am unworthy to stoop down and unfasten. 8 I have baptized you with water, but He will baptize you [11]with the Holy Spirit."

1. (vv. 1–6.) Cp. Matt. iii. 1–10; Luke iii. 1–14.
2. *The Son of God*] v.l. omits these words.
3. *It is written*] Or, somewhat more emphatically, 'it stands written.'
4. *Crying aloud, In the Desert*] See Matt. iii. 3, n.
5. *The Baptizer*] Lit. 'the baptizing' (man).
6. *The penitent*] Lit. 'repentance.'
7. *Of all classes . . of all ranks*] The adjective, familiar in Classical Greek, signifying 'of all kinds, sorts and descriptions,' is never found in Jewish Greek, but the simple 'all' is substituted, as often in Hebrew. So lit., here. Cp. vii. 19; Acts ii. 17; Rom. i. 29.
8. *Were baptized*] Or 'got themselves baptized.'
9. *In the river*] Or 'at the river.' So in verse 9.
10. (vv. 7–8.) Cp. Matt. iii. 11, 12; Luke iii. 15–18.
11. *With the Holy Spirit*] v.l. 'in the Holy Spirit.'

Christ's twofold Baptism

[1] At that time Jesus came from Nazareth 9
in Galilee and was baptized by John in the Jordan;
and [2] immediately on His coming up out of the 10
water He saw an opening in the sky, and the Spirit like a
[3] dove coming down [4] to Him; and a voice came from the 11
sky, saying,

"Thou art My Son dearly loved: in Thee is My delight"
(Ps. ii. 7; Isa. xlii. 1).

Christ is tempted in the Desert

[5] At once the Spirit impelled Him to go out into 12
the Desert, where He remained for forty days, 13
tempted by Satan; and He was among the wild
beasts, but the angels waited upon Him.

Jesus begins to preach

[6] Then, after John had been [7] thrown into prison, 14
Jesus came into Galilee proclaiming God's
Good News.

"The time has fully come," He said, "and the Kingdom 15
of God is close at hand: repent, and believe this Good
News."

Four Disciples called

One day, passing along the shore of the Lake 16
of Galilee, He saw Simon and Andrew, Simon's
brother, throwing their nets in the Lake; for
they were fishermen.

"Come and follow me," said Jesus, "and I will make 17
you fishers for men."

At once they left their nets and followed Him. Going 18, 19
on a little further He saw James the son of Zabdi and his
brother John: they also were in the boat mending the nets,
and He immediately called them. They [8] therefore left their 20

1. (vv. 9–11.) Cp. Matt. iii. 13–17; Luke iii. 21, 22.
2. *Immediately*] The Greek word here used (which may also be rendered by 'forthwith,' 'straightway,' 'directly,' 'at once') occurs very frequently in this Gospel. It is found in Matthew 15 times, in Luke 7 times, in John 4 times, but in Mark 37 times.
3. *Dove*] Lit. 'pigeon.'
4. *To Him*] v.L. 'upon Him.'
5. (vv. 12–13.) Cp. Matt. iv. 1–11; Luke iv. 1–13.
6. (vv. 14–20.) Cp. Matt. iv. 12–22; Luke iv. 14.
7. *Thrown into prison*] See Matt. iv. 12, n.
8. *Therefore*] Lit. 'and.' It is mentioned in *Aorist*, Appendix B, that the Hebrew conjunction 'and' is made to do duty in the O.T. in at least 23 different senses. Among these are 'but,' 'for,' 'so,' 'therefore,' 'wherefore.' Mark, being a Jew, uses the Greek for 'and' with similar want of precision (or say, in like simplicity of style), and much oftener than any other N.T. writer. In the Gospels, *e.g.*, 'and,' always appearing with wearisome sameness in the R.V., occurs in about the proportion of Matthew 54, Luke 61, John 36, Mark 74. In this Translation the conjunction is rendered one or other of the above ways, or is omitted altogether, the object being to exhibit the exact connexion of thought in the manner now customary in English. The common Greek word for 'therefore' is found only five or six times in Mark, while it occurs about 180 times in John's Gospel.

father Zabdi in the boat with the hired men, and went and followed Him.

Christ cures a Demoniac

[1] So they came to Capernaum, and on the next Sabbath He went to the synagogue and began to teach. The people listened with amazement to His teaching—for there was authority about it: it was very different from that of the Scribes—when all at once, there in their synagogue, a man [2] under the power of a foul spirit screamed out:

21 22 23

"What have you to do with us, Jesus the Nazarene? Have you come to destroy us? I know who you are—God's Holy One."

24

But Jesus reprimanded him, saying,

25

"Silence! come out of him."

So the foul spirit, after throwing the man into convulsions, came out of him with a loud cry. And all were [3] amazed and awe-struck, so that they began to ask one another,

26 27

"What does this mean? Here is a new sort of teaching—and a tone of authority! And even to foul spirits he issues orders and they obey him!"

And His fame spread at once everywhere in all that part of Galilee.

28

Peter's Mother-in-Law cured

[4] Then on leaving the synagogue [5] they came at once, with James and John, to the house of Simon and Andrew. Now Simon's mother-in-law was ill in bed with a fever, and without delay they informed Him about her. So He went to her, and taking her [6] hand He raised her to her feet: the fever left her, and she began to wait upon them.

29 30 31

Many other Miracles

When it was evening, after sunset people came bringing Him all who were sick and the demoniacs; and the whole town was assembled at the door. Then He cured numbers of people who were ill with various diseases, and He drove out many demons; not allowing the demons to speak, because they knew [7] who He was.

32 33 34

1. (vv. 21–28.) Cp. Luke iv. 31–37.
2. *Under the power of*] Lit. 'in.' Cp. v. 2, n.; Luke xi. 15, n.
3. *Amazed and awe-struck*] Cp. Luke v. 9, n.
4. (vv. 29–31.) Cp. Matt. viii. 14, 15; Luke iv. 38, 39.
5. *They*] v.l. 'He.'
6. *Hand*] Or 'arm,' as Shadwell renders it. See Matt. xii. 10, n.
7. *Who He was*] Lit. 'Him.'

In the morning He rose early, while it was 35
still quite dark, and leaving the house He
went away to a solitary place and there prayed.
And Simon and the others searched everywhere 36
for Him. When they found Him they said, 37

Jesus preaches throughout Galilee

"Every one is looking for you."

"Let us go elsewhere, to the neighbouring country 38
towns," He replied, "that I may proclaim my Message
there also; because for that purpose I came from God."

And He went through all Galilee, preaching in the syna- 39
gogues and expelling the demons.

One day there came a leper to Jesus entreat- 40
ing Him, and pleading on his knees.

A Leper cleansed

"If you are willing," he said, "you are able
to cleanse me."

[1] Moved with pity Jesus reached out His hand and touched 41
him.

"I am willing," He said; "be cleansed."

The leprosy at once [2] left him, and he was cleansed. Jesus 42
at once sent him away, strictly charging him, and saying, 43

"Be careful not to tell any one, but go and show yourself 44
to the Priest, and for your purification present the offerings
that Moses appointed as evidence for them."

But the man, when he went out, began to tell every one 45
and to publish the matter abroad, so that it was no longer
possible for Jesus to go openly into [3] any town; but He
had to remain outside in unfrequented places, where people
came to Him from all parts.

[4] After some days He entered Capernaum 1 2

A paralysed Man cured

again, and it soon became known that He was
at home; and such numbers of people came 2
together that there was no longer room for them even
round the door. He was speaking His Message to them,
when there came a party of people bringing a paralytic— 3
four men carrying him. Finding themselves unable, how- 4
ever, to bring him to Jesus because of the crowd, they untiled
the roof just over His head, and after clearing an opening
they lowered the mat on which the paralytic was lying.

1. *Moved with pity*] v.l. 'Feeling angry;' i.e. with the sin which lay at the root of the man's affliction, or with the unseen Powers of Evil by which he was oppressed.—Ed.
2. *Left him*] Lit. 'came off from him.'
3. *Any town*] Or 'the town.'
4. (vv. 1–12.) Cp. Matt. ix. 1–8; Luke v. 17–26.

Seeing their faith, Jesus said to the paralytic, 5
"My son, your sins are pardoned."
Now there were some of the Scribes sitting there, and 6
reasoning in their hearts.
"Why does this man use such words?" they said; "he is 7
blaspheming. Who can pardon sins but One—that is, God?"
At once perceiving by His spirit that they were reasoning 8
within themselves, Jesus asked them,
"Why do you thus argue in your [1]minds? Which is 9
easier?—to say to this paralytic, 'Your sins are pardoned,'
or to say, 'Rise, take up your mat, and walk'? But 10
that you may know that the Son of Man has authority on
earth to pardon sins"—
He turned to the paralytic, and said,
"To you I say, 'Rise, take up your mat and go home.'" 11
The man rose, and immediately under the eyes of all 12
took up his mat and went out, so that they were all filled
with astonishment, gave the glory to God, and said,
"We never saw anything like this."

The Call of Matthew

[2]Again He went out to the shore of the Lake, 13
and the whole multitude kept coming to Him,
and He taught them. And as He passed by, 14
He saw Levi the son of Alphaeus sitting [3]at the Toll
Office, and said to him,
"Follow me."
So he rose and followed Him.
When He was [4]sitting at table in Levi's house, a large 15
number of tax-gatherers and notorious sinners were at table
with Jesus and His disciples; for there were many such who
habitually followed Him. But when the Scribes of the 16
Pharisee sect saw Him eating with the sinners and the tax-
gatherers, they said to His disciples,
"He is eating [5]and drinking with the tax-gatherers and
sinners!"
Jesus heard the words, and He said, 17
"It is not the healthy who require a doctor, but the
sick: I did not come to appeal to the righteous, but to
sinners."

1. *Minds*] Lit. 'hearts.'
2. (vv. 13–17.) Cp. Matt. ix. 9–13; Luke v. 27–32.
3. *At*] Or 'in charge of.'
4. *Sitting*] Lit. 'reclining.'
5. *And drinking*] v.L. omits.

The Disciples' Neglect of Fasting

[1](Now John's disciples and those of the Pharisees were [2]keeping a fast.) And they came and asked Him, 18

"How is it that John's disciples and those of the Pharisees are fasting, and yours are not?"

"Can a wedding party fast while the bridegroom is among them?" replied Jesus. "So long as they have the bridegroom with them, fasting is impossible. But a time will come when the Bridegroom will be taken away from them; then they will fast. No one mends an old garment with a piece of unshrunk cloth. Otherwise, the patch put on would tear away from it—the new from the old—and a worse hole would be made. And no one pours new wine into old wine-skins. Otherwise the wine would burst the skins, and both wine and skins would be lost. New wine needs fresh skins!" 19 20 21 22

A Charge of Sabbath-Breaking

[3]One Sabbath He was walking through the wheatfields when His disciples began to pluck the ears of wheat as they went. So the Pharisees said to Him, 23 24

"Look! why are they doing what on the Sabbath is unlawful?"

"Have you never read," Jesus replied, "what David did when the necessity arose and he and his men were hungry: how he entered the house of God [4]in the High-priesthood of Abiathar, and ate the Presented Loaves—which none but the priests are allowed to eat—and gave some to his men also" (1 Sam. xxi. 6)? 25 26

And Jesus said to them:

"The Sabbath was made for [5]man, not man for the Sabbath; so that the Son of Man is Lord even of the Sabbath." 27 28

A Paralytic restored

[6]At another time, when He went to the synagogue, there was a man there with one arm shrivelled up. They closely watched Him to see whether He would cure him on the Sabbath—so as to have a charge to bring against Him. 3 1 2

"Come forward," said He to the man with the shrivelled arm. 3

Then He asked them, 4

1. (vv. 18–22.) Cp. Matt. ix. 14–17; Luke v. 33–39.
2. *Keeping a fast*] Or 'accustomed to fast.'
3. (vv. 23–28.) Cp. Matt. xii. 1–8; Luke vi. 1–5.
4. *In the High-priesthood of Abiathar*] Or 'in the presence of Abiathar the High Priest.' See McClellan, p. 672.
5. *Man*] Lit. 'the man,' who observes it, or is commanded to do so.
6. (vv. 1–6.) Cp. Matt. xii. 9–14; Luke vi. 6–11.

"Are we allowed to do good on the Sabbath, or to do evil? to save a [1]life, or to destroy one?"

They remained silent. [2]Grieved and indignant at the hardening of their hearts, He looked round on them with anger, and said to the man, 5

"Stretch out your arm."

He stretched it out, and the arm was completely restored. But no sooner had the Pharisees left the synagogue than they held a consultation with the Herodians against Jesus, to devise some means of destroying Him. 6

Other Miracles

[3]Accordingly Jesus withdrew with His disciples to the Lake, and a vast crowd of people from Galilee followed Him; and from Judaea and Jerusalem and Idumaea and from beyond the Jordan and from the district of Tyre and Sidon there came to Him a vast crowd, hearing of all that He was doing. [4]So He gave directions to His disciples to keep a small boat in constant attendance on Him because of the throng—to prevent their crushing Him. For He had cured many of the people, so that all who had any ailments pressed upon Him, to touch Him. And the foul spirits, whenever they saw Him, threw themselves down at His feet, screaming out: 7 8 9 10 11

"You are the Son of God."

But He many a time checked them, forbidding them to say who He was. 12

Twelve Apostles selected

[5]Then He went up the hill; and those whom He Himself chose He called, and they came to Him. He appointed [6]twelve of them, that they might be with Him, and that He might also send them to proclaim His Message, with authority to expel the demons. [3]These twelve were Simon (to whom He gave the surname of Peter), James the son of Zabdi and John the brother of James (these two He surnamed Boanerges, that is 'Sons of Thunder'), Andrew, Philip, Bartholomew, Matthew, Thomas, James the son of Alphaeus, Thaddaeus, Simon the [7]Cananaean, and Judas Iscariot, the man who also betrayed Him. 13 14 15 16 17 18 19

1. *Life*] Or 'soul.'
2. *Grieved*] Anger is not sinful when it is linked with loving sympathy—pity for those with whom we are angry.—ED.
3. (vv. 7–12 and 16–19.) Cp. Matt. x. 2–4; iv. 24, 25; Luke vi. 14–19. *Accordingly*] See i. 20, n.
4. *So*] See i. 20, n.
5. (vv. 13–15.) Cp. Luke vi. 12, 13.
6. *Twelve of them*] V.L. adds 'whom also He named Apostles.'
7. *Cananaean*] I.E. 'Zealot,' not 'Canaanite.'

Christ's Relatives try to restrain Him

[1]And He [2]went into a house. But again the crowd assembled, so that there was no opportunity for them even [3]to snatch a meal. Hearing of this, [4]His relatives came to seize Him by force, for they said, 20 21

"He is out of his mind."

The Scribes, too, who had come down from Jerusalem said, 22

He replies to a Slander

"He has [5]Baal-zebul in him; and it is by the power of the Prince of the demons that he expels the demons."

So He called them to Him, and using figurative language 23 He appealed to them, saying,

"How is it possible for Satan to expel Satan? [6]For if 24 civil war breaks out in a kingdom, nothing can make that kingdom last; and if a family splits into parties, that family 25 cannot continue. So if Satan has risen in arms and has 26 made war upon himself, stand he cannot, but meets his end. Nay, no one can go into a strong man's house and carry off 27 his property, unless he first binds the strong man, and then he will plunder his house. [7]In solemn truth I tell you that 28 all their sins may be pardoned to the sons of men, and all their blasphemies, however they may have blasphemed; but 29 whoever blasphemes against the Holy Spirit, he remains [8]for ever unabsolved: he is guilty of [9]a sin [10]of the Ages."

This was because they said, 30

"He is possessed by a foul spirit."

True Kinship to Christ

[11]By this time His mother and His brothers 31 arrive, and standing [12]outside they send a message to Him to call Him. Now a crowd was 32 [13]sitting round Him; so they tell Him,

1. (vv. 20–30.) Cp. Matt. xii. 22–37; Luke vi. 43–45; xi. 17–23. *He*] v.l. 'they.'
2. *Went into a house*] Some render 'went home,' but the next verse, properly translated, shows clearly that He was not at home.
3. *To snatch a meal*] Lit. 'to eat bread.'
4. *His relatives*] Or possibly 'His friends.' Lit. 'they-from-His-home.' In support of the translation 'His relatives' or 'His family' see Prof. J. H. Moulton's *Prolegomena*, p. 106 f.—Ed.
5. *Baal-zebul*] See Matt. x. 25, n.
6. *For*] See i. 20, n.
7. *In solemn truth*] Or 'Amen.' See Matt. v. 18, n.
8. *For ever*] Lit. 'to the Age.'
9. *A sin*] v.l. 'sin.'
10. *Of the Ages*] Greek 'aeonian.' See Matt. xviii. 8, n. In the present passage the meaning seems clearly to be a sin that remains throughout the Ages unpardoned.
11. (vv. 31–35) Cp. Matt. xii. 46–50; Luke viii. 19–21.
12. *Outside*] i.e. 'outside the throng.'
13. *Sitting*] i.e. 'on the ground,' as is the custom to this day, when listening to an Arab story-teller, for example.

"Your mother and your brothers [1] and sisters are outside, inquiring for you."

"Who are my mother and my brothers?" He replied. 33

And, fixing His eyes on the people who were sitting round 34
Him in a circle, He said,

"Here are my mother and my brothers. For wherever 35
there is one who has been obedient to God, there is my brother—my sister—and my mother."

A Series of Parables. 'The Sower'

[2] Once more He began to teach by the side of 1 4
the Lake, and a vast multitude of people came together to listen to Him. He therefore went [3] on board the boat and sat there, a little way from the land; and all the people were on the shore close to the water. Then 2
He proceeded to teach them many lessons in figurative language; and in His teaching He said,

"Listen: the sower [4] goes out to sow. As he sows, some 3, 4
of the seed falls by the way-side, and the birds come and peck it up. Some falls on the rocky ground where it finds 5
but little earth, and it shoots up quickly because it has no depth of soil; but when the sun is risen, it is scorched, and 6
through having no root it withers away. Some, again, falls 7
among the thorns; and the thorns spring up and stifle it, so that it yields no crop. But some of the seed falls into 8
good ground, and gives a return: it comes up and increases, and yields thirty, sixty, or a hundred-fold."

"Listen," He added, "every one who has ears to listen 9
with!"

When He was alone, the Twelve and the others who were 10
about Him requested Him to explain His figurative language.

"To you," He replied, "has been entrusted [5] the secret 11
truth concerning the Kingdom of God; but to those others outside your number all this is spoken in figurative language; that 12

"'THEY MAY LOOK AND LOOK BUT NOT SEE,
AND LISTEN AND LISTEN BUT NOT UNDERSTAND,

1. *And sisters*] V.L. omits these words.
2. (vv. 1–25.) Cp. Matt. xiii. 1–23; Luke viii. 4–18.
3. *On board the boat*] I.E. the boat mentioned in iii. 9. It is lit. 'into boat,' without the article, as in many passages in the Greek of the N.T., and as we speak of going 'to church,' coming 'from town,' appearing 'on parade. So 'for journey,' vi. 8, where our idiom requires 'the.'
4. *Goes out*] Or 'went out;' and so throughout the parable. Cp. Luke viii. 5, n.
5. *The secret truth*] I.E. 'the truth hitherto unrevealed.'—ED.

LEST PERCHANCE THEY SHOULD RETURN AND BE PARDONED'" (Isa. vi. 10).

"Do you all miss the meaning of this parable?" He added; "how then will you understand the rest of my parables?" 13

The Story of 'the Sower' explained

"What the sower sows is the Message. Those who receive the seed by the way-side are those in whom the Message is sown, but, when they have heard it, Satan comes at once and carries away the Message sown in them. In the same way those who [1]receive the seed on the rocky places are those who, when they have heard the Message, at once accept it joyfully, but they have no root within them. They last for a time; then, when suffering or persecution comes because of the Message, they [2]are immediately overthrown. Others there are who [1]receive the seed among the thorns: these are they who have heard the Message, but worldly cares and the deceitfulness of wealth and the excessive pursuit of other objects come in and stifle the Message, and it becomes unfruitful. Those, on the other hand, who [1]have received the seed on the good ground, are all who hear the Message and welcome it, and yield a return of thirty, sixty, or a hundred fold." 14 15 16 17 18 19 20

Lamps are for giving Light

He went on to say, 21

"Is the lamp brought in in order to be put under the [3]bushel or under the bed? Is it not rather in order that it may be placed on the lampstand? [4]Why, there is nothing hidden except with a view to its being ultimately disclosed, nor has anything been made a secret but that it may at last come to light. Listen, every one who has ears to listen with!" 22 23

The Responsibility of the well-taught

He also said to them, 24

"Take care what you hear. With what measure you measure, it will be measured to you, and that with interest. For those who have will have more given them; and from those who have not, even what they have will be taken away." 25

'Seed which grew secretly'

Another saying of His was this: 26

"The Kingdom of God is as if a man scattered seed over the ground: he spends days and nights, 27

1. *Receive, receive, have received*] See Matt. xiii. 19, n.
2. *Are . . overthrown*] Or 'stumble and fall.'
3. *Bushel*] More lit. 'peck-measure.'
4. Cp. Rom. xvi. 25, 26.

now awake, now asleep, while the seed sprouts and grows
tall, he knows not how. Of itself the land produces the 28
crop—[1] first the blade, then the ear; afterwards the perfect
grain is seen in the ear. But no sooner is the crop ripe, than 29
he sends the [2] reapers, because the time of harvest has come."

'The Mustard Seed'

[3] Another saying of His was this: 30
"How are we to picture the Kingdom of God?
or by what figure of speech shall we represent
it? It is like a mustard-seed, which, when sown in the 31
earth, is the smallest of all the seeds in the world; yet when 32
sown it springs up and becomes larger than all the [4] herbs,
and throws out great branches, so that the birds build
under its shadow."

With many such parables He used to speak the Message to 33
them according to their capacity for receiving it. But except 34
in figurative language He spoke nothing to them; while to
His own disciples He expounded everything, in private.

A Storm subdued

[5] The same day, in the evening, He said to 35
them,
"Let us cross to the other side."

So they got away from the crowd, and took Him—as 36
He was—in the boat; and other boats accompanied Him.
But a heavy squall came on, and the waves were now 37
dashing into the boat, so that it was fast filling. But He 38
Himself was in the stern asleep, with His head on the
cushion: so they woke Him.

"[6] Rabbi," they cried, "is it nothing to you that we are
drowning?"

So He roused Himself and rebuked the wind, and said to 39
the waves,
"Silence! Be still!"
The wind sank, and a perfect calm set in.
"Why are you so timid?" He asked; "have you still no 40
faith?"

Then they were filled with terror, and began to say to one 41
another,
"Who is this, then? For even wind and sea obey Him."

1. *First . . then . . afterwards*] Cp. 1 Cor. xv. 23, 24, n.
2. *Reapers*] Lit. 'sickle.'
3. (vv. 30–32.) Cp. Matt. xiii. 31–33; Luke xiii. 18–21.
4. *Herbs*] Or 'garden vegetables.' The same Greek word is used in Rom. xiv. 2.
5. (vv. 35–41.) Cp. Matt. viii. 18, 23–27; Luke viii. 22–25.
6. *Rabbi*] Lit. 'Teacher.'

A Gerasene Demoniac cured

1 5 [1] So they arrived at the opposite shore of the
2 Lake, in the country of the Gerasenes. At once,
on His landing, there came from the tombs to
3 meet Him a man [2] possessed by a foul spirit. This man
lived [3] among the tombs, nor could any one now secure him
4 even with a chain; for many a time he had been left securely
bound in fetters and chains, but afterwards the chains lay
torn link from link, and the fetters in fragments, and there
5 was no one strong enough to master him. And constantly,
day and night, he remained among the tombs or on the hills,
6 shrieking, and mangling himself with sharp stones. And
when he saw Jesus in the distance, he ran and threw him-
7 self at His feet, crying out in a loud voice,

"What hast Thou to do with me, Jesus, Son of God Most High? In God's name I implore Thee not to torment me."

8 For He [4] had said to him,

"Foul spirit, come out of the man."

9 Jesus also questioned him.

"What is your name?" He said.

"Legion," he replied, "for there are a host of us."

10 And [5] he earnestly entreated Him not to send them away
out of the country.

11 Feeding there, on the mountain slope, was a great herd of
12 swine. So they besought Jesus.

"Send us to the swine," they said, "so that we may enter into them."

13 He gave them leave; and the foul spirits came out and
entered into the swine, and the herd—about 2,000 in number
—rushed headlong down the cliff into the Lake and were
14 drowned in the Lake. The swineherds fled, and spread the
news in town and country. So the people came to see what
15 it was that had happened; and when they came to Jesus,
they beheld the demoniac quietly seated, clothed and of
sane mind—the man who had had the legion; and they
16 were awe-stricken. And those who had seen it told them
the particulars of what had happened to the demoniac, and
17 all about the swine. Then they began entreating Him
to depart from their district.

1. (vv. 1–20.) Cp. Matt. viii. 28–34; Luke viii. 26–39.
2. *Possessed by*] Lit. 'in.'
3. *Among*] Or 'in.'
4. *Had said*] Lit. 'was saying.'
5. *He*] Or 'they.'

As He was embarking, the man who had been possessed 18
asked permission to accompany Him. But He would not 19
allow it.

"Go home to your family," He said, "and report to them all that the Lord has done for you, and the mercy He has shown you."

So the man departed, and related publicly everywhere in 20
the Ten Towns all that Jesus had done for him; and all were astonished.

Jair's dying Daughter

[1] When Jesus had re-crossed in the boat to the 21
other side, a vast multitude came crowding to Him; and He was on the shore of the Lake, when there came one of the Wardens of the Synagogue—he 22
was called [2] Jair—who, on beholding Him, threw himself at His feet, and besought Him with many entreaties. 23

"My little daughter," he said, "is at the point of death: I pray you come and lay your hands upon her, that she may recover and live."

A Woman cured

And Jesus went with him. And a dense 24
crowd followed Him, and thronged Him on all sides.

Now a woman who for twelve years had suffered from 25
haemorrhage, and had undergone many different treatments 26
under a number of doctors and had spent all she had without receiving benefit but on the contrary growing worse, heard 27
of Jesus. And she came in the crowd behind Him and touched His cloak; for she said, 28

"If I but touch His clothes, I shall be cured."

In a moment the [3] flow of her blood ceased, and she felt 29
in herself that her complaint was cured. Immediately 30
Jesus, well knowing that healing power had gone [4] from within Him, turned round in the crowd and asked,

"Who touched my clothes?"

"You see the multitude pressing you on all sides," His 31
disciples exclaimed, "and yet you ask, 'Who touched me?'"

1. (vv. 21–43.) Cp. Matt. ix. 18–26; Luke viii. 40–56.
2. *Jair*] Such is the O.T. form of the name (Num. xxxii. 41; Deut. iii. 14; Judges x. 3; 1 Chron. ii. 22; xx. 5; Esther ii. 5). See Matt. i. 3, n.
3. *Flow*] Lit. 'fountain,' or 'well.'
4. *From within Him*] Lit. 'out of Him,' this phrase describing 'the power,' although (in accordance with a frequent Greek idiom) the preposition employed is applicable grammatically, not to 'power,' but to the verb following. Cp. iii. 21, n.; vii. 15; xi. 8.

But He continued looking about to see the person who had done this, until the woman, frightened and trembling, knowing what had happened to her, came and threw herself at His feet, and told Him all the truth. 32 33

"Daughter," He said, "your faith has cured you: go in peace, and be free from your complaint." 34

Jair's Child brought back to Life

While He is yet speaking, men come from the house to the Warden, and say, 35

"Your daughter [1] is dead: why trouble the [2] Rabbi further?"

But Jesus, [3] overhearing the words, said to the Warden, 36
"Do not be afraid; only have faith."

And He allowed no one to accompany Him except Peter and the brothers James and John. So they come to the Warden's house. Here He gazes on a scene of uproar, with people [4] weeping aloud and wailing. He goes in. 37 38 39

"Why all this outcry and loud weeping?" He asks; "the child is asleep, not dead."

To this their reply is a scornful laugh. He, however, puts them all out, takes the child's father and mother and those He has brought with Him, and enters the room where the child lies. Then, taking her by the hand, He says to her, 40 41

"Talithà, koum;" that is to say, "Little girl, I command you to wake!"

Instantly the little girl rises to her feet and begins to walk (for she was twelve years old). They were [5] at once beside themselves with utter astonishment; but He gave strict injunctions that the matter should not be made known, and directed them to give her something to eat. 42 43

A Visit to Nazareth

[6] Leaving that place He came into His [7] own country, accompanied by His disciples. On the Sabbath He proceeded to teach in the synagogue; and [8] many, as they heard Him, were astonished. VI. 1 2

1. *Is dead*] Lit. 'has died.' So in verse 39. Cp. Rom. vi. 7, where, in the Greek, the distinction is important.
2. *Rabbi*] Lit. 'Teacher.'
3. *Overhearing*] The tense of the dependent Greek participle here ('being spoken') necessitates this rendering. Besides, Jesus did not in fact 'disregard.' He encouraged the Warden in consequence of hearing.
4. *Weeping aloud*] Cp. Matt. xxvi. 75, n.
5. *At once*] Cp. i. 10, n. v.L. omits the word. The instant revulsion of feeling is the idea conveyed.
6. (vv. 1–6.) Cp. Matt. xiii. 54–58.
7. *Own country*] Lit. 'native place.'
8. *Many*] v.L. 'the many.' Cp. Matt. xxiv. 12.

"Where did he acquire all this?" they asked. "What is this wisdom that has been given to him? And what are [1] these marvellous miracles which his hands perform? Is 3
not this the carpenter, Mary's son, the brother of James and Joses, Jude and Simon? And do not his sisters live here among us?"

So they turned angrily away. But Jesus said to them, 4
"There is no Prophet without honour except in his own country, and among his own relatives, and in his own home."

And He could not do any miracle there, except that He 5
laid His hands on a few who were out of health and cured them; and He wondered at their unbelief. [2] So He went 6
round the adjacent villages, teaching.

[3] Then summoning the Twelve to Him, He proceeded 7
to send them out by twos, and gave them authority over the foul spirits. He charged them to take nothing [4] for the 8
journey except a stick; no bread, no bag, and [5] not a penny in their [6] pockets, but to go wearing [7] sandals. 9

"And do not," He said, "put on an extra under garment. Wherever you enter a house, make it your home 10
till you leave that place. But wherever they will not receive 11
you or listen to you, when you leave shake off the very dust from under your feet to bear witness concerning them."

So they set out, and preached in order that men might 12
repent. Many demons they expelled, and many invalids 13
they anointed with oil and cured.

The Murder of John the Baptist

[8] King Herod heard of all this (for the name 14
of Jesus had become widely known), and [9] he kept saying,

"John [10] the Baptizer [11] has come back to life, and that is why [12] these miraculous Powers are working in him."

Others asserted that He was Elijah.

1. *These marvellous*] Lit. 'such.'
2. Cp. Matt. ix. 35–38.
3. (vv. 7–13.) Cp. Matt. x. 1, 5–15; Luke ix. 1–6.
4. *For the journey*] Cp. iv. 1, n.
5. *Not a penny*] Lit. 'no bronze.'
6. *Pockets*] Lit. 'waist-scarf,' or 'girdle.'
7. *Sandals*] I.E. stout soles (or shoes without uppers) fastened on with leather straps passing round the ankles. In the N.T. the word is only found elsewhere in Acts xii. 8.
8. (vv. 14–16.) Cp. Matt. xiv. 1, 2; Luke ix. 7–9.
9. *He kept saying*] V.L. 'people were saying.'
10. *The Baptizer*] Lit. 'the baptizing' (man).
11. *Has come back to life*] Lit. 'has been raised (or, is awake) from the dead.' For the Greek perfect used here (not in verse 16) see *Aorist* vii.
12. *These miraculous Powers*] Lit. 'the powers.' Cp. Acts viii. 10.

Others again said,
"He is a Prophet, like one of the great Prophets."
But when Herod heard of Him, he said,
"The John, whom I beheaded, [2] has come back to life."
[2] For [3] Herod himself had sent and had had John arrested and had kept him in prison in chains, for the sake of Herodias, his brother Philip's wife; because he had married her. For John had repeatedly told Herod,
"You have no right to be living with your brother's wife."
Therefore Herodias [4] hated him and wished to take his life, but could not; for Herod [5] stood in awe of John, knowing him to be an upright and holy man, and he protected him. After listening to him he [6] was in great perplexity, and yet he found a pleasure in listening. [7] At length Herodias found her opportunity. Herod on his birthday gave a banquet to the nobles of his court and to the [8] tribunes and the principal people in Galilee, at which [9] Herodias's own daughter came in and danced, and so charmed Herod and his guests that he said to her,
"Ask me for anything you please, and I will give it to you."
He even swore to her,
"Whatever you ask me for I will give you, up to half my kingdom."
She at once went out and said to her mother:
"What shall I ask for?"
"The head of John the Baptizer," she replied.
The girl immediately came in, in haste, to the King and made her request.
"My desire is," she said, "that you will give me, here and now, on a dish, the head of John the Baptist."
Then the King, though intensely sorry, yet for the sake of

1. *Has come back to life*] Lit. 'was raised,' or 'awoke.'
2. (vv. 17–20.) Cp. Matt. xiv. 3–5; Luke iii. 19, 20.
3. *Herod himself*] Or 'the same Herod.' Cp. Luke xxiii. 40, n.
4. *Hated*] Or 'cherished a grudge against.'
5. *Stood in awe of John*] Or 'regarded John with reverence.'
6. *Was in great perplexity*] v.l. 'did many things;' i.e. in many things he obeyed his instructions.
7. (vv. 21–29.) Cp. Matt. xiv. 6–12.
8. *Tribunes*] No one English word—'major,' 'colonel,' 'brigadier,' or any other—even approximately represents the Latin 'tribunus' for which the Greek word here used stands. In John xviii. 12 and Acts xxi. 31, we find a tribune commanding a whole battalion. See Matt. xxvii. 27, n.
9. *Herodias's own daughter*] Or 'the daughter of that same Herodias.' Cp. verse 17.

his oaths, and of his guests, would not break faith with her.
He at once sent a soldier of his guard with orders to bring 27
John's head. So he went and beheaded him in the prison, and 28
brought his head on a dish and gave it to the young girl,
who gave it to her mother. When John's disciples heard 29
of it, they came and took away his body and laid it in a
tomb.

The Apostles return from their Mission

[1] When the Apostles had re-assembled round 30
Jesus, they reported to Him all they had done
and all they had taught. Then He said to them, 31
"Come away, all of you, to a quiet place, and rest
awhile."

For there were many coming and going, so that they
had no time even for meals. Accordingly they sailed away 32
in the boat to a solitary place apart. But the people saw 33
them going, and many knew them; and coming by land
they ran together there from all the neighbouring towns,
and arrived before them. So when Jesus landed, He saw a 34
vast multitude; and His heart was moved with pity for
them, because they were like sheep which have no shepherd,
and He proceeded to teach them many things.

More than 5,000 People fed

By this time it was late; so His disciples 35
came to Him, and said,
"This is a lonely place, and the hour is now
late: send them away that they may go to the farms and 36
villages near here and buy themselves something to eat."
"Give them food yourselves," He replied. 37
"Are we," they asked, "to go and buy two hundred
shillings' worth of bread and give them food?"
"How many loaves have you?" He inquired; "go and 38
see."
So they found out, and said,
"Five; and a couple of fish."
So He directed them to make all sit down in companies 39
on the green grass. And they sat down in [2] rows of hundreds 40
and of fifties. Then He took the five loaves and the two 41
fish, and lifting His eyes to Heaven He blessed the food.
Then He broke the loaves into portions which He went on

1. (vv. 30–44.) Cp. Matt. xiv. 13–21; Luke ix. 10–17; John vi. 1–14.
2. *Rows*] This word (which is lit. 'leek-beds') occurs nowhere else in the N.T. Its meaning would perhaps be best expressed by the military term 'platoons," 50 men in the front rank and 50 in the rear rank making up the 100.

handing to the disciples to distribute; giving pieces also of the two fish to them all. All ate and were fully satisfied. 42
And they carried away broken portions enough to fill twelve 43
baskets, besides pieces of the fish. Those who ate the bread 44
were 5,000 adult men.

Jesus prays in Solitude

[1] Immediately afterwards He made His dis- 45
ciples go on board the boat and cross over to Bethsaïda, leaving Him behind to dismiss the crowd. He then bade the people farewell, and went away 46
up the hill to pray.

He walks on the Lake

When evening was come, the boat was half 47
way across the Lake, while He Himself was on shore alone. But when He saw them distressed 48
with rowing (for the wind was against them), [2] towards morning He came towards them walking on the Lake, as if intending to pass them. They saw Him walking on the 49
water, and thinking that it was a spirit they cried out; for 50
they all saw Him and were terrified. He, however, immediately spoke to them.

"There is no danger," He said; "it is I; be not alarmed."

Then He went up to them on board the boat, and the 51
wind lulled; and they were beside themselves with [3] silent amazement. For they had not [4] learned the lesson taught by 52
the loaves, but their [5] minds were dull.

Miracles at Gennesaret

[6] Having crossed over they drew to land in 53
Gennesaret and came [7] to anchor. But no 54
sooner had they gone ashore than the people immediately recognized Him. Then they scoured the whole 55
district, and began to bring Him the sick on their mats wherever they heard He was. And enter wherever He might 56
—village or town or hamlet—they laid their sick in the open places, and entreated Him to let them touch were it but the tassel of His robe; and all, whoever touched Him, were restored to health.

1. (vv. 45–52.) Cp. Matt. xiv. 22–33; John vi. 15–21.
2. *Towards morning*] Or 'three or four hours after midnight.'
3. *Silent amazement*] Or 'suppressed amazement.' Lit. 'amazement within themselves.'
4. *Learned the lesson taught by*] Lit. 'learned at.'
5. *Minds were dull*] Or 'hearts were callous.' "Unbelief is a sinful distemper of heart" (Barrow). Cp. Eph. i. 18; Heb. iii. 12.
6. (vv. 53–56.) Cp. Matt. xiv. 34–36.
7. *To anchor*] Or 'to their moorings.'

Real Purity an inward and spiritual Thing

1 Then 2 the Pharisees, with certain Scribes who 1 7
had come from Jerusalem, came to Him in a
body. They had noticed that some of His dis- 2
ciples were eating their food with 'unclean' (that
is to say, unwashed) hands. (For the Pharisees and all the 3
Jews—being, as they are, zealous for the traditions of the
Elders—never eat without first 3 carefully washing their hands,
and when they come from market they will not eat without 4
4 bathing first; and they have a good many other customs
which they have received traditionally and cling to, such as
the rinsing of cups and pots and of bronze utensils, 5 and the
washing of beds.) So the Pharisees and Scribes put the 5
question to Him:

"Why do your disciples transgress the traditions of the
Elders, and eat their 6 food with unclean hands?"

"Rightly did Isaiah prophesy of you hypocrites," He 6
replied; "as it is written,

"'THIS PEOPLE HONOUR ME WITH THEIR LIPS,
WHILE THEIR HEARTS ARE FAR AWAY FROM ME:
BUT IDLE IS THEIR DEVOTION 7
WHILE THEY LAY DOWN PRECEPTS WHICH ARE MERE
HUMAN RULES' (Isa. xxix. 13).

"You neglect God's Commandment: you hold fast to 8
men's traditions."

"Praiseworthy indeed!" He added, "to set at nought 9
God's Commandment in order to observe your own traditions!
For Moses said, 'HONOUR THY FATHER AND THY MOTHER' 10
(Exod. xx. 12), and again, 'HE WHO 7 CURSES FATHER OR
MOTHER, LET HIM 8 DIE THE DEATH' (Exod. xxi. 17). But 11
you say, 'If a man says to his father or mother, It is a
Korban (that is, a thing 9 devoted to God), whatever it is,

1. (vv. 1–23.) Cp. Matt. xv. 1–20.
2. *The Pharisees*] The article seems to indicate not merely a party belonging to that sect, but the Pharisees generally of the town.
3. *Carefully*] Or 'up to the wrist.'
4. *Bathing*] v.l. 'sprinkling themselves.'
5. *And the washing of beds*] v.l. omits these words. Of course they do not mean what we English call 'beds.' They were mere mattresses or thick rugs. Travellers in Eastern countries often witness the complete submersion of 'beds,' which are then dried in the sun.
6. *Food*] Lit. 'bread,' as often in Hebrew. See, e.g., Num. xxviii. 2, 24, R.V. and margin.
7. *Curses*] Or 'reviles.'
8. *Die the death*] A Shaksperian expression (*Midsummer Night's Dream*, 1. i. 65), but one still in familiar use.
9. *Devoted to God*] Lit. 'a gift' (to God).

which otherwise you [1]would have received [2]from me—' And so you no longer allow him to do anything for his father or mother, thus nullifying God's precept by [3]your tradition which you have handed down. And many things of that kind you do." 12 13

Then Jesus called the people to Him again. 14

"Listen to me, all of you," He said, "and understand. There is nothing [4]outside a man which entering him can make him unclean; but it is the things which come out of a man that make him unclean."[5] 15

After He had left the crowd and gone indoors, His disciples began to ask Him about this figure of speech. 17

"Have *you* also so little understanding?" He replied; "do you not understand that anything whatever that enters a man from outside cannot make him unclean, because it does not go into his heart, but into his stomach, and passes away ejected from him?" 18 19

By these words Jesus pronounced all kinds of food clean.

"What comes out of a man," He added, "that it is which makes him unclean. For from within, out of men's hearts, their evil purposes proceed — fornication, theft, murder, adultery, covetousness, wickedness, deceit, licentiousness, envy, reviling, pride, reckless folly: all these wicked things come out from within and make a man unclean." 20 21 22 23

[6]Then He rose and left that place and went into the neighbourhood of Tyre [7]and Sidon. 24

A Gentile Girl cured

Here He entered a house and wished no one to know it, but He could not escape observation. Forthwith a woman whose little daughter was possessed by a foul spirit heard of Him, and came and flung herself at His feet. She was a [8]Gentile woman, a Syro-phoenician by nation: and again and again she begged Him to expel the demon from her daughter. 25 26

1. *Would have received*] For this force of the tense cp. Judges xxi. 22 (Hebrew and R.V.); 1 Sam. xiii. 13. But a widely different interpretation of this passage will be found in Kitto's *Biblical Cyclopaedia*, article 'Corban.' (I take the Greek verb here to be in the indicative, not in the subjunctive mood.)
2. *From me*] See Matt. xv. 6, n.
3. *Your tradition*] For you identify yourselves with your forefathers by adopting what they taught.
4. *Outside*] Lit. 'from outside.' Cp. iii. 21, n., v. 30, n.
5. v.L. adds verse 16, 'Listen, every one who has ears to listen with!'
6. (vv. 24–30.) Cp. Matt. xv. 21–28.
7. *And Sidon*] v.L. omits these words.
8. *Gentile*] Lit. 'Greek.'

"Let the children first eat all they want," He said; "it 27
is not right to take the children's bread and throw it to the
[1] dogs."

"True, Sir," she replied, "and yet the dogs under the 28
table eat the children's scraps."

"For those words of yours, go home," He replied; "the 29
demon has gone out of your daughter."

So she went home, and found the child [2] lying on the bed, 30
and the demon gone.

A deaf Stammerer cured

[3] Returning from the neighbourhood of Tyre, 31
He came by way of Sidon to the Lake of
Galilee, passing through the district of the Ten
Towns. Here they brought to Him a deaf man that stam- 32
mered, on whom they begged Him to lay His hands. So 33
Jesus taking him aside, apart from the crowd, put His
fingers into his ears, and spat, and moistened his tongue;
and looking up to Heaven [4] He sighed, and said to him, 34
"Ephphatha!" (that is, "Open!")

And the man's ears were opened, and his tongue became 35
untied, and he began to speak perfectly. Then Jesus 36
charged them to tell no one; but the more He charged them,
all the more did they spread the news far and wide. The 37
amazement was extreme.

"[5] He succeeds in everything he attempts," they ex-
claimed; "he even makes deaf men hear and dumb men
speak!"

More than 4,000 People fed

[6] About that time there was again an immense 1 8
crowd, and they found themselves with nothing
to eat. So He called His disciples to Him.
"My heart yearns over the people," He said; 2

1. *Dogs*] Lit. 'puppies.' Cp. Matt. xv. 26, n.
2. *Lying*] Or 'had thrown herself.'
3. (vv. 31–37.) Cp. Matt. xv. 29–31.
4. *He sighed*] "The deaf may hear the Saviour's voice,
The fettered tongue its chain may break;
But the deaf heart, the dumb by choice,
The laggard soul, that will not wake,
The guilt that scorns to be forgiven—
These baffle e'en the spells of Heaven.
In thought of these, His brows benign
Not even in healing cloudless shine."
KEBLE, *Christian Year*,
12th Sunday after Trinity.—ED.
5. *He succeeds . . attempts*] Lit. "He has done everything rightly;" but this 'rightly' (or 'well') can hardly mean 'beneficently,' 'kindly,' however true that would have been. The adverb here used is akin to the adjective 'good' in John x. 11.
6. (vv. 1–9.) Cp. Matt. xv. 32–38.

"for this is now [1] the third day they have remained with me, and they have nothing to eat. If I were to send them home 3
hungry, they would faint on the way, some of them having come a great distance."

"Where can we possibly get bread here in this remote 4
place to satisfy such a crowd?" answered His disciples.

"How many loaves have you?" He asked. 5

"Seven," they said.

So He passed the word to the people to sit down on 6
the ground. Then taking the seven loaves He blessed them, and broke them into portions and proceeded to give them to His disciples for them to distribute, and they distributed them to the people. They had also a few small 7
fish. He blessed them, and He told His disciples to distribute these also. So the people ate an abundant meal; 8
and what remained over they picked up and carried away—seven hampers of broken pieces. The number fed were about 9
4,000. Then He sent them away, [2] and at once going on 10
board with His disciples He came into the district of Dalmanutha.

'A Sign from Heaven'

The Pharisees followed Him and began to 11
dispute with Him, asking Him for a sign [3] in the sky, to make trial of Him. Heaving a 12
deep and troubled sigh, He said,

"Why do the men of to-day ask for a sign? In solemn truth I tell you that no sign will be given to the men of to-day."

[4] So He left them, went on board again, and came away to 13
the other side.

False Teaching compared to Yeast

Now they had forgotten to take bread, nor 14
had they more than a single loaf with them in the boat; and when He admonished them, "See 15
to it, be on your guard against the yeast of the Pharisees and the yeast of Herod," they explained His words 16
to one another by saying,

"We have no bread!"

He perceived what they were saying, and He said to them, 17
"What is this discussion of yours about having no bread?

1. *The third day . . with me*] I.E. 'they have been with me ever since the day before yesterday,' not 'for three days' in the English sense of the phrase. Cp. Luke ii. 46, n, and Acts xxviii. 12, n.
2. (vv. 10–12.) Cp. Matt. xv. 39–xvi. 4.
3. *In the sky*] Lit. (appearing) 'out of (or, from) the sky.'
4. (vv. 13–21.) Cp. Matt. xvi. 4–12.

Do you not yet see and understand? Are your minds so
dull of comprehension? YOU HAVE EYES! CAN YOU NOT SEE? 18
YOU HAVE EARS! CAN YOU NOT HEAR? (Jer. v. 21) and
[1]have you no memory? When I broke up the five loaves 19
for the 5,000 men, how many baskets did you carry away full
of broken portions?"

"Twelve," they said.

"And when the seven for the 4,000, how many hampers 20
full of portions did you take away?"

"Seven," they answered.

"Do you not yet understand?" [2]He said. 21

A Blind Man at Bethsaïda receives Sight

And they came to Bethsaïda. And a blind 22
man was brought to Jesus and they entreated
Him to touch him. So He took the blind man 23
by the [3]arm and brought him out of the village,
and spitting into his eyes He put His hands on him and
asked him,

"Can you see anything?"

He looked up and said, 24

"I can see the people: I see them like trees—only
walking."

Then for the second time He put His hands on the man's 25
eyes, and the man, looking steadily, recovered his sight and
saw everything distinctly. So He sent him home, and added, 26

"Do not even go into the village."

Peter acknowledges Jesus as the Messiah

[4]From that place Jesus and His disciples went 27
to the villages belonging to Caesarea Philippi.
On the way He [5]began to ask His disciples,

"Who do people say that I am?"

"John the Baptist," they replied, "but others say Elijah, 28
and others, that it is one of the Prophets."

Then [6]He asked them pointedly, 29

"But you yourselves, who do you say that I am?"

'You are [7]the Christ," answered Peter.

1. *Have you no memory? When*] Or, as punctuated in the *Resultant Greek Testament*, 'do you not remember when?'

2. *He said*] The tense (imperfect) perhaps implies that He said this more than once. Cp. verse 27.

3. *Arm*] Or 'hand.' See *Aorist*, p. 5.

4. (vv. viii. 27–ix. 1.) Cp. Matt. xvi. 13–28; Luke ix. 18–27; John vi. 66–71.

5. *Began to ask*] Or 'repeatedly asked,' or perhaps 'asked one and another of His disciples.' The imperfect tense of the verb, 'asked,' indicates that the question was not put simply and abruptly once for all. Cp. x. 16, n.

6. *He . . pointedly*] Lit. 'He Himself.'

7. *The Christ*] Or 'the Anointed One,' 'the Messiah.'

And He strictly forbad them to tell this about Him to any one. 30

Jesus predicts His own Death and Resurrection

And now for the first time He told them, 31
"The Son of Man [1] must endure much suffering, and be rejected by the Elders and the High Priests and the Scribes, and be put to death, and after two days [2] rise to life."

This He told them plainly; whereupon Peter took Him 32
and began to remonstrate with Him. But turning round 33
and seeing His disciples, He rebuked Peter.

"Get behind me, [3]Adversary," He said, "for your thoughts are not God's thoughts, but men's."

None may refuse the Cross

Then calling to Him the crowd and also His 34
disciples, He said to them,

"If any one is desirous of following me, let him ignore self and take up his cross, and so be my follower. For whoever is bent on securing his [4] life will lose it, but he 35
who loses his [4] life for my sake, and for the sake of the Good News, will secure it. [5] Why, what does it benefit a man to 36
gain the whole world and [6] forfeit his life? For what could 37
a man give to buy back his life? Every one, however, who 38
[7] has been ashamed of me and of my teachings in this [8] faithless and sinful age, of him the Son of Man also will be ashamed when He comes in His Father's glory with the holy angels."

He went on to say, IX. 1

"In solemn truth I tell you that some of those who [9] are standing here will certainly not taste death till they have seen the Kingdom of God [10] already come [11] in power."

The Transfiguration

[12] Six days later, Jesus took with Him Peter, 2
James, and John, and brought them alone, apart

1. *Must*] As part both of His duty and destiny.
2. *Rise to life*] Cp. John ii. 19. To many the simple fact that Jesus repeatedly predicted that He would come back to life after His crucifixion is in itself a moral proof of His resurrection.—Ed.
3. *Adversary*] Lit. 'Satan.'
4. *Life*] Or 'soul.' So in verses 36, 37.
5. *Why . . for . . however*] Lit. 'for . . for . . for;' or as in *Aorist*, p. 44.
6. *Forfeit*] Cp. Luke ix. 25, n.
7. *Has been*] Lit. 'shall have been.
8. *Faithless*] Cp. Matt. xii. 39; xvi. 4.
9. *Are standing here*] Lit. 'stand.' So 'stand' is used for 'stand by' in Acts xxii. 25.
10. *Already come*] Or 'already arrived;' the perfect participle. The imperfect act 'coming' is mentioned in Matt. xvi. 28, the completed act of 'having come' is mentioned here.
11. *In power*] Some suppose that the reference is to a spiritual and judicial Coming of Christ at the destruction of Jerusalem in 70 A.D., just within the lifetime of His earthly contemporaries.—Ed.
12. (vv. 2–13.) Cp. Matt. xvii. 1–13; Luke ix. 28–36, n.

from the rest, up a high mountain; and in their presence
His appearance underwent a change. His garments also 3
became dazzling with brilliant whiteness—such whiteness as
no bleaching on earth could give. Moreover there appeared 4
to them Elijah accompanied by Moses; and the two were
conversing with Jesus, when [1]Peter said to Jesus, 5

"Rabbi, [2]we are thankful to you that we are here. Let
us put up three [3]tents—one for you, one for Moses, and one
for Elijah."

For he knew not what [4]to say: they were filled with such 6
awe. Then there came a cloud [5]spreading over them, and 7
a voice issued from the cloud,

"This is my Son, dearly loved: listen to Him."

Instantly they looked round, and now they could no longer 8
see any one, but themselves and Jesus.

The Baptizer the second Elijah

As they were coming down from the moun- 9
tain, He very strictly forbad them to tell any one
what they had seen "until after the Son of Man
has risen from among the dead." So they kept the matter to 10
themselves, although frequently asking one another what was
meant by the rising from the dead. They also asked Him, 11

"How is it that the Scribes say that Elijah must first
come?"

"Elijah," He replied, "does indeed come first and reforms 12
everything; but how is it that it is written of the Son of Man
that He will endure much suffering and be held in contempt?
Yet I tell you that not only has Elijah come, but they have 13
also done to him whatever they chose, as the Scriptures say
about him."

The maniac Boy cured

[6]As they came to rejoin the disciples, they saw 14
an immense crowd surrounding them and a
party of Scribes disputing with them. Immedi- 15
ately the whole multitude on beholding Him were [7]astonished
and awe-struck, and yet they ran forward and [8]greeted
Him.

"What is the subject you are discussing?" He asked them. 16

1. *Peter said*] Lit. 'Peter answered and said.' Cp. Matt. xi. 25, n.
2. *We are thankful*] Cp. Acts x. 33; Phil. iv.
3. *Tents*] Or 'booths.'
4. *To say*] Lit. 'to answer.'
5. *Spreading over*] Cp. Matt. xvii. 5.
6. (vv. 14–29.) Cp. Matt. xvii. 14–21; Luke ix. 37–43.
7. *Astonished and awe-struck*] Cp. Luke v. 9, n.
8. *Greeted Him*] Imperfect tense in the Greek. Cp. viii. 27, n.

"[1] Rabbi," answered one of the crowd, "[2] I have brought 17
you my son. He has a dumb spirit in him; and wherever it 18
comes upon him, it [3] dashes him to the ground, and he foams
at the mouth and grinds his teeth, and he is pining away.
I [4] begged your disciples to expel it, but they had not the
power."

"O unbelieving generation!" replied Jesus; "how long 19
must I be with you? how long must I have patience with
you? Bring the boy to me."

So they brought him to Jesus. And the spirit, [5] when he 20
saw Jesus, immediately threw the youth into convulsions, so
that he fell on the ground and rolled about, foaming at the
mouth. Then Jesus asked the father, 21

"How long has he been like this?"

"From early childhood," he said; "and often it has 22
thrown him into the fire [6] or into [7] pools of water to
destroy him. But, if you possibly can, have pity on us and
help us."

"'If I possibly can!'" replied Jesus; "why, everything is 23
possible to him who believes."

Immediately the father [8] cried out, 24

"I do believe: strengthen my weak faith."

Then Jesus, seeing that an increasing crowd was running 25
towards Him, rebuked the foul spirit, and said to it,

"Dumb and deaf spirit, *I* command you, come out of him
and never enter into him again."

So with a loud cry he threw the boy into fit after fit, and 26
came out. The boy looked as if he were dead, so that most
of them said [9] he was dead; but Jesus took his hand and 27
raised him up, and he stood on his feet.

After the return of Jesus [10] to the house His disciples asked 28
Him privately,

"How is it that we could not expel the spirit?"

1. *Rabbi*] Lit. 'Teacher.'
2. *I have brought*] Or 'I brought.'
3. *Dashes him to the ground*] Or 'tears him with spasms.'
4. *Begged*] Or 'told.'
5. *When he saw*] 'He' not 'it.' Cp. verse 26. Lit. 'seeing Him.' The personality of the demon is fully recognized in the Greek, the participle being masculine.
6. *Or*] Cp. Acts xix. 12, n.
7. *Pools of water*] As of Siloam or Bethesda. Or 'tanks; lit. 'waters.'
8. *Cried out*] v.l. adds 'with tears.'
9. *He was dead*] Lit. 'he had died' (cp. verse 35), or 'he is dead!'
10. *To the house*] Or 'home'—their temporary residence. Cp. verse 33, and see iv. 1, n.

"An evil spirit of this kind," He answered, "can only be 29
driven out [1] by prayer."

[2] Departing thence they passed through Galilee, 30
Jesus again predicts His own Death and Resurrection
and He was unwilling that any one should know
it; for He was teaching His disciples, and tell- 31
ing them,

"The Son of Man is to be betrayed into the hands of men, and they will put Him to death; and after being put to death, in three days He will rise to life again."

They, however, did not understand what He meant, and 32
were afraid to question Him.

[3] So they came to Capernaum; and when in 33
A Lesson in Humility
the house He asked them,

"What were you arguing about on the way?"

But they remained silent; for on the way they had debated 34
with one another who was the chief of them. Then sitting 35
down He called the Twelve, and said to them,

"If any one wishes to be first, [4] he must be last of all and servant of all."

And taking a young child He made him stand in their 36
midst, then threw His arms round him and said,

"Whoever [5] for my sake receives one such young child as 37
this, receives me; and whoever receives me, receives not so much me as Him who sent me."

"[6] Rabbi," [7] said John to Him, "we saw a 38
A Lesson in brotherly Charity
[8] man making use of your name to expel demons, and we tried to hinder him, [9] on the ground that he did not follow us."

"[10] You should not have tried to hinder him," replied 39
Jesus, "for there is no one who will use my name to perform a miracle and be able the next minute to speak

1. *By prayer*] v.L. adds 'and fasting;' as in Matt. xvii. 21.
2. (vv. 30–32.) Cp. Matt. xvii. 22–23; Luke ix. 43–45.
3. (vv. 33–41.) Cp. Matt. xviii. 1–5; Luke ix. 46–50.
4. *He must be*] Or 'let him be.' Our Lord lovingly pointed out the way—that of self-abasement—in which alone true eminence may be attained, as He repeatedly declares that he who humbles himself will be exalted. 'He shall be' has a tone of menace, such as Christ seems never to have used towards His disciples.
5. *For my sake*] Or 'as being mine,' 'in my name.' Cp. verse 39; Matt. xviii. 5; xxiv. 5.
6. *Rabbi*] Lit. 'Teacher.'
7. *Said*] v.L. 'answered,' as in Luke ix. 49.
8. *Man*] v.L. adds 'who does not follow us.'
9. *On the ground that he did not follow us*] v.L. omits these words.
10. *You should not have tried to hinder him*] Lit. 'Hinder him not.' Cp. Matt. xxviii. 5, n.

evil of me. [1] He who is not against us is for us; [2] and whoever gives you a cup of water to drink because you belong to Christ, I solemnly tell you that he will certainly not lose his reward. 40, 41

'Beware of leading others into Sin'

"[3] And whoever shall occasion the fall of one of these little ones who [4] believe, he would be better off if, with a [5] millstone round his neck, he were [6] lying at the bottom of the sea. If your hand should [7] cause you to sin, cut it off: it would be better for you to enter into Life maimed, than remain in possession of both your hands and go away into Gehenna, into the [8] fire which cannot be put out.[9] Or if your foot [10] should cause you to sin, cut it off: it would be better for you to enter into Life crippled, than remain in possession of both your feet and be thrown into Gehenna.[9] Or if your eye [10] should cause you to sin, tear it out. It would be better for you to enter into the Kingdom of God half-blind than remain in possession of two eyes and be thrown into Gehenna, where THEIR WORM DOES NOT DIE AND THE FIRE DOES NOT GO OUT (Isa. lxvi. 24). Every one, [11] however, will be salted [12] with fire. Salt is a good thing, but if the salt should become tasteless, what will you use to give it saltness? Have salt within you and live at peace with one another." 42 43 45 47 48 49, 50

A Question about Divorce

[13] Soon on His feet once more, He enters the district of Judaea and crosses the Jordan: again the people flock to Him, and ere long, as was usual with Him, He was teaching them once more. 1 10

1. *He who . . and whoever*] Lit. 'for he who . . for whoever.' See *Aorist*, p. 44.
2. Cp. Matt. x. 42.
3. (vv. 42–50.) Cp. Matt. xviii. 6–9; Luke xvii. 1, 2.
4. *Believe*] v.L. adds 'in me.'
5. *Millstone*] Lit. 'ass-millstone.'
6. *Lying*] After having been flung down there. So with the same tense (the perfect) of the same verb in vii. 30; John iii. 24; and elsewhere.
7. *Cause*] Lit. 'shall have caused,' though v.L. has the same reading here as in verses 44, 47.
8. *Fire . . put out*] Thus resembling the fire in the literal Valley of Hinnom, just outside Jerusalem—a fire which was constantly kept burning to consume the refuse cast into it. Cp. Isa. xxxiv. 10; lxvi. 24; Jer. vii. 20; xvii. 27.—ED.
9. v.L. adds, as in verse 48, 'Where their worm does not die, and the fire does not go out.'
10. *Should cause*] Or 'shall be causing.' Or (in verse 47) the clause may be rendered 'or if your eye habitually makes you fall (or, sin).'
11. *However*] See *Aorist*, Appendix A § 12.
12. *With fire*] I.E. with some kind of discipline or (it may be) self-chastisement. Cp. Mal. iii. 2, 3; 1 Pet. i. 7; iv. 12. v.L. adds 'as every sacrifice shall be salted with salt.' (For 'as' instead of 'and' cp. Job v. 7, and see *Aorist*, p. 55.)
13. Cp. Matt. xix. 1, 2; Luke xvii. 11.

[1] Presently a party of Pharisees come to Him with the question—seeking to entrap Him, 2

"May a man divorce his wife?"

"What rule did Moses lay down for you?" He answered. 3

"Moses," they said, "permitted a man to draw up a written notice of divorce, and to send his wife away" (Deut. xxiv. 1). 4

"It was in consideration of your stubborn hearts," said Jesus, "that Moses enacted this law for you; but from the beginning of the creation the rule was, 'MALE AND FEMALE DID GOD MAKE THEM (Gen. i. 27). FOR THIS REASON A MAN [2] SHALL LEAVE HIS FATHER AND HIS MOTHER, AND [2] SHALL CLING TO HIS WIFE, AND THE TWO [2] SHALL BE [3] ONE' (Gen. ii. 24); so that they are two no longer, but [3] 'ONE.' What, therefore, God has joined together let not man separate." 5 6 7 8 9

The Sacredness of Marriage

Indoors the disciples began questioning Jesus again on the same subject. He replied, 10

"Whoever divorces his wife and marries another woman, commits adultery against the first wife; and if a woman puts away her husband and marries another man, she commits adultery." 11 12

Children welcomed and blessed

[4] One day people were bringing young children to Jesus for Him to touch them, but the disciples interfered. Jesus, however, on seeing this, was moved to indignation, and said to them, 13 14

"Let the little children come to me: do not hinder them; for to those who are childlike the Kingdom of God belongs. In solemn truth I tell you that no one who does not receive the Kingdom of God like a little child will by any possibility enter it." 15

Then He [5] took them in His arms and blessed them lovingly, [6] one by one, laying His hands upon them. 16

The wealthy Ruler

[7] As He went out to resume His journey, there came [8] a man running up to Him, who knelt at His feet and asked, 17

1. (vv. 2–12.) Cp. Matt. xix. 3–12

2. *Shall*] Or 'will.' *And shall cling to his wife*] V.L. omits these words. Curiously enough, with us Westerns it is the woman who is thought of as leaving her parents, upon marriage, and clinging to her husband!—ED.

3. *One*] Lit. 'one flesh.'

4. (vv. 13–16.) Cp. Matt. xix. 13–15; Luke xviii. 15–17.

5. *Took them in His arms*] Or 'threw His arms round them.' The same word is used in ix. 36.

6. *One by one*] This seems to be implied by the tense (imperfect) of 'blessed.'

7. (vv. 17–31.) Cp. Matt. xix. 16–30; Luke xviii. 18–30.

8. *A man*] Or 'one man.' Cp. Matt. vi. 27, n.

"Good [1] Rabbi, what am I to do in order to inherit the Life [2] of the Ages?"

"Why do you call me good?" asked Jesus in reply; 18
"there is no one truly good except One—that is, God. You 19
know the Commandments—'DO NOT MURDER;' 'DO NOT COMMIT ADULTERY;' 'DO NOT STEAL;' 'DO NOT LIE IN GIVING EVIDENCE;' 'DO NOT DEFRAUD;' 'HONOUR THY FATHER AND THY MOTHER'" (Deut. v. 17–20).

"Rabbi," he replied, "all these Commandments I have 20
carefully obeyed from my youth."

Then Jesus looked at him and [3] loved him, and said, 21
"One thing is lacking in you: go, sell all you possess and [4] give the proceeds to the poor, and you shall have riches in Heaven; and come and be a follower of mine."

At these words his brow darkened, and he went away 22
sad; for he was possessed of great wealth.

Wealth has serious Disadvantages

Then looking round on His disciples Jesus 23
said,

"With how hard a struggle will the possessors of riches enter the Kingdom of God!"

The disciples were [5] amazed at His words. Jesus, however, [6] said again, 24

"Children, how hard a struggle is it [7] for those who trust in riches to enter the Kingdom of God! It is easier for a 25
camel to go through the eye of a needle than for a rich man to enter the Kingdom of God."

They were astonished beyond measure, and said to one 26
another,

"Who then *can* be saved?"

Jesus looking on them said, 27

"With men it is impossible, but not with God; for everything is possible with God."

Self-Sacrifice for Christ enriches

"Remember," [8] said Peter to Him, "that we 28
forsook everything and have become your followers."

"In solemn truth I tell you," replied Jesus, "that there 29

1. *Rabbi*] Lit. 'Teacher.'
2. *Of the Ages*] Greek 'aeonian.' Cp. Matt. xviii. 8, n.
3. *Loved him*] Or 'was pleased with him.'
4. *Give the proceeds*] Cp. Acts ii. 45.
5. *Amazed*] Or 'dumbfoundered.' See Luke v. 9, n.
6. *Said*] Lit. 'answered.' See Matt. xi. 25, n.
7. *For those who trust in riches*] v.L. omits these words.
8. *Said*] Lit. 'began saying.'

is no one who has forsaken house or brothers or sisters, or mother or father, or children or lands, for my sake and for the sake of the Good News, but will receive a hundred 30
times as much now [1] in this present life—houses, brothers, sisters, mothers, children, lands—and persecution with them—and in the coming age the Life [2] of the Ages. But 31
many who are now first will be last, and the last, first."

Jesus predicts His Death and Resurrection

[3] They were still on the road going up to 32
Jerusalem, and Jesus was walking ahead of them; they were full of wonder, and some, though they followed, did so with fear. Then, once more calling to Him the Twelve, He began to tell them what was about to happen to Him.

"See," He said, "we are going up to Jerusalem, where 33
the Son of Man will be betrayed to the High Priests and the Scribes. They will condemn Him to death, and will hand Him over to the Gentiles; they will insult Him in 34
cruel sport, spit on Him, [4] scourge Him, and put Him to death; but on the third day He will rise to life again."

A Request for worldly Honour

[5] Then James and John, the sons of Zabdi, 35
came up to Him and said,

"[6] Rabbi, we wish you would grant us [7] whatever request we make of you."

"What would you have me do for you?" He asked. 36

"Allow us," they replied, "to sit one at your right hand 37
and the other at your left hand, in your glory."

"You know not," said He, "what you are asking. Are 38
you able to drink out of the [8] cup from which I am to drink, or to be baptized with the [9] baptism with which I am to be baptized?"

"We are able," they replied. 39

"Out of the cup," said Jesus, "from which I am to drink

1. *In this present life*] We value things not for what they are in themselves, but for the satisfaction they are capable of yielding us. And the true Christian gets a hundred times more happiness out of the present life than he did before he began to make sacrifices for his Master.—ED.
2. *Of the Ages*] Greek 'aeonian.' See Matt. xviii. 8, n.
3. (vv. 32–34.) Cp. Matt. xx. 17–19; Luke xviii. 31–34.
4. *Scourge*] See Acts xxii. 29, n.
5. (vv. 35–45.) Cp. Matt. xx. 20–28.
6. *Rabbi*] Lit. 'Teacher.'
7. *Whatever request*] Did Herod's language (vi. 22) suggest the thought? Or had Jesus already used, to His disciples or to some of them, such words as those recorded in John xiv. 14; xv. 7? More than one translator erroneously substitutes 'what' for 'whatever.
8. *Cup*] I.E. of suffering.
9. *Baptism*] I.E. of pain.

you shall drink, and with the baptism with which I am to be baptized you shall be baptized; but as to sitting at my 40
right hand or at my left, that is not mine to give: it will be for those for whom it is reserved."

Humble Service true Greatness

The other ten, hearing of it, were at first 41
highly indignant with James and John. Jesus, 42
however, called them to Him and said to them,

"You are aware how those who are deemed rulers among the Gentiles lord it over them, and their great men make them feel their authority; but it is not to be so among you. No, whoever desires to be great among you must be your 43
servant; and whoever desires to be first among you must 44
be the bondservant of all. For the Son of Man also did not 45
come to be waited upon, but to wait on others, and to give His [1] life as the redemption-price for a multitude of people."

A blind Man receives Sight

[2] They came to Jericho; and as He was 46
leaving that town—Himself and His disciples and a great crowd—Bartimaeus (the son of Timaeus), a blind beggar, was sitting by the way-side. Hearing that it was Jesus the Nazarene, he began to cry out, 47

"Son of David, Jesus, have pity on me."

Many angrily told him to leave off shouting; but he only 48
cried out all the louder,

"Son of David, have pity on me."

Then Jesus stood still. 49

"Call him," He said.

So they called the blind man.

"Cheer up," they said; "rise, he is calling you."

The man flung away his outer garment, sprang to his 50
feet, and came to Jesus.

"What shall I do for you?" [3] said Jesus. 51

"[4] Rabboni," replied the blind man, "let me [5] recover my sight."

"Go," said Jesus, "your faith has cured you." 52

Instantly he [5] regained his sight, and followed Him along the road.

1. *Life*] Or 'soul,' as in viii. 35–37.
2. (vv. 46–52.) Cp. Matt. xx. 29–34; Luke xviii. 35–43.
3. *Said*] Lit. 'answered.' Cp. Matt. xi. 25, n.
4. *Rabboni*] Cp. John xx. 16.
5. *Recover, regained*] Such is the probable meaning of the words, but we may translate 'obtain,' 'obtained.' The same verb is used in John ix. 11, 15, in the case of a man born blind, but whether Bartimaeus had been always blind we are not informed. Cp. Rom. vii. 9, n.; Eph. iv. 8, n.

An Ass's Colt is borrowed

[1] When they were getting near Jerusalem and had arrived at Bethphagé and Bethany, on the Mount of Olives, Jesus sent two of his disciples on in front, with these instructions. 1 11

"Go," He said, "to the village facing you, and immediately on entering it you will find an ass's foal tied up which no one has ever yet ridden: untie him and bring him here. 2
And if any one asks you, 'Why are you doing that?' say, 3
'The Master needs it, and will send it back here without delay.'"

So they went and found a young ass tied up at the front 4
door of a house. They were untying it, when some of the 5
bystanders called out,

"What are you doing, untying the foal?"

But on their giving the answer that Jesus had bidden 6
them give, they let them take it.

Jesus rides into Jerusalem

So they brought the foal to Jesus, and threw 7
their outer garments over him; and Jesus
mounted. Then many spread their outer gar- 8
ments to carpet the road, and others leafy branches which
they had cut down [2] in the fields; while those who led the 9
way and those who followed kept shouting

"GOD SAVE HIM!

BLESSED BE HE WHO COMES IN THE LORD'S NAME
(Ps. cxviii. 25, 26).

Blessings on the coming Kingdom of our forefather 10
David!

GOD IN THE HIGHEST HEAVENS SAVE HIM!"
(Ps. cxlviii. 1).

So He came into Jerusalem and into [3] the Temple; and 11
after looking round upon everything there, the hour being
now late He went out to Bethany with the Twelve.

An unfruitful Fig-tree cursed

[4] The next day, after they had left Bethany, 12
He was hungry. But in the distance He saw 13
a fig-tree in full leaf, and went to see whether
perhaps He could find some figs on it. When however

1. (vv. 1–11.) Cp. Matt. xxi. 1–11; Luke xix. 29–44; John xii. 12–19.
2. *In*] Lit. 'out of.' The branches were lopped in the fields and then brought from the fields. The construction somewhat resembles that which we find in v. 30. Cp. xiii. 3, n.
3. *The Temple*] I.E. the Temple Courts. So in verses 15, 16, 17. See Matt. xxi. 12, n.
4. (vv. 12–14.) Cp. Matt. xxi. 18, 19.

He came to it, He found nothing but leaves (for it was [1]not fig time); and He said to the tree, 14
"Let no one ever again eat fruit from thee!"
And His disciples heard this.

The Dealers driven from the Temple

[2]They reached Jerusalem, and entering the 15
Temple He began to drive out the buyers and sellers, and upset the money-changers' tables and the stools of the pigeon-dealers, and would not allow 16
any one to carry [3]anything through the Temple. And 17
He remonstrated with them.

"Is it not written," He said,

"'My House shall be called The House of Prayer for all the nations' (Isa. lvi. 7)? But you [4]have made it what it now is—a robbers' cave" (Jer. vii. 11).

This the High Priests and Scribes heard, and they began 18
to devise means to destroy Him. For they were afraid of Him, because of the deep impression produced on all the people by His teaching. When evening came on, Jesus 19
and His disciples used to leave the city.

The Fig-tree withers. The Power of Faith

[5]In the early morning, as they passed by, 20
they saw the fig-tree withered to the roots; and Peter, recollecting, said to Him, 21
"Look, Rabbi, the fig-tree which you cursed is withered up."

Jesus said to them, 22
"Have faith in God. In solemn truth I tell you that 23
if any one shall say to this mountain, 'Remove, and hurl thyself into the sea,' and has no doubt about it in his heart, but stedfastly believes that what he says will happen, it shall be granted him. That is why I tell you, as to whatever you 24
pray and make request for, if you believe that you have received it it shall be yours. But whenever you stand praying, 25
if you have a grievance against any one, forgive it, so that your Father in Heaven may also forgive you your offences."[6]

1. *Not fig time*] See Farrar, *Life of Christ*, Chapter 50.
2. (vv. 15–19.) Cp. Matt. xxi. 12–17; Luke xix. 45–48; xxi. 37, 38.
3. *Anything*] Or 'any utensil or vessel.' No one English word is sufficiently extensive to cover the full meaning of the one Greek word here employed, if, as can scarcely be doubted, this represents the Hebrew word which not only signifies a 'vessel' to contain liquid (Ruth ii. 9), may also be rendered by 'instruments' (1 Chron. xxviii. 14), 'thing' (Lev. xiii. 49), 'stuff' (Joshua vii. 11), 'weapons,' 'armour,' 'artillery,' 'jewel,' and in other ways.
4. *Have made, &c.*] Mark (though not Luke) uses the Greek perfect here, indicating 'and such it remains.' See *Aorist* vii.
5. (vv. 20–25.) Cp. Matt. vi. 14, 15; xxi. 20–22.
6. v.L. inserts verse 26 here: 'But if you do not forgive, neither will your Father in Heaven forgive your offences.'

[1] They came again to Jerusalem; and as He 27
was walking in the Temple, the High Priests,
The Leaders of the People silenced Scribes and Elders came to Him and asked, 28
"[2] By what authority are you doing these things? and who gave you authority to do them?"
"And I will put a question to you," replied Jesus; 29
"answer me, and then I will tell you by what authority I do these things. John's Baptism—was it of Heavenly or 30
of human origin? Answer me."
So they debated the matter with one another. 31
"Suppose we say, 'Heavenly,'" they argued, "he will ask, 'Why then did you not believe him?' Or should 32
we say, 'human'?"—
They were afraid of the people; for all agreed in holding John to have been really a Prophet. So they answered Jesus, 33
"We do not know."
"Nor do I tell you," said Jesus, "by what authority I do these things."
[3] Then He began to speak to them in figura- 1 **12**
'The Vine-dressers' tive language.
"There was once a man," He said, "who planted a vineyard, fenced it round, dug a pit for the wine-tank, and built a strong lodge. Then he let the place to vine-dressers and went abroad. At vintage-time he sent 2
one of his servants to receive from the vine-dressers a share of the grapes. But they seized him, beat him cruelly 3
and sent him away empty-handed. Again he sent to 4
them another servant: and as for him, they [4] wounded him in the head and treated him shamefully. Yet a third he sent, and him they killed. And he sent many 5
besides, and them also they ill-treated, beating some and killing others. He had still one left whom he could send, 6
a dearly-loved son: him last of all he sent, saying,
"'They will treat my son with respect.'
"But those men—the vine-dressers—said to one another, 7
"'Here is the heir: come, let us kill him, and then the property will one day be ours.'
"So they took him and killed him, and flung [5] his body 8

1. (vv. 27–33.) Cp. Matt. xxi. 23–27; Luke xx. 1–8.
2. *By*] Lit. 'In,' 'Invested with.'
3. (vv. 1–12.) Cp. Matt. xxi. 33–46; Luke xx. 9–19.
4. *Wounded him in the head*] Or 'made short work with him.'
5. *His body*] Lit. 'him.'

outside the vineyard. What, therefore, will the owner of the vineyard do?" 9

"He will come and put the vine-dressers to death," they said; "and will give the vineyard to others."

"Have you not read even this passage," He added, 10

"'THE STONE WHICH THE BUILDERS REJECTED
HAS BECOME THE CORNERSTONE:
[1]THIS CORNERSTONE CAME FROM THE LORD, 11
AND IS WONDERFUL IN OUR ESTEEM'?"

(Ps. cxviii. 22, 23).

And they kept looking out for an opportunity to seize Him, 12 but were afraid of the people; for they saw that in this parable He had referred to *them*. So they left Him and went away.

A Question about Tribute

[2]Their next step was to send to Him some of 13 the Pharisees and of Herod's partisans to entrap Him in conversation. So they came to Him. 14

"[3]Rabbi," they said, "we know that you are a truthful man and you do not fear any one; for you do not recognize human distinctions, but teach God's way truly. Is it allowable to pay poll-tax to Caesar, or not? Shall we pay, or 15 shall we refuse to pay?"

But He, knowing their hypocrisy, replied,

"Why try to ensnare me? Bring me a shilling for me to look at."

They brought one; and He asked them, 16

"Whose is this likeness and this inscription?"

"Caesar's," they replied.

"What is Caesar's," replied Jesus, "pay to Caesar—and 17 what is God's, pay to God."

And they wondered exceedingly at Him.

'A Woman seven times married'

[4]Then came to Him a party of Sadducees, a 18 sect which denies that there is any Resurrection; and they proceeded to question Him.

"Rabbi," they said, "Moses made it a law for us: 'IF A 19 MAN'S BROTHER SHOULD DIE AND LEAVE A WIFE, BUT NO CHILD, THE MAN SHALL MARRY THE WIDOW AND RAISE UP A FAMILY FOR HIS BROTHER' (Deut. xxv. 5, 6). There were once seven 20 brothers, the eldest of whom married a wife, but at his death

1. *This Cornerstone came from the Lord*] See Matt. xxi. 42, n.
2. (vv. 13–17.) Cp. Matt. xxii. 15–22; Luke xx. 20–26.
3. *Rabbi*] Or 'Teacher.' So in verses 19, 32.
4. (vv. 18–27.) Cp. Matt. xxii. 23–33; Luke xx. 27–39.

left no family. The second married her, and died, leaving 21
no family; and the third did the same. And so did the rest 22
of the seven, all dying childless. Finally the woman also
died. At the Resurrection whose wife will she be? For they 23
all seven married her."

"Is not this the cause of your error," replied Jesus— 24
"your ignorance alike of the Scriptures and of the power
of God? For when they have risen from among the dead, 25
men do not marry and women are not given in marriage,
but they are as angels are in Heaven. But as to the dead, 26
that they [1] rise to life, have you never read in the Book of
Moses, in the passage about the Bush, how God said to him,
'I AM THE GOD OF ABRAHAM, THE GOD OF ISAAC, AND THE
GOD OF JACOB' (Exod. iii. 2–6)? He is not the God of dead, 27
but of living men. You are in grave error."

Love, the supreme Law

[2] Then one of the Scribes, who had heard 28
them disputing and well knew that Jesus had
given them an answer to the point, and a
forcible one, came forward and asked Him,

"Which is the chief of all the Commandments?"

"The chief Commandment," replied Jesus, "is this: 29
'HEAR, O ISRAEL! THE LORD OUR GOD IS ONE LORD;
AND THOU SHALT LOVE THE LORD THY GOD [3] WITH THY 30
WHOLE HEART, THY WHOLE SOUL, THY WHOLE MIND, AND
THY WHOLE STRENGTH' (Deut. vi. 4, 5).

"The second is this: 'THOU SHALT LOVE THY [4] FELLOW 31
MAN AS THOU LOVEST THYSELF' (Lev. xix. 18).

"Other Commandment greater than these there is none."

So the Scribe said to Him, 32

"Rightly, in very truth, Rabbi, have you said that HE
STANDS ALONE, AND THERE IS NONE BUT HE; and TO LOVE 33
HIM WITH ALL ONE'S HEART, WITH ALL ONE'S UNDER-
STANDING, AND WITH ALL ONE'S STRENGTH, AND TO LOVE
ONE'S FELLOW MAN NO LESS THAN ONESELF, is far better
than all our WHOLE BURNT-OFFERINGS AND SACRIFICES"
(1 Sam. xv. 22).

[5] Perceiving that the Scribe had answered wisely, Jesus 34
said to him,

1. *Rise to life*] Or 'wake.'
2. (vv. 28–34.) Cp. Matt. xxii. 34–40.
3. *With*] Lit. 'out of,' repeated with each noun.
4. *Fellow man*] Lit. 'neighbour.' So in verse 33.
5. Cp. Luke xx. 40.

"You are not far from the Kingdom of God."

No one from that time forward ventured to put any question to Him.

David's Son and David's Lord

[1] But, while teaching in the Temple, Jesus asked, 35

"How is it the Scribes say that the Christ is a son of David? David himself said, taught by the Holy 36 Spirit,

"'THE LORD SAID TO MY LORD,
SIT AT MY RIGHT HAND,
UNTIL [2] I HAVE MADE THY FOES A FOOTSTOOL UNDER THY FEET' (Ps. CX. 1).

"David himself calls Him 'Lord:' how then can He be 37 his son?"

And the mass of the people found pleasure in listening to Jesus.

[3] Moreover in the course of His teaching He said, 38

The Scribes denounced

"[4] Be on your guard against the Scribes who like to walk about in long robes and to be bowed to in places of public resort, and to occupy the 39 best seats [5] in the synagogues and at dinner parties, and 40 who swallow up the property of widows and then mask their wickedness by making long prayers: these men will receive far heavier punishment."

The Widow's Gift

[6] Having taken a seat opposite the Treasury, 41 He observed how the people were dropping money into the Treasury, and that many of the wealthy threw in large sums. But there came one 42 poor widow and dropped in two farthings, equal in value to a halfpenny. So He called His disciples to Him 43 and said,

"In solemn truth I tell you that this widow, poor as she is, has thrown in more than all the other contributors to the Treasury; for they have all contributed out of what they 44 could well spare, but she out of her need has thrown in all she possessed—all she had to live on."

1. (vv. 35–37.) Cp. Matt. xxii. 41–46; Luke xx. 41–44.
2. *I have made . . . under thy feet*] v.L., as in Matt. xxii. 44: 'I have put thy foes beneath thy feet.'
3. (vv. 38–40.) Cp. Matt. xxiii. 1–39; Luke xiii. 34, 35; xx. 45–47.
4. *Be on your guard against*] Lit. 'look away from.' Even Winer recognizes this as a 'pure Hebraism.'
5. *In the synagogues*] Or, as we should now say, 'at church.'
6. (vv. 41–44.) Cp. Luke xxi. 1–4.

[1]As He was leaving the Temple, one of His disciples exclaimed, 1 13

Jesus predicts the Destruction of the Temple

"Look, [2]Rabbi, [3]what wonderful stones! [3]what wonderful buildings!"

"You see all these great buildings?" Jesus replied; "[4]not one stone will be left here upon another—not thrown down." 2

Things which would happen first

He was sitting [5]on the Mount of Olives opposite to the Temple, when Peter, James, John, and Andrew, apart from the others asked Him, 3

"Tell us, When will these things be? and what will be the sign when all these predictions are on the point of being fulfilled?" 4

So Jesus began to say to them: 5

"Take care that no one misleads you. Many will come [6]assuming my name and saying, 'I am He;' and they will mislead many. But when you hear of wars and rumours of wars, do not be alarmed: come they must, but the End is not yet. For NATION [7]WILL RISE IN ARMS AGAINST NATION, AND KINGDOM AGAINST KINGDOM (Isa. xix. 2). There will be earthquakes in various places; there will be famines. These miseries are but like the early pains of childbirth. 6 7 8

Persecution and world-wide Preaching

"[8]You yourselves must be on your guard. They will deliver you up to Sanhedrins; you will be brought into synagogues and cruelly beaten; and you will stand before governors and kings for my sake, to be witnesses to them for me. But the proclamation of the Good News must be carried to all the Gentiles [9]before the End comes. When however they are marching you along under arrest, do not be anxious beforehand about what you are to say, but speak what is given you 9 10 11

1. (vv. 1–13.) Cp. Matt. xxiv. 1–14; Luke xxi. 5–19.
2. *Rabbi*] Lit. 'Teacher.'
3. *What wonderful*] Etymologically this is 'from what country?'
4. *Not one stone will be left*] For a description of the total destruction of the Temple by the Roman general Titus in 70, A.D., see Josephus, *Wars*, vi. 4, 5.
5. *On*] Lit. 'to' or 'into,' by what the grammarians call a 'pregnant construction,' implying that He had gone to (or, up into) the Mount of Olives and was sitting on its slope.
6. *Assuming*] Or 'in'; lit. 'on. See ix. 37, 39; Matt. xviii. 5; xxiv. 5, n.
7. *Will rise*] Or perhaps 'will be raised' (by unseen powers of evil). So in verse 22.
8. (vv. 9–13.) Cp. Matt. x. 17–22; Luke xxi. 12–17.
9. *Before the End comes*] Lit. simply 'first.'

when the time comes; for it will not be you who speak, but the Holy Spirit.

Stedfastness would be rewarded

"Brother will betray brother to be killed, and 12
fathers will betray children; and CHILDREN WILL
RISE AGAINST THEIR PARENTS (Mic. vii. 6) and
have them put to death. You will be objects of universal 13
hatred because you are called by my name, but those who
stand firm to the End will be saved.

'The Abomination of Desolation'

"[1] As soon, however, as you see the ABOMINA- 14
TION OF DESOLATION (Dan. ix. 27) standing
where [2] he ought not"—let the reader observe
these words—"then let those in Judaea [3] escape to the hills; 15
let him who is on the roof not come down and enter the 16
house to fetch anything out of it; and let not him who is 17
in the field turn back to pick up his outer garment. And
alas for the women who at that time are with child or have
infants!

Unparalleled Distress

"But pray that it may not come in the winter. 18
For those will be times of SUFFERING THE LIKE OF 19
WHICH HAS NEVER BEEN FROM THE [4] FIRST CREA-
TION OF GOD'S WORLD UNTIL NOW (Dan. xii. 1), and assuredly
[5] never will be again; and but for the fact that the Lord has 20
cut short those days, no one would escape; but for the sake
of His own People whom He has chosen for Himself He has
cut short the days.

False Messiahs and false Teachers

"[6] At that time if any one says to you, 'See, 21
here is the Christ!' or 'See, He is there!' do
not believe it. For THERE WILL RISE UP false 22
Christs and false PROPHETS, DISPLAYING SIGNS
AND PRODIGIES (Deut. xiii. 1) with a view to lead astray—
if indeed that were possible—even God's own People. But 23
as for yourselves, be on your guard: I have forewarned you
of everything.

1. (vv. 14–37.) Cp. Matt. xxiv. 15–42; Luke xxi. 20–36.
2. *He*] In Mark, though not in Matthew, the best authorities have the Greek word for 'standing' masculine.
3. *Escape to the hills*] At the outbreak of the Jewish war (67–70, A.D.) the Christians in Jerusalem carried out these instructions, availing themselves of an unexpected opportunity to flee across the mountains to the desert of Perea beyond the Jordan (Josephus, *Wars*, ii. 20; iii. 3. 3).—ED.
4. *First creation of God's world*] Lit. 'beginning of the creation which God created.'
5. *Never will be again*] Words which apparently indicate that the time referred to was to be prior to the end of the world.—ED.
6. (vv. 21–23.) Cp. Matt. xxiv. 23–28 and 37–41; Luke xvii. 20–37.

The Son of Man amid the Clouds

"AT THAT TIME, however, after that DISTRESS, 24
THE SUN WILL [1] BE DARKENED AND THE MOON WILL
NOT SHED HER LIGHT; THE STARS WILL BE SEEN 25
FALLING FROM THE FIRMAMENT (Isa. xiii. 10), AND THE
[2] FORCES WHICH ARE IN THE HEAVENS WILL BE DISORDERED
AND DISTURBED (Isa. xxxiv. 4). And then will they see THE 26
SON OF MAN COMING IN CLOUDS (Dan. vii. 13) with great
power and glory. Then He will send forth the angels and 27
gather together His chosen People from north, south, east
and west, from the remotest parts of the earth and the sky.

A definite Limit of Time

"Learn from the fig-tree the lesson it teaches. 28
As soon as its branch has become soft and it is
bursting into leaf, you know that summer is
near. So also do you, when you see these things happen- 29
ing, be sure that [3] He is near, at your very door. I tell you 30
in solemn truth that [4] the present generation will certainly
not pass away without all these things having first taken
place. [5] Earth and sky will pass away, but it is certain 31
that my words will not pass away.

Uncertainty as to the exact Day and Hour

"But as to that day or the exact time no one 32
knows—not even the angels in Heaven, nor the
Son, but the Father alone. Take care, be on 33
the alert, [6] and pray; for you do not know when
it will happen. It is like a man living abroad who has left 34
his house, and given the management to his [7] servants—to
each one his special duty—and has ordered the porter to
keep awake. Be wakeful therefore, for you know not when 35
the master of the house is coming—in the evening, at mid-
night, at cock-crow, or at dawn. [8] Beware lest He should 36
arrive unexpectedly and find you asleep. Moreover, what I 37
say to you I say to all—Be wakeful!"

The Plot to murder Jesus

[9] It was now [10] two days before the Passover and 1 **14**
the feast of Unleavened Bread, and the High
Priests and Scribes were bent on finding how to
seize Him by stratagem and put Him to death. But they said, 2

1. *Be darkened*] Or 'grow dark.' See Matt. xxiv. 29, n.
2. *Forces . . disturbed*] Cp. Rom. viii. 38, n.
3. *He*] Or 'it.'
4. *The present generation*] Cp. Matt. xxiv. 34, n.
5. *Earth and sky*] See Matt. v. 18, n.; xxiv. 35, n.
6. *And pray*] v.L. omits these words.
7. *Servants*] Lit. 'slaves.'
8. *Beware lest*] Lit. simply 'lest.'
9. (vv. 1–2.) Cp. Matt. xxvi. 1–5; Luke xxii. 1, 2.
10. *Two days*] Cp. Matt. xii. 40, n.; xxvi. 2, n.

"Not on the Festival-day, for fear there should be a riot among the people."

Affection's costly Gift

[1] Now when He was at Bethany, in the house 3
of Simon the Leper, while He was at table, there
came a woman with a jar of [2] pure, sweet-
scented ointment very costly: she broke the jar and poured
the ointment over His head. But there were some who said 4
indignantly among themselves,

"Why has the ointment been thus wasted? For that 5
ointment might have been sold for [3] fifteen pounds or more,
[4] and the money have been given to the poor."

And they were exceedingly angry with her. But Jesus 6
said,

"Leave her alone: why are you troubling her? She has
done a most gracious act towards me. For you always 7
have the poor among you, and whenever you choose you
can do acts of kindness to them; but me you have not
always. What she could she did: she has perfumed my 8
body in preparation for my burial. And I solemnly tell you 9
that wherever in the whole world the Good News shall be
proclaimed, this which she has done shall also be told in
remembrance of her."

The Treachery of Judas

[5] But Judas Iscariot, [6] already mentioned as 10
one of the Twelve, went to the High Priests to
betray Jesus to them. They gladly listened 11
to his proposal, and promised to give him a sum of money.
So he looked out for an opportunity to betray Him.

The Passover prepared

[7] On the first day of the feast of Unleavened 12
Bread—the day for killing the Passover lamb—
His disciples asked Him,

"Where shall we go and prepare for you to eat the Passover?"

So He sent two of His disciples with instructions, saying, 13
"Go into the city, and you will meet [8] a man carrying a

1. (vv. 3–9.) Cp. Matt. xxvi. 6–13; John xi. 55–57; xii. 1–11.
2. *Pure*] Or 'liquid.'
3. *Fifteen pounds or more*] Lit. 'over 300 denarii.'
4. *And the money have*] Lit. simply 'and have.'
5. (vv. 10–11.) Cp. Matt. xxvi. 14–16; Luke xxii. 3–6.
6. *Already mentioned as one*] Lit. 'the one.'
7. (vv. 12–16.) Cp. Matt. xxvi. 17–19; Luke xxii. 7–13.
8. *A man*] Easily distinguishable from other water-carriers, because they were women! Our Lord anticipated this last Passover meal with peculiar joy (Luke xxii. 15), and was apparently anxious that it should not be intruded upon by His enemies. The somewhat curious and enigmatical form in which He gave

pitcher of water : follow him, and whatever house he enters, 14
tell the master of the house, 'The [1] Rabbi asks, Where is my
[2] room where I can eat the Passover with my disciples?'
Then he will himself show you a large room upstairs, ready 15
furnished : there make preparation for us."

So the disciples went out and came to the city, and found 16
everything just as He had told them ; and they got the Pass-
over ready.

'The last Supper.' The Traitor indicated

[3] When it was evening, He came with the 17
Twelve. [4] And while they were at table Jesus 18
said,

"I solemnly tell you that one of you will
betray me—one who is eating with me."

They were filled with sorrow, and began asking Him, one 19
by one,

"Not I, is it?"

"It is one of the Twelve," He replied; "he who is dipping 20
his fingers in the dish with me. For the Son of Man is 21
going His way as it is written about Him ; but alas for the
man by whom the Son of Man is betrayed! It had been a
happy thing for that man, had he never been born."

The memorial Meal instituted

[5] Also during the meal He took a Passover bis- 22
cuit, blessed it, and broke it. He then gave it to
them, saying,

"[6] Take this, it is my body."

Then He [7] took the cup, gave thanks, and handed it to 23
them, and they all of them drank [8] from it.

"This is my blood," He said, "which is to be poured out 24
on behalf of many—the blood [9] which makes [10] the Covenant
sure. I solemnly tell you that never again will I taste the 25

instructions to Peter and John as to the place where they were to make preparations for the meal may have been adopted to prevent Judas, who heard what was said, giving information beforehand about it to the authorities. So Jesus taught in parables, partly to hide His meaning from certain unworthy persons who were among those who listened to Him (Matt. xiii. 13), and the book of Revelation may have been written in symbolic language to conceal its significance from the enemies of the early Christian Church.—ED.

1. *Rabbi*] Lit. 'Teacher.'
2. *Room*] Lit. 'lodging-room.' Cp. Luke ii. 7, n.
3. Cp. Matt. xxvi. 20; Luke xxii. 14–18.
4. (vv. 18–21.) Cp. Matt. xxvi. 21–25; Luke xxii. 21–23; John xiii. 21–35.
5. (vv. 22–25.) Cp. Matt. xxvi. 26–29; Luke xxii. 19, 20; 1 Cor. xi. 23–25.
6. *Take this*] Or 'Take some.'
7. *Took the cup*] Lit. 'took cup.' See Matt. xxvi. 27, n.
8. *From it*] Implying that all drank from the same cup, as is now done at civic banquets when the 'Loving-cup' goes round.
9. *Which makes the Covenant sure*] Lit. 'of the Covenant.'
10. *The Covenant*] v.L. 'the New Covenant,' as in Luke xxii. 20.

produce of the vine till I shall drink the new wine in the Kingdom of God."

[1] After singing [2] a hymn, they went out to the Mount of 26
Olives.

[3] Then said Jesus to them, 27

Peter's Denial foretold

"All of you are about to stumble and fall, for it is written, 'I WILL STRIKE DOWN THE SHEPHERD, AND THE SHEEP WILL BE SCATTERED IN ALL DIRECTIONS' (Zech. xiii. 7). But after I have risen to life again I will go before 28
you into Galilee."

"All may stumble and fall," said Peter, "yet I never will." 29

"I solemnly tell you," replied Jesus, "that to-day—this 30
night—before the cock crows twice, you yourself will three times disown me."

"Even if I must die with you," declared Peter again and 31
again, "I will never disown you."

In like manner protested also all the disciples.

[4] So they came to a place called Gethsemane. 32

Christ's Agony in Gethsemane

There He said to His disciples,

"Sit down here till I have prayed."

Then He took with Him Peter and James and John, and 33
began to be full of terror and distress, and He said to them,

"My heart is oppressed with anguish to the very point of 34
death: wait here and keep awake."

Going forward a short distance He threw Himself upon 35
His face and prayed repeatedly that, if it was possible, [5] He might be spared that time of agony; and He said, 36

"Abba! [6] my Father! all things are possible for Thee: [7] take this [8] cup of suffering away from me: and yet not what I desire, but what Thou desirest."

Then He came and found them asleep, and He said to Peter, 37
"Simon, are you asleep? Had you not strength to keep
awake a single hour? Be wakeful, all of you, and keep on 38
praying, that you may not come into temptation: [9] the spirit is right willing, but the body is frail."

1. Cp. Matt. xxvi. 30; Luke xxii. 39; John xviii. 1.
2. *A hymn*] Or 'the hymn.'
3. (vv. 27–31.) Cp. Matt. xxvi. 31–35; Luke xxii. 31–38; John xiii. 36–38.
4. (vv. 32–42.) Cp. Matt. xxvi. 36–46; Luke xxii. 40–46.
5. *He might [be spared that time of agony*] Lit. 'the hour might pass by from Him.'
6. *My Father*] Lit. 'the Father.'
7. *Take . . away*] Lit. 'carry . . past.' Some prefer to render 'Abba!' (that is 'Father') 'all things' &c. But see Sanday and Headlam on Rom. viii. 15.
8. *Cup of suffering*] Lit. simply 'cup.'
9. *The spirit . . the body*] Or 'my spirit . . my body.' See Matt. xxvi. 41, n.

He again went away and prayed, using the very same 39
words. When He returned He again found them asleep, 40
for they were very tired; and they knew not how to answer
Him. A third time He came, and then He said, 41

"Sleep on and rest. Enough! the hour has come. Even
now they are betraying the Son of Man into the hands of
sinful men. Rouse yourselves, let us be going: my betrayer 42
is close at hand."

Judas brings armed Men

[1] Immediately, while He was still speaking, 43
[2] Judas, one of the Twelve, came and with him
a crowd of men armed with swords and cudgels,
sent by the High Priests and Scribes and Elders. Now the
betrayer had arranged a signal with them. 44

"The one I kiss," he said, "is the man: lay hold of
him, and take him safely away."

So he came, and going straight to Jesus he said, "Rabbi!" 45
and kissed Him with seeming affection; whereupon they laid 46
hands on Him and held Him firmly. But one of those who 47
stood by drew his sword and struck a blow at the High
Priest's [3] servant, cutting off his ear.

Jesus expostulates. The Apostles leave Him

"Have you come out," said Jesus, "with 48
swords and cudgels to arrest me, as if you
had to fight with a robber? Day after day I 49
used to be among you in the Temple teaching,
and you never seized me. But [4] this is happening in order
that the Scriptures may be fulfilled.'

Then His friends all forsook Him and fled. One youth 50 51
indeed did follow Him, [5] wearing only a [6] linen cloth round
his bare body. Of him they laid hold, but he left the linen 52
cloth in their hands and fled [7] without it.

Christ is taken to the High Priest

[8] So they led Jesus away to the High Priest, 53
and [9] with him there assembled all the High
Priests, Elders, and Scribes. Peter followed 54

1. (vv. 43–52.) Cp. Matt. xxvi. 47–56; Luke xxii. 47–53; John xviii. 2–11.
2. *Judas*] v.l. adds 'the Iscariot.'
3. *Servant*] Lit. 'slave.'
4. *This is happening . . may*] Or—assigning the words not to our Lord but to the historian—'this happened . . might.'
5. *Wearing*] The same word occurs in xvi. 5, and in Rev. iv. 4; vii. 9; &c.
6. *Linen cloth*] Such is probably the meaning of the term ('sindon'). It occurs also in xv. 46; Matt. xxvii. 59; Luke xxiii. 53. Cp. Luke xvi. 19, n.
7. *Without it*] Lit. 'naked.'
8. (vv. 53, 54 and 66–72.) Cp. Matt. xxvi. 57, 58; Luke xxii. 54–62; John xviii. 12–18 and 25–27.
9. *With him*] v.l. omits these words. If they are genuine, the passage seems to mean that as the troops and 'officers' (see next verse) and rabble passed

Jesus at a distance, as far as the outer court of the High Priest's palace. But there he remained sitting among the [1] officers, and warming himself [2] by the fire.

False Testimony and gross insults

[3] Meanwhile the High Priests and the entire 55
Sanhedrin were endeavouring to get evidence against Jesus in order to put Him to death, but could find none; for though many gave false testimony 56
against Him, their statements did not tally. Then some 57
came forward as witnesses and falsely declared,

"We have heard him say, 'I will pull down this Sanctuary 58
built by human hands, and three days afterwards I will erect another built without hands.'"

But not even in this shape was their testimony consistent. 59

At last the High Priest stood up, and advancing into the 60
midst of them all, asked Jesus,

"Have you no answer to make? What is the meaning of all this that these witnesses allege against you?"

But He remained silent, and gave no reply. A second 61
time the High Priest questioned Him.

"Are you the Christ, the Son of the Blessed One?" he said.

"I am," replied Jesus, "and [4] you and others will see 62
the Son of Man sitting at the right hand of the [5] divine Power, and coming amid the clouds of the sky" (Ps. cx. 1; Dan. vii. 13).

Rending his garments the High Priest exclaimed, 63

"What need have we of witnesses after that? You all 64
heard his impious words. What is your judgement?"

Then with one voice they condemned Him as deserving of death. Thereupon some began to spit on Him, and to 65
blindfold Him, while striking Him with their fists and crying,

"[6] Prove that you are a prophet."

The [7] officers too [8] struck Him with [9] open hands as they took Him in charge.

through the streets on the way to Caïaphas's palace, the crowd, snowball-like, increased, members of the High-priestly family and others joining it in spite of the late hour. 'To him' (i.e. to the High Priest) is an inadmissible rendering.

1. *Officers*] See Matt. xxvi. 58, n.
2. *By the fire*] Cp. Luke xxii. 56, n.
3. (vv. 55–65.) Cp. Matt. xxvi. 59–68; Luke xxii. 63–71; John xviii. 19–24.
4. *You and others*] Lit. 'you,' not singular but plural.
5. *Divine Power*] Lit. 'Power.'
6. *Prove that you are a prophet*] Lit. 'prophesy.' Cp. Matt. xxvi. 68; Luke xxii. 64.
7. *Officers*] Cp. verse 54.
8. *Struck Him . . charge*] Lit. (in all the best MSS.) 'received Him with blows.'
9. *Open hands*] See Matt. xxvi. 67, n.

Peter disowns his Master

Now while Peter was below in the quadrangle, 66
one of the High Priest's maidservants came,
and seeing Peter warming himself she looked 67
at him and said,

"You also were with Jesus, the Nazarene."

But he denied it, and said, 68

"[1] I don't know—I don't understand—What do you mean?"

And then he went out into the outer court. [2] Just then
a cock crowed. Again the maidservant saw him, and again 69
began to say to the people standing by,

"He is one of them."

A second time he repeatedly denied it. Soon afterwards 70
the bystanders again accused Peter, saying,

"You are surely one of them, for you too are a Galilaean."

But he broke out into curses and oaths, declaring, 71

"I know nothing of the man you are talking about."

No sooner had he spoken than a cock crowed for the 72
second time, and Peter recollected the words of Jesus,

"Before the cock crows twice, you will three times
disown me."

And as he thought of it, he [3] wept aloud.

Jesus is taken before the Roman Governor

At earliest dawn, after the High Priests had 1 **15**
held a consultation with the Elders and Scribes,
they and the entire Sanhedrin bound Jesus and
took Him away and handed Him over to Pilate.

[4] So Pilate questioned Him. 2

"Are *you* the King of the Jews?" he asked.

"I am," replied Jesus.

Then, as the High Priests went on heaping accusations on 3
Him, Pilate again and again asked Him, 4

"Do you make no reply? Listen to the many charges
they are bringing against you."

But Jesus made no further answer: so that Pilate 5
wondered.

Pilate hesitates, but condemns Him

[5] Now at the Festival it was customary for 6
Pilate to release to the Jews any one prisoner
whom they might beg off from punishment;
and at this time a man named Barabbas was 7

1. Peter's words seem to be those of a man being thoroughly frightened is unable to collect his thoughts.
2. *Just then a cock crowed*] v.L. omits.
3. *Wept aloud*] Having fled from the Palace. Cp. Matt. xxvi. 75, n.
4. (vv. 2–5.) Cp. Matt. xxvii. 11–14; Luke xxiii. 3–5; John xviii. 33–38.
5. (vv. 6–15.) Cp. Matt. xxvii. 15–23; Luke xxiii. 18–23; John xviii. 39, 40.

in prison among the insurgents—persons who in the insurrection had committed murder. So the people came crowding up, asking Pilate to grant them the usual favour. 8

"Shall I release for you the King of the Jews?" answered Pilate. 9

For he could see that it was out of sheer spite that the High Priests had handed Him over. But the High Priests urged on the crowd to obtain Barabbas's release in preference; and when Pilate again asked them, "What then shall I do to the man you call the King of the Jews?" they once more shouted out, 10 11 12 13

"Crucify Him!"

"[1]Why, what crime has he committed?" asked Pilate. But they vehemently shouted, 14

"Crucify Him!"

So Pilate, wishing to satisfy the mob, released Barabbas for them, and after scourging Jesus handed Him over for crucifixion. 15

Jesus is grossly insulted and ill treated

[2]Then the soldiers led Him away into the court of the Palace (the Praetorium), and calling together the whole battalion they arrayed Him in crimson, placed on His head a wreath of thorny twigs which they had twisted, and went on to salute Him with shouts of "Long live the King of the Jews." Then they began to beat Him on the head with a [3]cane, to spit on Him, and to do Him homage on bended knees. At last, having finished their sport, they took the robe off Him, put His own clothes on Him, and led Him out to crucify Him. 16 17 18 19 20

Golgotha

[4]One Simon, a Cyrenaean, the father of Alexander and Rufus, was passing along, coming from the country: him they compelled to carry His cross. So they brought Him to the place called Golgotha, which, being translated, means 'Skull-ground.' Here they offered Him wine mixed with myrrh; but He refused it. [5]Then they crucified Him. 21 22 23 24

1. *Why*] Not 'Why?' See *Aorist*, p. 42.
2. (vv. 16–20.) Cp. Matt. xxvii. 24–30; Luke xxiii. 24, 25; John xix. 1–16.
3. *Cane*] Probably one of the 83 species of 'bamboo.' 'Reed' is a wholly inadequate rendering.
4. (vv. 21–24.) Cp. Matt. xxvii. 31–34; Luke xxiii. 26–33; John xix. 16, 17.
5. (vv. 24–26.) Cp. Matt. xxvii. 35–38; Luke xxiii. 33, 34, 38; John xix. 18–24.

The Soldiers take His Clothes

This done, they divided His garments among them, drawing lots to decide [1]what each should take. It was nine o'clock in the morning when they crucified Him. Over His head was the notice in writing of the charge against Him:

THE KING OF THE JEWS.

The People and their Rulers revile Him

And together with Jesus they crucified two robbers, one at His right hand and one at His left.[2] [3]And all the passers-by reviled Him. They shook their heads at Him and said,

"Ah! you who were for destroying the Sanctuary and building a new one in three days, come down from the cross and save yourself."

In the same way the High Priests also, as well as the Scribes, kept on scoffing at Him, saying to one another,

"He has [4]saved others: [5]himself he cannot save! This Christ, the King of Israel, let him come down now from the cross, that we may see and believe."

Even the men who were being crucified with Him heaped insults on Him.

Jesus dies, amid dense Darkness

[6]At noon there came a darkness over the whole land, lasting till three o'clock in the afternoon. But at three o'clock Jesus cried out with a loud voice,

"ELOHI, ELOHI, LAMA SABACHTHANI?" which means, "MY GOD, MY GOD, WHY HAST THOU FORSAKEN ME?" (Ps. xxii. 1).

Some of the bystanders, hearing Him, said,

"Listen, he is calling for Elijah!"

Then a man ran to fill a sponge with [7]sour wine, and he put it on the end of a cane and placed it to His lips, saying at the same time,

"Wait! let us see whether Elijah will come and take him down."

But Jesus uttered a loud cry and yielded up His spirit.

1. *What each should take*] Lit. 'who should take what.'
2. v.l. adds verse 28, 'And the Scripture was fulfilled which says, And He was reckoned among the lawless.'
3. (vv. 29–32.) Cp. Matt. xxvii. 39–44; Luke xxiii. 35–37 and 39–43; John xix. 25–27.
4. *Saved . . save*] Or 'cured . . cure.'
5. *Himself he cannot save!*] Or 'can he not save himself?'
6. (vv. 33–37.) Cp. Matt. xxvii. 45–50; Luke xxiii. 44–46; John xix. 28–30.
7. *Sour wine*] Cp. Matt. xxvii. 48, n.

[1]And the curtain in the Sanctuary [2]was torn in two, 38
from top to bottom.

The Roman Centurion's Verdict

And when the [3]Centurion who stood in front 39
of the cross saw that He was dead, he exclaimed,

"This man was indeed God's Son."

There were also a party of women looking on from a 40
distance; among them being both Mary of Magdala and
Mary the mother of James the Little and of Joses, and
Salome—all of whom in the Galilaean days [4]had habitually 41
been with Him and cared for Him, as well as many other
women who had come up to Jerusalem with Him.

Joseph of Arimathaea buries Christ's Body

[5]Towards sunset, as it was the Preparation— 42
that is, the day preceding the Sabbath—Joseph 43
of Arimathaea came, a [6]highly respected member
of the [7]Council, who himself also was living in
expectation of the Kingdom of God. He summoned up
courage to go in to see Pilate and beg for the body of
Jesus. But Pilate could hardly believe that He was already 44
dead. He called, however, for the Centurion and inquired
whether He had been long dead; and having ascertained 45
the fact he granted the body to Joseph. He, having bought 46
a sheet of linen, took Him down, wrapped Him in the
sheet and laid Him in a tomb hewn in the rock; after
which he rolled a stone against the entrance to the tomb.
Mary of Magdala and Mary the mother of Joses were 47
looking on to see where He was put.

The empty Tomb

[8]When the Sabbath was over, Mary of 1 16
Magdala, Mary the mother of James, and
Salome, bought spices, in order to come and
anoint [9]His body. So, very soon after sunrise on the first 2
day of the week, they came to the tomb; and they were 3
saying to one another,

1. (vv. 38–41.) Cp. Matt. xxvii. 51–56; Luke xxiii. 45 and 47–49.
2. *Was torn*] Or 'tore.' Cp. Matt. xxvii. 51, n.
3. *Centurion*] Or 'Captain.' But Mark uses the Latin name here and in verses 44, 45. It occurs nowhere else in the N.T.
4. *Had habitually*] See *Aorist* iii. 5, 6.
5. (vv. 42–47.) Cp. Matt. xxvii. 57–61; Luke xxiii. 50–56; John xix. 38–42. *Towards sunset*] Lit. 'and when evening was now come.' See Matt. xxvii. 57, n.
6. *Highly respected*] The classical student may consult with advantage Hesychius, under the word 'euschemon.'
7. *Council*] I.E. 'Sanhedrin.'
8. (vv. 1–4.) Cp. Matt. xxviii. 1–4; Luke xxiv. 1–3; John xx. 1. *When the Sabbath was over*] Or more freely 'on the Saturday evening after the first star had appeared.'
9. *His body*] Lit. 'Him.'

'Who will roll away the stone for us from the entrance to the tomb?"

But then, looking up, they saw that the stone was already 4
rolled back: [1]for it was of immense size. [2]Upon entering 5
the tomb, they saw a young man sitting at their right hand,
clothed in a long white robe. They were astonished and
terrified. But he said to them, 6

"Do not be terrified. It is Jesus you are looking for—
the Nazarene who has been crucified. He has [3]come back
to life: He is not here: this is the place where they laid
Him. But go and tell His disciples and Peter that He is 7
going before you into Galilee: and that there you will see
Him, as He told you."

[4]So they came out, and fled from the tomb, for they were 8
greatly agitated and surprised; and they said not a word to
any one, for they were afraid.

Jesus is seen by Mary of Magdala

[5][But He rose to life early on the first day of 9
the week, and appeared first to Mary of Magdala
from whom He had expelled seven demons.
She went and brought the tidings to those who had been 10
with Him, as they were mourning and weeping. But they, 11
when they were told that He was alive and that she had seen
Him, could not believe it.

And on the Road to Emmaus

[6]Afterwards He showed Himself in another 12
form to two of them as they were walking, on
their way into the country. These, again, went 13
and told the news to the rest; but not even them did they
believe.

[7]Later still He showed Himself to the Eleven themselves 14
whilst they were at table, and He upbraided them with their
unbelief and obstinacy in not having believed those who had
seen Him alive. [8]Then He said to them, 15

The Mission of the Apostles to the World

"Go the whole world over, and proclaim the
Good News to all [9]mankind. He who believes 16
and is baptized shall be saved, but he who
disbelieves will be condemned. And signs shall 17

1. *For*] I.E. 'This was a great relief to them, for.'
2. (vv. 5–7.) Cp. Matt. xxviii. 5–7; Luke xxiv. 4–8.
3. *Come back to life*] Or 'awoke.'
4. Cp. Matt. xxviii. 8; Luke xxiv. 9–11; John xx. 2.
5. (vv. 9–11.) Cp. Matt. xxviii. 9, 10; John xx. 11–18. V.L. omits verses 9–20.
6. (vv. 12–13.) Cp. Luke xxiv. 13–35.
7. Cp. Luke xxiv. 36–43; John xx. 19–25.
8. (vv. 15–18.) Cp. Matt. xxviii. 16–20.
9. *Mankind*] Lit. 'the creation.'

attend those who believe, even such as these. By making use of my name they shall expel demons. They shall speak [1]new languages. They shall take up venomous snakes, and if they 18
drink any deadly poison it shall do them no harm whatever. They shall lay their hands on the sick, and the sick shall recover."

Jesus is taken up into Heaven

[2]So the Lord [3]Jesus after having thus spoken 19
to them was taken up into Heaven, and sat down at the right hand of God. But they went 20
out and made proclamation everywhere, the Lord working with them and confirming their Message by the signs which accompanied it.]

1. *New languages*] Lit. 'with new tongues.' v.L. omits 'new.'
2. (vv. 19–20.) Cp. Luke xxiv. 44–53; Acts i. 3–12.
3. *Jesus*] v.L. omits.

THE GOOD NEWS AS RECORDED BY LUKE

Modern research has abundantly confirmed the ancient tradition that the anonymous author of the third Gospel is none other than "Luke the beloved physician" and the narrator of the "Acts of the Apostles" (see. Col. iv. 14; 2 Tim. iv. 11; Philem. 24). Even Renan acknowledges this, and the objections of a few extremists appear to have been sufficiently answered.

The date is not easy to settle. The main problem is whether the book was written before or after the destruction of Jerusalem in 70, A.D. Not a few scholars whose views merit great respect still think that it preceded that event, but the majority of critics believe otherwise. Three principal dates have been suggested, 63, A.D., 80, A.D., 100, A.D. If we accept 80, A.D., we shall be in substantial accord with Harnack, McGiffert, and Plummer, who fairly represent the best consensus of scholarly opinion.

There is no evidence as to where this Gospel was composed, although its general style suggests the influence of some Hellenic centre. Its special characteristics are plain. It is written in purer Greek than the other Gospels, and is manifestly the most historic and artistic. It has also the widest outlook, having obviously been compiled for Gentiles, and, especially, for Greeks. The Author was evidently an educated man and probably a physician, and was also a close observer.

Eighteen of the parables and six of the miracles found here are not recorded elsewhere. Those "portions of the Gospel narrative which Luke alone has preserved for us, are among the most beautiful treasures which we possess, and we owe them in a great measure to his desire to make his collection as full as possible." Luke's object was rather to write history than construct an "apology" and for this reason his order is generally chronological.

This Gospel is often termed, and not without reason, "the Gospel of Paul." Luke's close association with the great Apostle—an association to which the record in the Acts and also the Pauline Letters bear testimony—at once warrants and explains the ancient assumption that we have here a writing as truly coloured by the influence of Paul as that of Mark was by Peter. This is especially the Gospel of gratuitous and universal salvation. Its integrity has recently been placed beyond dispute. Marcion's edition of it in 140, A.D., was a mutilation of the original.

THE GOOD NEWS AS RECORDED BY LUKE

Dedication

Seeing that many have attempted to draw up 1
a narrative of the facts which are [1] received with
full assurance among us on the authority of those who were 2
from the beginning eye-witnesses and were devoted to [2] the
service of the divine Message, it has seemed right to me also, 3
after careful investigation of the facts from their commence-
ment, to write for you, most noble Theophilus, a connected
account, that you may fully know the truth of the things 4
which you have been taught by word of mouth.

The Parents of John the Baptist

There was in the time of Herod, the king of 5
Judaea, a priest of the name of [3] Zechariah,
belonging to the class of [3] Abijah. He had a
wife who was a descendant of Aaron, and her name was
[4] Elizabeth. They were both of them upright before God, 6
blamelessly obeying all the Lord's precepts and ordinances.
But they had no child, because Elizabeth was barren; and 7
both of them were far advanced in life.

John's Birth predicted

Now while he was doing priestly duty before 8
God in the prescribed course of his class, it fell 9
to his lot—according to the custom of the priest-
hood—to go into the Sanctuary of the Lord and burn the
incense; and the whole multitude of the people were outside 10
praying, at the hour of incense. Then there appeared to 11
him an angel of the Lord standing on the right side of the
altar of incense; and Zechariah on seeing him was [5] agitated 12
and terrified. But the angel said to him, 13

1. *Received with full assurance*] This sense, justified by the use of the cognate noun in 1 Thess. i. 5 and probably elsewhere, seems to harmonize best with the following verse.

2. *The service of the divine Message*] I.E. the service of the Lord Jesus in respect of His Message to the world.

3. *Zechariah, Abijah*] These are the O.T. forms of the names.

4. *Elizabeth*] The ordinary English form, the Greek being 'Elisabet.'

5. *Agitated*] See verse 29, n.

"[1] Do not be afraid, Zechariah, for your petition has been
heard: and your wife Elizabeth will bear you a son, and you
are to call his name John. Gladness and exultant joy shall 14
be yours, and many will rejoice over his birth. For he will 15
be great in the sight of the Lord; no wine or fermented
drink shall he ever drink; but he will be filled with the Holy
Spirit from the very hour of his birth. Many of the descen- 16
dants of Israel will he turn to the Lord their God; and he 17
will be His forerunner in the spirit and power of Elijah, to
turn fathers' hearts to the children, and cause the rebellious
to walk in the wisdom of the upright, to make a people
perfectly ready for the Lord."

"By what proof," asked Zechariah, "shall I know this? 18
For I am an old man, and my wife is far advanced in years."

"I am Gabriel, who stand in the presence of God," 19
answered the angel, "and I have been sent to talk with you
and tell you this good news. And now you will be dumb and 20
unable to speak until the day when this has taken place;
because you did not believe my words—words which will
be fulfilled at their appointed time."

Meanwhile the people were waiting for Zechariah, and 21
were surprised that he stayed so long in the Sanctuary.
When, however, he came out, he was unable to speak to 22
them; and they knew that he must have seen a vision in the
Sanctuary; but he kept making signs to them and continued
dumb.

When his days of service were at an end, he went to his 23
home; and in course of time his wife Elizabeth conceived, and 24
kept herself secluded five months.

"Thus has the Lord dealt with me," she said, "now that 25
He has [2] graciously taken away my reproach among men."

The Birth of Jesus predicted

Now in the sixth month the angel Gabriel was 26
sent from God to a town in Galilee called
[3] Nazareth, to a maiden betrothed to a man of 27
the name of Joseph, a descendant of David. The maiden's
name was [4] Mary.

So Gabriel went into the house and said to her, 28
"Joy be to you, favoured one! the Lord is [5] with you."

1. *Do not be afraid*] Or 'Dismiss your fears.' See verse 30, n.
2. *Graciously taken away*] Lit. 'looked on me to take away.'
3. *Nazareth*] Or 'Nazaret.'
4. *Mary*] Or 'Mariam,' the Greek form of 'Miriam.'
5. *With you*] v L. adds 'Blest are you among women,' as in verse 42.

She was greatly [1]agitated at his words, and wondered 29
what such a greeting meant. But the angel said, 30
"[2] Do not be frightened, Mary, for you have found favour
with God. You will conceive in your womb and bear a son; 31
and you are to call His name [3]JESUS. He will be great, 32
and He will be called 'Son of the Most High.' And the
Lord God will give Him the throne of His forefather David;
and He will be King over the House of Jacob for the Ages, 33
and of His Kingdom there will be no end."
"How can this be," Mary replied, "seeing that I have 34
no husband?"
The angel answered, 35
"The Holy Spirit will come upon you, and the power of
the Most High will overshadow you; and for this reason
your holy [4]offspring will be called 'the Son of God.' And 36
see, your relative Elizabeth—she also has conceived a son in
her old age; and this is the sixth month with her who was
called barren. For no promise from God will be [5]impossible 37
of fulfilment."
"I am the Lord's [6]maidservant," Mary replied; "may 38
it be with me in accordance with your words!"
And then the angel left her.
[7]Not long after this, Mary rose up and went 39
Mary and Elizabeth [8]in haste into the hill country to a town in Judah.
Here she came to the house of Zechariah and 40
greeted Elizabeth; and as soon as Elizabeth heard Mary's 41
greeting, the babe leapt within her. And Elizabeth was
filled with the Holy Spirit, and uttered a loud [9]cry of 42
joy.
"[10]Blest among women are you," she said, "and the off- 43
spring of your body is blest! But why is this honour done
me, that the mother of my Lord should come to me? For, 44

1. *Agitated*] Or 'startled.' That there was terror also—as in Zechariah's case (verse 12)—is shown by the next verse.
2. *Do not be frightened*] Or 'Dismiss your fears.' Cp. Matt. xxviii. 5, n.
3. *JESUS*] The Greek form of 'Jeho-shua,' that is 'Jehovah the healer.' Cp. Matt. i. 21, n.; ix. 21, n.
4. *Offspring*] Or 'thing that is to be born.'
5. *Impossible of fulfilment*] Or 'powerless.' Cp. Job xlii. 2.
6. *Maidservant*] Or 'slave.'
7. *Not long after this*] Lit. 'and in those days.'
8. *In haste*] Not meaning that she travelled with the greatest possible speed, but that she had a serious business to attend to. Cp. x. 4, n.
9. *Cry of joy*] The word usually signifies a cry of distress, but evidently it is not so here.
10. *Blest among women*] Apparently a kind of Hebrew superlative: 'Of all women the most blest by God.' Cp. Matt. xxii. 36, n.

the moment your greeting reached my ears, the babe within
me leapt for joy. And blessed is she [1]who has believed, 45
[2]for the word spoken to her from the Lord shall be fulfilled."
Then Mary said: 46

Mary's Hymn of Praise

"My soul extols the Lord,
And my spirit [3]triumphs in God my [4]Saviour; 47
Because He has not turned from His maidservant in her 48
lowly position;
For from this time forward all generations will account
me happy,
Because the mighty One has done great things for me— 49
Holy is His name!—
And His compassion is, generation after generation, 50
Upon those who fear Him.
He [5]has manifested His supreme strength. 51
He has scattered those who were haughty in the thoughts of
their hearts.
He has cast monarchs down from their thrones, 52
And exalted men of low estate.
The hungry He has satisfied with choice gifts, 53
But the rich He has sent empty-handed away.
His servant Israel He has helped, 54
[6]Remembering His compassion— 55
In fulfilment of His promises to our forefathers—
For Abraham and his posterity for ever."

So Mary stayed with Elizabeth about three months, and 56
then returned home.

The Birth of John the Baptist

Now when Elizabeth's full time was come, she 57
gave birth to a son; and her neighbours and 58
relatives heard how the Lord [7]had had great
compassion on her; and they rejoiced with her. And on the 59

1. *Who has believed*] Or 'who believed,' referring to the definite time of the Annunciation, verses 30–38.
2. *For*] Or 'that.'
3. *Triumphs*] See *Aorist* vi. 6, p. 21.
4. *Saviour*] Or 'Healer.'
5. *Has manifested His supreme strength*] Lit. 'made strength in His arm'—a Hebraism.
6. *Remembering*] Lit. 'to remember.' A Hebraistic use of the infinitive. So—to give one often-recurring example out of a thousand—when we read, "And the Lord spake unto Moses, saying," the 'saying' is an infinitive in the Hebrew, though it is a participle in the Greek and the English. Cp. verse 72; xv. 10.
7. *Had had great compassion on*] Lit. 'had made His compassion great with.' Again a Hebraism of frequent occurrence, recognizing (by the 'with') the existence of two parties, one of whom makes or does—for the Hebrew verb, like the French *faire*, means either—mercy, goodness, kindness, compassion, love, etc., towards the other. The ordinary English preposition in such a case is 'towards.'

eighth day they came to circumcise the child, and were going to call him Zechariah, after his father.

His mother, however, said, 60

"No, he is to be called John."

"There is not one of your family," they said, "who 61 has that name."

They asked his father by signs what he wished him to be 62 called. So he asked for a writing-tablet, and wrote, 63

"His name is John."

And they all wondered. Instantly his mouth and his 64 tongue were set free, and he began to speak and bless God. And all who lived round about them were filled with awe, 65 and throughout the hill country of Judaea reports of all these things were spread abroad. All who heard the story 66 treasured it in their memories.

"What then will this child be?" they said.

For the Lord's hand was indeed with him.

And Zechariah his father was filled with the Holy Spirit, 67 and spoke in a rapture of praise.

Zechariah's Hymn of Praise

"Blessed be the Lord, the God of Israel," he said, 68
"Because He [1] has not forgotten His people
but has effected redemption for them,
And has raised up [2] a mighty Deliverer for us 69
In the house of David His servant—
As He has spoken [3] from all time by the lips of His holy 70
Prophets—
[4] To deliver us from our foes and from the power of all 71
who hate us.
He dealt pitifully with our forefathers, 72
And remembered His holy covenant,
The oath which He swore to Abraham our forefather, 73
To grant us to be rescued from the power of our foes 74
And so render worship to Him free from fear,
In [5] piety and uprightness before Him all our days. 75
And you moreover, O child, shall be called Prophet of 76
the Most High;
For you shall go on in front before the Lord to prepare
the way for Him,

1. *Has not forgotten . . but*] Or 'has looked upon . . and.'
2. *A mighty Deliverer*] Lit. 'a horn of salvation.' A Hebraism.
3. *From all time*] Cp. Acts xv. 18, n.
4. *To deliver us*] Lit. 'a salvation.'
5. *Piety*] Or 'purity.'

To give to His People a knowledge of [1]salvation 77
In the forgiveness of their sins,
Through the tender compassion of our God, 78
Through which the daybreak from on high [2]will come to us,
[3]Dawning on those who now [4]dwell in the darkness and shadow of death— 79
To direct our feet into the path of peace."

And the child grew and became strong in character, and 80
lived in the [5]Desert till the time came for him to appear publicly to Israel.

The Birth of Jesus at Bethlehem

Just at this time an edict was issued by Caesar 1 2
Augustus for the [6]registration of [7]the whole
Empire. It was the first registration made 2
during the governorship of Quirinius in Syria; and all went 3
to be registered—every one to the town to which he belonged.
So Joseph went up from Galilee, from the town of Nazareth, 4
to Judaea, to David's town of Bethlehem, because he was of
the house and lineage of David, to have himself registered 5
together with Mary, who was betrothed to him and was
with child. But while they were there, her full time came, 6
and she gave birth to her first-born son, and wrapped Him 7
round, and laid Him in a manger, because there was no
room for them in the [8]inn.

The Shepherds and the Angels

Now there were shepherds in the same part 8
of the country, keeping watch over their sheep
by night [9]in the open fields, when suddenly an 9
angel of the Lord stood by them, and the glory of the Lord
shone round them; and they were filled with terror. But 10
the angel said to them,

"Put away all fear; for I am bringing you good news

1. *Salvation*] Or 'deliverance,' 'healing.' See Matt. ix. 21, n.
2. *Will come to*] Or 'will look upon,' as in verse 68. v.l. 'has come to.'
3. *Dawning*] Lit. 'to dawn.' The form of expression is different in the next clause, where the infinitive means 'in order to direct.'
4. *Dwell*] Lit. 'sit.' So the Hebrew verb for 'to sit' is often used for 'to dwell.'
5. *Desert*] Lit. 'deserts;' meaning apparently different parts of the Desert of Judaea.
6. *Registration*] Namely, of persons. A first step towards taxing. Cp. Acts v. 37.
7. *The whole Empire*] Which comprised 'the world' as then known. Lit. 'all the inhabited' (earth). Cp. Matt. xxiv. 14; Acts xi. 28; Rom. x. 18; Rev. iii. 10.—Ed.
8. *Inn*] Or 'lodging-room,' as in xxii. 11; Mark xiv. 14. The word is not found elsewhere in the N.T.
9. *In the open fields*] Or 'under the open sky,' 'camping out.'

of great joy—joy for all the People. For a [1]Saviour who 11
is the Anointed Lord is born to you to-day, in the town of
David. And this is the token for you: you will find a babe 12
wrapped in swaddling clothes and lying in a manger."

And immediately there was with the angel a multitude 13
of the army of Heaven praising God and saying,

"Glory be to God in the highest Heavens, 14
And on earth peace among [2]men who please Him!"

Then, as soon as the angels had left them and returned to 15
Heaven, the shepherds said to one another,

"Let us now go over as far as Bethlehem and see this
that has happened, which the Lord has made known
to us."

So they made haste and came and found Mary and 16
Joseph, with the babe lying in the manger. And when they 17
saw the child, they told what had been said to them about
Him; and all who listened were astonished at what the 18
shepherds told them. But Mary treasured up all these 19
things, often dwelling on them in her mind. And the 20
shepherds returned, glorifying and praising God for all that
they had heard and seen in accordance with the announce-
ment made to them.

When eight days had passed and the time for circum- 21
cising Him had come, He was called JESUS,
The Naming of the Child the name given Him by the angel before His
conception in the womb.

He is taken to Jerusalem And when the days for their purification 22
appointed by the Law of Moses had passed,
they took Him up to Jerusalem to present
Him to the Lord—as it is written in the Law of the 23
Lord:

"EVERY FIRST-BORN MALE SHALL BE CALLED HOLY TO THE LORD" (Exod. xiii. 2).

And they also offered a sacrifice as commanded in the Law 24
of the Lord,

"A PAIR OF [3]TURTLE DOVES OR TWO YOUNG PIGEONS"
(Lev. xii. 8).

1. *Saviour*] Or 'Deliverer,' 'Healer.' Cp. i. 77.
2. *Men who please Him*] Lit. 'men of good pleasure.' v.L. 'Peace! among men (His) good pleasure!' But apart from the evidence of the most ancient MSS., if this had been the true reading, we should most probably have had a conjunction ('and') before the 'among.'
3. *Turtle-doves*] A species of bird nowhere else mentioned in the N.T. The ring-dove is not named at all.

Symeon's Hymn of Praise

Now there was a man in Jerusalem of the 25
name of Symeon, an upright and God-fearing
man, who was waiting for the consolation of
Israel, and the Holy Spirit was upon him. To him it had 26
been revealed by the Holy Spirit that he should [1]not see
death until he had seen the Lord's Anointed One. [2]Led by 27
the Spirit he came to the Temple; and when the parents
brought in the child Jesus to do with regard to Him accord-
ing to the custom of the Law, he took Him up in his arms 28
and blessed God and said,

"Now, O Sovereign Lord, Thou dost send Thy servant 29
away in peace, in fulfilment of Thy word,
Because mine eyes have seen Thy salvation, 30
Which Thou hast made ready in the sight of all 31
nations—
A light [3]to shine upon the Gentiles, 32
And the glory of Thy people Israel."

And while the child's father and mother were wondering at 33
the words of Symeon concerning Him, Symeon blessed them 34
and said to Mary the mother,

"This child [4]is appointed for the falling and the [5]uprising
of many in Israel and for a token to be spoken against; and 35
a sword will pierce through your own soul also; that the
reasonings [6]in many hearts may be [7]revealed."

Anna

There was also [8]Anna, a prophetess, the 36
daughter of Phanuel, belonging to the tribe of
Asher. She was of a very great age, having had after her
maidenhood seven years of married life, and then being a 37
widow [9]of eighty-four years. She was never absent from
the Temple, but worshipped, by day and by night, with fasting
and prayer. And coming up just at that moment, she gave 38
thanks to God, and spoke about the child to all who were
expecting the [10]deliverance of Jerusalem.

1. *Not see death*] Cp. Matt. xvi. 28; Mark ix. 1; Luke ix. 27.
2. *Led by*] Lit. 'In.'
3. *To shine upon*] Lit. 'for the unveiling of.' Cp. Isa. xxv. 7; 2 Cor. iii. 14.
4. *Is appointed*] Lit. 'lies like a stone.'
5. *Uprising*] Or, as in the A.V., 'rising again.' Cp. Eph. iv. 8, n.
6. *In*] Lit. 'out of.' Cp. xi. 13; Acts xvii. 17.
7. *Revealed*] Or 'unveiled.'
8. *Anna*] Or rather 'Hanna.'
9. *Of eighty-four years*] Lit. 'up to eighty-four years.' Some would render the whole clause, 'and having afterwards had as many as eighty-four years of widowhood.'
10. *Deliverance*] Lit. 'redemption,' i.e. deliverance by payment of a price. Cp. 1 Pet. i. 18, 19.

The Return to Nazareth

Then, as soon as they had accomplished all 39
that the Law required, they returned to Galilee
to their own town of Nazareth. And the child 40
grew and became strong and full of wisdom, and the favour
of God rested upon Him.

The Boy Jesus in the Temple

Now His parents used to go up year by year 41
to Jerusalem at the Feast of the Passover. And 42
when He was twelve years old they went up as
was customary at the time of the Feast, and, after staying 43
the full number of days, when they started back home the
boy Jesus remained behind in Jerusalem. His parents did
not discover this, but supposing Him to be in the travelling 44
company, they proceeded a day's journey. Then they
searched up and down for Him among their relatives and
acquaintances; but being unable to find Him they returned 45
to Jerusalem, making anxious inquiry for Him.

[1] On the third day they found Him in [2] the Temple sitting 46
among the [3] Rabbis, both listening to them and asking them
[4] questions, while all who heard Him were astonished at 47
His intelligence and at [5] the answers He gave. When they 48
saw Him, they were smitten with amazement, and His
mother said to Him,

"My child, why have you behaved thus to us? Your
father and I have been searching for you in anguish."

"Why is it that you have been searching for me?" He re- 49
plied; "did you not know that it is my duty [6] to be engaged
upon my Father's business?"

But they did not understand the significance of these 50
words.

His Obedience and Growth

Then He went down with them and came to 51
Nazareth, and was always obedient to them; but
His mother carefully treasured up all these [7] inci-

1. *On the third day*] Lit. 'After three days.' One day was occupied by the journey from Jerusalem, the second by the return journey, and on the third He was found. It is not the English, but the Hebrew, idiom that must control our interpretation of such expressions of time. See also xxiv. 21, n.; Acts ix. 9, n.; x. 30, n.

2. *The Temple*] I.E. the Temple Courts. See Matt. xxi. 12, n.

3. *Rabbis*] Lit. 'Teachers.'

4. *Questions*] Which He doubtless put as a human child for the sake of gaining information for Himself, and not for the purpose of instructing the Rabbis.—ED.

5. *The answers He gave*] Lit. 'His answers.'

6. *To be engaged upon my Father's business*] Some render 'to be in my Father's house.' But the preceding verse being in the present tense ("it is my duty") seems to point to the duty of His lifetime; and it was certainly not His duty to be habitually in the Temple.

7. *Incidents*] Or 'sayings.'

dents in her [1] memory. And as Jesus grew older He gained 52
in both wisdom and stature, and in favour with God and man.

John the Baptist preaches Judgement and Repentance

[2] Now in the fifteenth year of the [3] reign of 1 3
Tiberius Caesar, Pontius Pilate being Governor
of Judaea, Herod Tetrarch of Galilee, his brother
Philip Tetrarch of Ituraea and Trachonitis,
and Lysanias Tetrarch of Abilene, during the 2
High-priesthood of [4] Annas and Caïaphas, a message from
God came [5] to John, the son of Zechariah, in the Desert.
John went into all the district about the Jordan proclaiming 3
a baptism [6] of the penitent for the forgiveness of sins; as it 4
is written in the book of the Prophet Isaiah,

"THE VOICE OF ONE CRYING ALOUD!
'IN THE DESERT PREPARE YE A ROAD FOR THE LORD:
MAKE HIS HIGHWAY STRAIGHT.
EVERY RAVINE SHALL BE FILLED UP, 5
AND EVERY MOUNTAIN AND HILL LEVELLED DOWN,
THE CROOKED PLACES SHALL BE TURNED INTO STRAIGHT ROADS,
AND THE RUGGED WAYS INTO SMOOTH;
AND THEN SHALL ALL MANKIND SEE GOD'S SALVATION'" 6
(Isa. xl. 3–5).

Accordingly John used to say to the crowds who came out 7
to be baptized by him,

"O vipers' [7] brood, who has [8] warned you to flee from the
coming wrath? Live lives which shall prove your change of 8
heart; and do not begin to say to yourselves, 'We have
Abraham as our forefather,' for I tell you that God can [9] raise
up descendants for Abraham from these stones. And even 9
now the axe is lying at the root of the trees, so that every
tree [10] which fails to yield good fruit will quickly be hewn
down and thrown into the fire."

The crowds repeatedly asked him, 10

1. *Memory*] lit. 'heart.' There is no separate name for the faculty of memory either in the O.T. or the N.T.
2. (vv. 1–14.) Cp. Matt. iii. 1–10; Mark i. 1–6.
3. *Reign*] Lit. 'government.'
4. *Annas*] Or, more correctly, 'Hannas.'
5. *To John*] Lit. 'upon John.' Cp. Isa. xliv. 3; Acts x. 44; and the literal rendering of 1 Chron. xxii. 8, which is 'And the word of Jehovah was upon me.'
6. *Of the penitent*] Lit. 'of repentance.' Some render the clause 'proclaiming a baptism to teach the necessity of repentance with a view to the forgiveness of sins.'—ED.
7. *Brood*] Lit. 'offsprings.'
8. *Warned . . to flee*] Or 'taught . . how to escape.'—ED.
9. *Raise up*] Or 'wake up.'
10. *Which fails*] Or 'if it fails.'

'What then are we to do?"

"Let the man who has two [1]coats," he answered, "give 11
one to the man who has none; and let the man who has food
share it with others."

There came also a party of tax-gatherers to be baptized, 12
and they asked him,

"[2]Rabbi, what are we to do?"

"Do not exact more than the legal amount," he replied. 13

The soldiers also once and again inquired of him, 14

"And we, what are we to do?"

His answer was,

"Neither intimidate any one nor lay false charges; and
be content with your pay."

He predicts the Appearing and Work of Jesus

[3]And while the people were in suspense and 15
all were debating in their minds whether John
might possibly be the Anointed One, he 16
answered the question by saying to them all,

"As for me, I am baptizing you with water,
but One mightier than I is coming, whose very sandal-strap
I am not worthy to unfasten: He will baptize you in the
Holy Spirit and with fire. His winnowing-shovel is in His 17
hand to clear out His threshing-floor, and to gather the
wheat into His storehouse; but the chaff He will burn up
in fire unquenchable."

John thrown into Prison

With many exhortations besides these he 18
declared the Good News to the people. [4]But 19
Herod the Tetrarch, being repeatedly rebuked
by him about Herodias his brother's wife, and about all the
wicked deeds that he had done, now added this to crown 20
all the rest, that he threw John into prison.

Christ's twofold Baptism

[5]Now when [6]all the people [7]had been 21
baptized, and Jesus also had been baptized
and was praying, the sky opened, and the 22

1. *Coats*] Lit. 'under garments.' Cp. Matt. v. 40, n.
2. *Rabbi*] Lit. 'Teacher.'
3. (vv. 15–18.) Cp. Matt. iii. 11, 12; Mark i. 7, 8.
4. (vv. 19–20.) Cp. Matt. xiv. 3–5; Mark vi. 17–20. These verses anticipate the narrative of verses 21, 22.
5. (vv. 21–22.) Cp. Matt. iii. 13–17; Mark i. 9–11.
6. *All the people*] I.E. all who were baptized on a certain day. It is not implied that John henceforth ceased to baptize. See John iii. 22, 23.
7. *Had been*] Such is the force of the form and tense here and in each of the eight cases where it is found in the N.T. as an expression of time. The eight cases are all in Luke or in the Acts. There is a ninth instance in Heb. iii. 12, where the force of the tense is different; but there the phrase is not used as an expression of time.

Holy Spirit came down in bodily shape, like a dove, upon Him, and a voice came from Heaven, which said,

"Thou art My Son, dearly loved: in Thee [1] is My delight."

The Ancestry of Jesus

And [2] He—Jesus—when He began His ministry, was about thirty years old. He was [3] the son (it was supposed) of Joseph, son of Heli, son of Matthat, son of Levi, son of Melchi, son of Jannai, son of Joseph, son of Mattathias, son of Amos, son of Nahum, son of Esli, son of Naggai, son of Mahath, son of Mattathias, son of Semein, son of Josech, son of Joda, son of Johanan, son of Resa, son of Zerubbabel, son of Shealtiel, son of Neri, son of Melchi, son of Addi, son of Cosam, son of Elmadam, son of Er, son of Joshua, son of Eliezar, son of Jorim, son of Maththat, son of Levi, son of Symeon, son of Judah, son of Joseph, son of Jonam, son of Eliakim, son of Melea, son of Menna, son of Mattatha, son of Nathan, son of David, son of Jesse, son of Obed, son of Boaz, son of Salmon, son of Nahshon, son of Amminadab, [4] son of Admin, son of Arni, son of Hezron, son of Perez, son of Judah, son of Jacob, son of Isaac, son of Abraham, son of Terah, son of Nahor, son of Serug, son of Reu, son of Peleg, son of Eber, son of Shelah, son of Cainan, son of Arpachshad, son of Shem, son of Noah, son of Lamech, son of Methuselah, son of Enoch, son of Jared, son of Mahalalel, son of Kenan, son of Enosh, son of Seth, son of Adam, son of God.

His Temptations in the Desert

[5] Then Jesus, full of the Holy Spirit, returned from the Jordan, and was led about [6] by the Spirit in the Desert for forty days, tempted all the while by the Devil. During those days He ate nothing, and at the close of them He suffered from hunger.

Then the Devil said to Him,

"[7] If you are God's Son, tell this stone to become bread."

1. *Is My delight*] On the tense see *Aorist* vi. 6, p. 21.
2. *He—Jesus*] Or 'the same Jesus.' Cp. xxiii. 40, n.
3. *The son (it was supposed) of Joseph, son of Heli*] Some render 'the son (as was supposed, of Joseph), of Heli.'
4. *Son of Admin, son of Arni*] Some authorities read only 'son of Arni,' some 'son of Aram' (which agrees best with Ruth iv. 19), some 'son of Adam, son of Arni.'
5. (vv. 1–13.) Cp. Matt. iv. 1–11; Mark i. 12–13.
6. *By the Spirit*] Lit. 'in the Spirit.' See xi. 15, n.
7. *If*] Or 'Since.' In the Greek there is no necessary suggestion of doubt or uncertainty. So we say 'If it thunders it also lightens.'—Ed.

"It is written," replied Jesus, "'IT IS NOT ON BREAD 4
ALONE THAT A MAN SHALL LIVE'" (Deut. viii. 3).[1]

The Devil next led Him up and caused Him to see [2]at a 5
glance all the kingdoms of the world. And the Devil said 6
to Him,

"To you will I give all this authority and [3]this splendour; for it has been handed over to me, and on whomsoever I will I bestow it. If therefore you do homage to me, it 7
shall all be yours.'

Jesus answered him, 8

"It is written, 'TO THE LORD THY GOD THOU SHALT DO HOMAGE, AND TO HIM ALONE SHALT THOU RENDER WORSHIP'" (Deut. vi. 13).

Then he brought Him to Jerusalem and caused Him to 9
stand on the roof of the Temple, and said to Him,

"If you are God's Son, throw yourself down from here; for it is written, 10

'HE WILL GIVE ORDERS TO HIS ANGELS CONCERNING THEE, TO GUARD THEE SAFELY;'

and 11

'ON THEIR HANDS THEY SHALL BEAR THEE UP,
LEST AT ANY MOMENT THOU SHOULDST STRIKE THY FOOT AGAINST A STONE'" (Ps. xci. 11, 12).

The reply of Jesus was, 12

"It is said, 'THOU SHALT NOT PUT THE LORD THY GOD TO THE PROOF'" (Deut. vi. 16).

So the Devil, having [4]fully tried [5]every kind of temptation 13
on Him, left Him [6]for a time.

He returns to Galilee, and begins to preach

[7]Then Jesus returned in the Spirit's power to 14
Galilee; and His fame spread through all the
adjacent districts. And [8]He proceeded to teach 15
in their synagogues, winning praise from all.

His Visit to the Synagogue at Nazareth

He came to Nazareth also, where He had been 16
brought up; and, as was His custom, He went
to the synagogue on the Sabbath, and stood up

1. If our Lord had used His miraculous powers for His own benefit He would have undone the work of the Incarnation and would have ceased to be a true man—dependent wholly upon His Father's will and care.—ED.
2. *At a glance*] Lit. 'in a moment of time.'
3. *This*] Lit. 'their.'
4. *Fully tried*] Or 'brought to a climax.'
5. *Every kind of*] The word which bears this sense in Classical Greek is unknown to the N.T.
6. *For a time*] Or 'till another convenient opportunity presented itself.'
7. Cp. Matt. iv. 12; Mark i. 14; John iv. 1–3.
8. Cp. Matt. iv. 17; Mark i. 15. *He*] Or 'He Himself.'

to read. And there was handed to Him the [1]book of the 17
Prophet Isaiah, and, opening the book, He found the place
where it was written,

"THE SPIRIT OF THE LORD IS UPON ME, 18
BECAUSE HE HAS ANOINTED ME TO PROCLAIM GOOD NEWS
TO THE POOR;
HE HAS SENT ME TO ANNOUNCE RELEASE TO THE PRISONERS
OF WAR
AND RECOVERY OF SIGHT TO THE BLIND:
TO SEND AWAY FREE THOSE WHOM TYRANNY HAS
CRUSHED,
TO PROCLAIM THE YEAR OF ACCEPTANCE WITH THE LORD" 19
(Isa. lxi. 1, 2).

And rolling up the book, He returned it to the attendant, 20
and [2]sat down—to speak. And the eyes of all in the synagogue were fixed on Him.

Then He proceeded to say to them, 21

He preaches to His fellow Townsmen

"To-day is this Scripture fulfilled in your hearing."

And they all [3]spoke well of Him, wondering at the 22
[4]sweet words of kindness which fell from His lips, while they asked one another,

"Is not this Joseph's son?"

"Doubtless," said He, "you will quote to me the proverb, 23
'Physician, cure yourself: all that we hear that you have done [5]at Capernaum, do here also in your native place.'"

"I tell you [6]in solemn truth," He added, "that no 24
Prophet is welcomed among his own people. But I tell you 25
in truth that there was many a widow in Israel in the time of Elijah, when [7]there was no rain for three years and six months and there came a severe famine over all the land; and yet to not one of them was Elijah sent: [8]he was only 26

1. *Book*] Or 'roll.'
2. *Sat down—to speak*] Such was the custom of Jewish teachers. Cp. Matt. v. 1; xxiii. 2. Lit. simply 'sat down.'
3. *Spoke well of Him*] Or 'bore witness to Him that this was true.'
4. *Sweet words of kindness*] Lit. 'words of grace.'
5. *At*] Lit. 'to;' all that you, having gone to Capernaum, have done there. This is what the grammarians call the 'pregnant construction.' (Godet's explanation is inexact.) Cp. vi. 8; xii. 21; John viii. 26; ix. 7; 1 Pet. iii. 20.
6. *In solemn truth*] Or 'Amen.' See Matt. v. 18, n. The word occurs six times in Luke.
7. *There was no rain*] Lit. 'The heaven was shut;' a Hebrew figure of speech, as in Gen. viii. 2.
8. *He was only sent &c.*] Lit. 'except to a widow at Zarephath.' Here, and in the following verse, there is an idiomatic expression similar to one used in John xvii. 12.—ED.

sent to a widow at Zarephath in the Sidonian country (1 Kings xvii.). And there was also many a leper in Israel in the time of the Prophet Elisha, and yet not one of them was cleansed, but Naaman the Syrian was" (2 Kings v.).

27

They try to murder Him

Then all in the synagogue, while listening to these words, were filled with fury. They rose, hurried Him outside the town, and brought Him to the brow of the hill on which their town was built, to throw Him down the cliff; but He passed through the midst of them and went His way.

28 29 30

Christ cures a Demoniac at Capernaum

[1]So He came down to Capernaum, a town in Galilee, where He frequently taught the people on the Sabbath days. And they were greatly impressed by His teaching, because He spoke with the language of authority. But in the synagogue there was a man [2]possessed by the spirit of a foul demon. In a loud voice he cried out,

31 32 33

"Ha! Jesus the Nazarene, what have you to do with us? I know who you are—God's Holy One!"

34

But Jesus rebuked the demon.

35

"Silence!" He exclaimed; "come out of him."

Upon this, the demon hurled the man into the midst of them, and came out of him without doing him any harm. All were astonished and awe-struck; and they asked one another,

36

"What sort of language is this? For with authority and real power He gives orders to the foul spirits and they come out."

And the talk about Him spread into every part of the neighbouring country.

37

Peter's Mother-in-Law restored to Health

[3]Now when He rose and left the synagogue He went to Simon's house. Simon's mother-in-law was [4]suffering from an acute attack of fever; and they consulted Him about her. Then standing over her He [5]rebuked the fever, and it left her; and she at once rose and waited on them.

38 39

Many other Miracles

At sunset all who had friends suffering from any illness brought them to Him, and He laid

40

1. (vv. 31–37.) Cp. Matt. iv. 13–16; Mark i. 21–28.
2. *Possessed by*] Lit. 'having.'
3. (vv. 38–41.) Cp. Matt. viii. 14–17; Mark i. 29–34.
4. *Suffering from*] Cp. viii. 37, n.
5. *Rebuked*] Or 'reprimanded;' the fever being a servant under His orders. Cp. Matt. viii. 9.

His hands on them all, one by one, and cured them.
Demons also came out of many, loudly calling out, 41
"You are the Son of God."
But He rebuked them and forbad them to speak, because they knew Him to be [1] the Christ.

Jesus preaches throughout Galilee

[2] Next morning, at daybreak, He left the 42
town and went away to a solitary place; but the people flocked out to find Him, and, coming to the place where He was, they endeavoured to detain Him that He might not leave them. But He said to 43
them,
"I have to tell the Good News of the Kingdom of God to the other towns also, because for this purpose I was sent."
And [3] for some time He preached in the synagogues in 44
[4] Galilee.

Three Disciples called

5 1 On one occasion the crowd was pressing on
Him and listening to God's Message, while He was standing by the Lake of Gennesaret. He, 2
however, saw two fishing-boats drawn up on the beach (for the men had gone away from them and were washing the nets), and going on board one of them, which was Simon's, 3
He asked him to push out a little from the land. Then He sat down and taught the crowd of people from the boat.
When He had finished speaking, He said to Simon, 4
"[5] Push out into deep water, and [5] let down your nets for a haul."
"[6] Rabbi," replied Peter, "all night long we have worked 5
hard and caught nothing; but at your command I will let down the nets."
This they did, and enclosed a vast number of fish; and 6
their nets began to break. So they signalled to their 7
partners in the other boat to come and help them; they came, and they filled both the boats so that they almost sank.

1. *The Christ*] Or 'the Anointed,' 'the Messiah.'
2. (vv. 42–44.) Cp. Mark i. 35–39.
3. *For some time*] This seems to be implied in the tense of the verb.
4. *Galilee*] v.L. 'Judaea.'
5. *Push out. Let down*] The former of these verbs is in the singular, addressed to Peter alone: the latter of them is in the plural, and we must suppose our Lord while uttering it to have looked round on the others—owners and crew—who were in the boat.
6. *Rabbi*] This Hebrew word is nowhere used by Luke, as it is by the other three Evangelists; but the Greek word used only here and in five other places in this Gospel is apparently intended as a translation of 'Rabbi.'

When Simon Peter saw this, he fell down at the knees of 8
Jesus, and exclaimed,

"Master, [1]leave my boat, for I am a sinful man."

(For he was [2]astonished and terrified—he and all his com- 9
panions—at the haul of fish which they had taken; and 10
so were Simon's partners James and John, the sons of
Zabdi.)

But Jesus replied to Simon,

"Fear not: from this time you shall be a catcher of men."

Then, after bringing their boats to land, they left every- 11
thing and followed Him.

A Leper cured

[3]On another occasion, when He was in one of 12
the towns, there was a man there covered with
leprosy, who, seeing Jesus, threw himself at
His feet and implored Him, saying,

"Sir, if only you are willing, you are able to make me
clean."

Reaching out His hand and touching him, Jesus said, 13

"I am willing; be cleansed!"

And instantly the leprosy left him. He ordered him 14
to tell no one.

"But go," He said, "show yourself to the Priest, and
make the offering for your purification which Moses
appointed, as evidence for them."

But all the more the report about Him spread abroad, 15
and great multitudes crowded to hear Him and to be cured
of their diseases; but Jesus Himself constantly withdrew 16
into the Desert and there prayed.

The Cure of a paralysed Man

[4]One day He was teaching, and there were 17
Pharisees and teachers of the Law [5]sitting there
who had come from every village in Galilee and
Judaea and from Jerusalem. And the power of the Lord
was present [6]for Him to cure people. And a party of men 18
came carrying a palsied man on a bed, and they endeavoured

1. *Leave my boat*] Lit. 'go out away from me.'

2. *Astonished and terrified*] One word in the Greek as we have rendered it ('awe') in Acts iii. 10. It was not simply wonder—even in a high degree as signified by our words 'astonishment' and 'amazement'—that caused Peter thus to act and speak, although both the etymology and the usage of the classical writers point to that as the original sense of the word. Terror is clearly the dominant if not the only thought in Mark xiv. 33; xvi. 5, 6; Acts iii. 10.

3. (vv. 12–16.) Cp. Matt. viii. 1–4; Mark i. 40–45.

4. (vv. 17–26.) Cp. Matt. ix. 1–8; Mark ii. 1–12.

5. *Sitting there*] Lit. 'sitting.' Cp. Matt. xxvi. 73. So in this same verse 'was present' is in the Greek simply 'was.'

6. *For Him to cure people*] Lit. 'for Him to cure.' v.l. 'to cure them.'

to bring him in and lay him before Jesus. But when they could find no way of doing so because of the crowd, they went up on the roof and let him down through the tiling—bed and all—into the midst, in front of Jesus. He saw their faith and said to him,

19 20

"[1] Friend, your sins are [2] forgiven."

Then the Scribes and Pharisees began to cavil, asking,

21

"Who is [3] this, uttering blasphemies? Who but God alone can forgive sins?"

Well aware of their reasonings, Jesus answered their questions by asking in turn,

22

"[4] What is this that you are debating in your hearts? Which is easier?—to say, 'Your sins are forgiven,' or to say, 'Rise and walk'? But to prove to you that the Son of Man has authority on earth to forgive sins"—

23 24

Turning to the paralytic He said,

"I bid you, Rise, take up your bed, and go home."

Instantly he stood up in their presence, took up the mattress on which he had been lying, and went away to his home, giving glory to God. [5] Amazement seized them all.

25 26

"Glory to God!" was the abiding feeling.

Yet fear flashed through their minds and they said,

"We have seen strange things to-day."

The Call of Matthew

[6] After this He went out and noticed a tax-gatherer, Levi by name, sitting at the Toll office; and He said to him,

27

"Follow me."

He rose, left everything, and followed Him. Levi also gave a great entertainment at his house in honour of Jesus, and there was a large party of tax-gatherers and others at table with them. This led the Pharisees and Scribes of their party to expostulate with His disciples and ask,

28 29 30

"Why are you eating and drinking with these tax-gatherers and notorious sinners?"

But Jesus replied to them,

31

"It is not men in good health who require a physician,

1. *Friend*] Lit. 'Man.'
2. *Forgiven*] Lit. 'forgiven to you.'
3. *This*] Or 'this fellow.'
4. *What is this that you are*] Or 'Why are you.'
5. The seemingly literal translation 'they glorified God, and were filled with fear,' fails to convey the important distinction between the tenses of the Greek verbs; 'glorified' being in the imperfect, 'were filled' in the aorist.
6. (vv. 27–32.) Cp. Matt. ix. 9–13; Mark ii. 13–17.

but the sick. I have not come to call the righteous to 32
repentance, but sinners."

The Disciples' Neglect of Fasting

[1] Again they said to Him, 33
"John's disciples fast often and pray, as do also those of the Pharisees; but yours eat and drink."

"Can you compel the bridal party to fast," replied Jesus, 34
"so long as they have the bridegroom among them? But 35
a time for this will come, when the Bridegroom has been taken away from them: then, at that time, they will fast."

Jesus justifies it

He also spoke in figurative language to them. 36
"No one," He said, "tears a piece from a new garment to mend an old one. Otherwise he would not only spoil the new, but the patch from the new would not match the old. Nor does any one pour new 37
wine into old wine-skins. Otherwise the new wine would burst the skins, the wine itself would be spilt, and the skins be destroyed. But new wine must be put into fresh wine- 38
skins. Nor does any one after drinking old wine wish for 39
new; for he says, 'The old is [2] better.'"

A Charge of Sabbath breaking

[3] Now on the [4] second-first Sabbath while He 1 6
was passing through the wheatfields, His disciples were plucking the ears and rubbing them with their hands to eat the grain. And some of the 2
Pharisees asked,

"Why are you doing what the Law forbids on the Sabbath?"

"Have you [5] never read so much as this," answered 3
Jesus—"what David did when he and his followers were hungry; how he entered the house of God and took and ate 4
the Presented Loaves and gave some to his followers—loaves which none but the Priests are allowed to eat?" (1 Sam. xxi. 1–6.)

"The Son of Man," He added, "is Lord of the Sabbath 5
[6] also."

1. (vv. 33–39.) Cp. Matt. ix. 14–17; Mark ii. 18–22.
2. *Better*] Or 'excellent.' Lit. 'good.' So the positive is used in the sense of the comparative in Matt. xxvi. 24.
3. (vv. 1–5.) Cp. Matt. xii. 1–8; Mark ii. 23–28.
4. *Second-first*] v.L. omits this adjective, the meaning of which is far from clear.
5. *Never*] Lit. 'not.' This is one of the Hebraisms which abound in the N.T., there being in Hebrew no word in common use for 'never.' By substituting 'not' for 'never,' Lev. vi. 13, the R.V. does not improve on the A.V.
6. *Also*] v.L. omits this word.

A Paralytic restored

[1] On another Sabbath He had gone to the synagogue and was teaching there; and in the congregation was a man whose right arm was withered. The Scribes and the Pharisees were on the watch to see whether He would cure him on the Sabbath that they might be able to bring an accusation against Him. He knew their thoughts, and said to the man with the withered arm,

6 7 8

"Rise, and [2] stand there in the middle."

And he rose and stood there. Then Jesus said to them,

9

"I put it to you all whether we are allowed to do good on the Sabbath, or to do evil; to save a life, or to destroy it."

And looking round upon them all He said to the man,

10

"Stretch out your arm."

He did so, and the arm was restored. But they were filled with madness, and began to discuss with one another what they should do to Jesus.

11

Jesus selects twelve Apostles

[3] About that time He went out on one occasion into the [4] hill country to pray; and He remained all night in [5] prayer to God. When it was day, He called His disciples; and He selected from among them twelve, whom He also named Apostles. [6] These were Simon, to whom also He [7] had given the name of Peter, and Andrew his brother; James and John; Philip and Bartholomew; Matthew and Thomas; James the son of Alphaeus and Simon called the Zealot; [8] James's relative Judas, and Judas Iscariot who proved to be a traitor.

12 13 14 15 16

With these He came down [9] till He reached a level place, where there was a great crowd of His disciples, and a multitude of people from every part of Judaea, from Jerusalem, and from the sea-side district of Tyre and Sidon, who came to hear Him and to be cured of their diseases; and those who were tormented by foul spirits were cured.

17 18

1. (vv. 6–11.) Cp. Matt. xii. 9–14; Mark iii. 1–6.
2. *Stand there in the middle*] Lit. 'stand into the midst.' Cp. iv. 23, n.
3. (vv. 12–13.) Cp. Mark xii. 13–15.
4. *Hill country*] No elevation within many miles of Capernaum is sufficiently high to be called 'a mountain' in English.
5. *Prayer to God*] Lit. 'the prayer of God,' just as we say 'the worship of God,' 'the praise of God.'
6. (vv. 14–19.) Cp. Matt. iv. 24, 25; x. 2–4; Mark iii. 7–12 and 16–19.
7. *Had given*] See John i. 42, and *Aorist* vi. 2, 3, p. 19.
8. *James's relative*] Lit. simply 'James's.' Whether son or brother we are not told; but probably son.
9. *Till He reached*] Or 'and stood still on.' The Greek does not necessarily imply that He continued standing.

The whole crowd were eager to touch Him, because power went forth from Him and cured every one. 19

The Sermon on the Plain

[1]Then fixing His eyes upon His disciples, Jesus said to them, 20

"Blessed are you poor, because the Kingdom of God is yours.

"Blessed are you who hunger now, because your hunger shall be satisfied. 21

"Blessed are you who now weep aloud, because you shall laugh.

"[2]Blessed are you when men shall hate you and exclude you from their society and insult you, and spurn your very names as evil things, for the Son of Man's sake. 22

"Be glad at such a time, and dance for joy; for your reward is great in Heaven; for that is just the way their forefathers behaved to the Prophets! 23

"But [3]alas for you rich men, because you already have your consolation! 24

"Alas for you who now have plenty to eat, because you will be hungry! 25

"Alas for you who laugh now, because you will mourn and weep aloud!

"Alas for you when men shall all have spoken well of you; for that is just the way their forefathers behaved to the false Prophets! 26

'Love your Enemies'

"[4]But to you who are listening to me I say, Love your enemies; seek the welfare of those who hate you; bless those who curse you; pray for those who revile you. To him who gives you a blow on one side of the face offer the other side also; and to him who is robbing you of your outer garment refuse not the under one also. To every one who asks, give; and from him who takes away your property, do not demand it back. [5]And behave to your fellow men just as you would have them behave to you. 27 28 29 30 31

1. (vv. 20–21.) Cp. Matt. v. 3–6.
2. (vv. 22–26.) Cp. Matt. v. 11, 12.
3. *Alas for*] Or perhaps 'woe to.' Upon Christ's lips the word was not one of mere denunciation. It expressed infinite pity too. Jesus, instead of imprecating vengeance on the guilty city of Jerusalem, wept aloud over it; as elsewhere (John iii. 17; xii. 47) we find Him declaring that at His first advent He had not come into the world to be its Judge. Also in Matt. xxiv. 19 our Lord is assuredly not denouncing the women who were to suffer. See also Matt. xi. 21, n.—ED.
4. (vv. 27–30.) Cp. Matt. v. 39–42.
5. Cp. Matt. vii. 12.

"[1] If you love those who love you, what credit is it to you? 32
Why, even bad men love those who love them. And if you 33
are [2] kind to those who are kind to you, what credit is it
to you? [3] Even bad men act thus. And if you lend to those 34
from whom you hope to receive, what credit is it to you?
Even bad men lend to their fellows so as to receive back
an equal amount. Nevertheless love your enemies, be 35
beneficent, and lend without hoping for any repayment.
Then your recompense shall be great, and you will be sons
of the Most High; for He is kind to the ungrateful and
wicked. Be compassionate just as your Father is com- 36
passionate.

'Sinners must not judge Sinners'

"[4] Judge not, and you shall not be judged; 37
condemn not, and you shall not be condemned;
[5] pardon, and you shall be [6] pardoned; give, and
gifts shall be bestowed on you. Full measure, 38
pressed, shaken down, and running over, shall they pour
into your laps; for with the same measure that you use
they shall measure to you in return."

[7] He also spoke to them in figurative language. 39
"Can a blind man lead a blind man?" He asked; "would
not both fall into the ditch? There is no disciple who is 40
superior to his teacher; but every one whose instruction
is complete will be like his teacher.

"And why look at the splinter in your brother's eye 41
instead of giving careful attention to the beam in your own?
How can you say to your brother, 'Brother, let me take 42
that splinter out of your eye,' when all the while you yourself
do not see the beam in your own eye? Vain pretender!
take the beam out of your own eye first, and then you will
see clearly to take the splinter out of your brother's eye.

"[8] There is no good tree that yields unsound fruit, nor 43
again any unsound tree that yields good fruit. Every tree 44
is known by its own fruit. It is not from thorns that men
gather figs, nor from the bramble that they can get a bunch
of grapes. A good man from the good stored up in his 45

1. (vv. 32–36.) Cp. Matt. v. 44–48.
2. *Kind*] Or 'in the habit of doing good.'
3. *Even*] v.l. 'Why, even:' or 'For even;' and so in verse 32.
4. (vv. 37–38.) Cp. Matt. vii. 1, 2.
5. *Pardon*] Lit. 'release.'
6. *Pardoned*] Lit. 'released.'
7. (vv. 39–42.) Cp. Matt. vii. 3–5; x. 24; xv. 14.
8. (vv. 43–46.) Cp. Matt. vii. 16–21; xii. 33.

heart brings out what is good; and an evil man from the evil stored up brings out what is evil; for from the overflow of his heart his mouth speaks.

"And why do you all call me 'Master, Master,' and yet not do what I tell you? Every one who comes to me and listens to my words and puts them in practice, I will show you whom he is like. He is like a man building a house, who [1]digs and goes deep, and lays the foundation on the rock; and when a flood comes, the torrent bursts upon that house, but is unable to shake it, because it is securely built. But he who has heard and not practised is like a man who has built a house upon the soft soil without a foundation, against which the torrent bursts, and immediately it collapses, and terrible is the wreck and ruin of that house."

46 47 48 49

A Roman Officer's Slave restored

[2]After He had finished teaching all these things [3]in the hearing of the people, He went into Capernaum. Here the [4]servant of a certain Captain, a man dear to his master, was ill and at the point of death; and the Captain, hearing about Jesus, sent to Him some of the Jewish Elders, begging Him to come and [5]restore his servant to health. And they, when they came to Jesus, earnestly entreated Him, pleading,

7 1 2 3 4

"He deserves to have this favour granted him, for he loves our nation, and at his own expense he built our synagogue for us."

5

Then Jesus went with them. But when He was not far from the house, the Captain sent friends to Him with the message:

6

"Sir, do not trouble to come. [6]I am not worthy of having you come under my roof; and therefore I did not deem myself worthy to come to you. Only speak the word, and [7]let my [8]young man be cured. For I too am a man obedient to authority, and have soldiers under me; and I say to

7 8

1. *Digs*] Or 'dug,' and so throughout these two verses. See viii. 5, n.
2. (vv. 1–10.) Cp. Matt. viii. 1, and 5–13.
3. *In the hearing of*] Not 'to;' for it was spoken to the disciples. Cp. Matt. v. 1, 2.
4. *Servant*] Or 'slave.' So in verses 3, 10.
5. *Restore . . to health*] Lit. 'heal . . through.' Cp. Matt. ix. 21, n.
6. *I am not &c.*] Or 'I am not of sufficient importance for you to enter.' These were the Captain's second thoughts.
7. *Let . . be cured*] v.l., as in Matthew, 'shall be cured.'
8. *Young man*] Or 'boy.' So the English in India speak of their native menservants as 'boys.

one, 'Go,' and he goes; to another, 'Come,' and he comes; and to my slave, 'Do this or that,' and he does it."

Jesus listened to the Captain's message and was astonished 9
at him, and He turned and said to the crowd that followed Him,

"I tell you that not even in Israel have I found faith like that."

And the friends who had been sent, on returning to the 10
house, found the servant in perfect health.

A Widow's Son at Nain

[1]Shortly afterwards He went to a town called 11
Nain, attended by [2]His disciples and a great crowd of people. And just as He reached the 12
gate of the town, they happened to be bringing out for burial a dead man who was his mother's only son; and she was a widow; and a great number of the townspeople were with her. The Lord saw her, was moved with pity for 13
her, and said to her,

"Do not weep."

Then He went close and touched the bier, and the 14
bearers halted.

"Young man," He said, "I command you, wake!"

The dead man sat up and began to speak; and He 15
restored him to his mother. All were awe-struck, and they 16
gave glory to God—some saying,

"A Prophet, a great Prophet, has [3]risen up among us."

Others said,

"God has not forgotten His People."

And the report of what Jesus had done spread through 17
the whole of Judaea and in all the surrounding districts.

John the Baptist's sore Perplexity

[4]John's disciples brought him an account of 18
all these things; so John called two of his 19
disciples and sent them to the Lord.

"Are you the Coming One?" he asked, "or is there [5]another that we are to expect?"

The men came to Jesus and said, 20

"John the Baptist has sent us to you with this question: 'Are you the Coming One, or is there another that we are to expect?'"

1. *Shortly afterwards*] v.L. 'The next day.'
2. *His disciples*] v.L. prefixes 'a large number of.'
3. *Risen*] Or 'been raised.'
4. (vv. 18–23.) Cp. Matt. xi. 2–6.
5. *Another*] v.L. 'a different one,' as in Matt. xi. 3.

[1]He immediately cured many of diseases, severe pain, and evil spirits, and to many who were blind He gave the gift of sight. Then He answered the messengers, 21 22

"Go and report to John what you have seen and heard. Blind men [2]receive sight, the lame walk, lepers are purified, deaf persons hear, the dead are [3]raised to life, the poor have the Good News proclaimed to them. And blessed is every one who does not stumble and fall because of my claims." 23

Christ's Testimony as to John

[4]When John's messengers were gone, He proceeded to say to the multitude concerning John, 24

"What did you go out into the Desert to gaze at? A reed waving in the wind? But what did you go out to see? A man wearing luxurious clothes? People who are gorgeously dressed and live in luxury are found in palaces. But what did you go out to see? A Prophet? Aye, I tell you, and far more than a Prophet. John is the man about whom it is written, 25 26 27

'See, I am sending My messenger before thy face,
And he shall make ready thy way before thee'
(Mal. iii. 1).

"I tell you that among all of women born there is not one greater than John. Yet one who is of lower rank in the Kingdom of God is greater than he. And all the people, including the tax-gatherers, when they listened to him upheld the righteousness of God, by being baptized with John's baptism. But the Pharisees and expounders of the Law have frustrated [5]God's purpose as to their own lives, by refusing to be [6]baptized. 28 29 30

"To what then shall I compare the men of the present generation, and what do they resemble? They are like children sitting in the public square and calling out to one another, 'We have played the flute to you, and you have not danced: we have sung dirges, and you have not shown 31 32

1. *He immediately cured*] Or 'Just at that same time He had cured.' On 'same' cp. xxiii. 40.
2. *Receive*] Or, more in accordance with the primary meaning of the word, 'recover.' But the same verb is also used of persons born blind (John ix. 11, 15, 18).
3. *Raised to life*] Or 'awakened.'
4. (vv. 24–35.) Cp. Matt. xi. 7–19.
5. *God's purpose*] An expression employed several times by Luke. Cp. Acts ii. 23; xiii. 36; xx. 27, n.; Heb. vi. 17.
6. *Baptized*] Lit. 'baptized by him.'

sorrow.' For John the Baptist has come eating no bread 33
and drinking no wine, and you say, 'He has a demon!
The Son of Man has come eating and drinking, and you 34
say, 'Look, there is a man who is overfond of eating
and drinking—he is a friend of tax-gatherers and notorious
sinners!' But wisdom [1] is justified by all [2] who are truly 35
wise."

Jesus in the House of Simon the Pharisee

[3] Now one of the Pharisees [4] repeatedly invited 36
Him to a meal at his house; so He entered the
house and reclined at the table. And there was 37
a woman in the town who was a notorious
sinner. Having learnt that Jesus [5] was at table in the
Pharisee's house she brought a flask of perfume, and, 38
standing [6] behind close to His feet, weeping, began to wet
His feet with her tears; and with her hair she wiped the
tears away again, while she lovingly kissed His feet and
poured the perfume over them. Noticing this, the Pharisee, 39
His host, said to himself,

"[7] This man, if he were really a Prophet, would know
who and what sort of person this woman is who is touching
him—and would know that she is an immoral woman."

'The two Debtors'

In answer to [8] his thoughts Jesus said to him, 40
"Simon, I have a word to say to you."
"[9] Rabbi, say on," he replied.

"There were once two men in debt to one money-lender," 41
said Jesus; "one owed him five hundred shillings and
the other fifty. But neither of them could pay anything; 42
so he freely forgave them both. Tell me, then, which of
them will love him most?"

"I suppose," replied Simon, "the one to whom he 43
forgave most."

"You have judged rightly," Jesus rejoined.

1. *Is justified*] Lit. 'has been' (implying 'and always will be') 'justified,' or 'vindicated.'
2. *Who are truly wise*] Lit. 'her children.'
3. *Now*] Lit. 'But.' In spite of the tone of censure in which our Lord had been speaking of the Pharisees, verse 30.
4. *Repeatedly invited*] Such seems to be the force of the tense (imperfect), which does not signify one single simple act. Jesus apparently did not at first accept the invitation; so the Pharisee kept on asking Him. 'Had repeatedly invited' is a possible rendering.
5. *Was at table*] Or 'was going to dine.'
6. *Behind close to His feet*] For all the guests lay with their feet (unshod) outward. Cp. John xiii. 23, n.
7. *This man*] Or 'This fellow.' So in verse 49.
8. *His thoughts*] Cp. Matt. ix. 4.
9. *Rabbi*] Lit. 'Teacher.'

Then turning towards the woman He said to Simon, 44
"Do you see this woman? I came into your house: you gave me no water for my feet; but she has made my feet wet with her tears, and then wiped the tears away with her hair. No kiss did you give me; but she from the 45
moment I came in has not left off tenderly kissing my feet. No oil did you pour even on my head; but she has poured 46
perfume upon my feet. This is the reason why I tell you 47
that her sins, her many sins, [1] are forgiven—because she has loved much; but he who is forgiven little, loves little."

And He said to her, 48
"Your sins [1] are forgiven."

Then the other guests began to say to themselves, 49
"Who can this man be who even forgives sins?"

But He said to the woman, 50
"Your faith has [2] cured you: [3] go, and be at peace."

A preaching Tour

Shortly after this He visited town after town, VIII. 1
and village after village, proclaiming His Message and telling [4] the Good News of the Kingdom of God. The Twelve were with Him, and certain 2
women whom He had [5] delivered from evil spirits and various diseases—Mary of Magdala, out of whom seven demons had come, and [6] Joanna the wife of Chuza, Herod's steward, and 3
Susanna, and many other women, all of whom contributed to [7] the support of Jesus and His Apostles.

The Parable of the Sower

[8] And when a great crowd was assembling, 4
and was receiving additions from one town after another, He spoke a parable to them.

"The sower," He said, "[9] goes out to sow his seed; and 5
as he sows, some of the seed falls by the way-side, and is trodden upon, or the birds of the air come and peck it up. Another part drops upon the rock, and after growing up it 6

1. *Are forgiven*] A Greek perfect tense indicating a present state resulting from an act accomplished at some undefined time in the past (Godet). See also *Aorist* vii. 3.
2. *Cured you*] I.E. either 'relieved your spiritual pains,' or 'saved you.'
3. *Go, and be at peace*] Lit. 'go into peace.'
4. *The Good News of the Kingdom*] I.E. the good news that the Kingdom was now close at hand. Cp. Mark i. 14, 15.—ED.
5. *Delivered*] Lit. 'cured.'
6. *Joanna*] More correctly 'Johanna.'
7. *The support of Jesus and His disciples*] Lit. 'their support.' V.L. 'His support.'
8. (vv. 4–18.) Cp. Matt. xiii. 1–23; Mark iv. 1–25.
9. *Goes out*] Or 'went out;' and so throughout the parable. But the present tense is more in accordance with our English idiom.

withers away for want of moisture. Another part falls among the thorns, and the thorns grow up with it and stifle it. But some of the seed falls into good ground, and grows up and yields a return of a hundred for one."

7 8

While thus speaking, He cried aloud and said,

"Listen, every one who has ears to listen with!"

The disciples [1] proceeded to ask Him what this parable meant.

9

The Story explained

"To you," He replied, "it is granted to know the secrets of the Kingdom of God; but all others are taught by parables, in order that they may see and yet not see, and may hear and yet not understand. The meaning of the parable is as follows. The seed is God's Message. Those by the way-side are those who have heard, and then the Devil comes and carries away the Message from their hearts, lest they should believe and be saved. Those on the rock are the people who on hearing the Message receive it joyfully; but they have no root: for a time they believe, but when trial comes they fall away. That which fell among the thorns means those who have heard, but, as they go on their way, the Message is stifled by the anxieties, wealth and gaieties of time, and they yield nothing in perfection. But as for that in the good ground, it means those who, having listened to the Message with open [2] minds and in a right spirit, hold it fast, and patiently yield a return.

10 11 12 13 14 15

"When any one lights a lamp, he does not cover it with a vessel or hide it under [3] a couch; he puts it on [4] a lampstand, that people who enter the room may see the light. There is nothing hidden, which shall not be openly seen; nor anything secret, which shall not be known and come into the light of day. Be careful, therefore, how you hear; for whoever has anything, to him more shall be given, and whoever has nothing, even that which he thinks he has shall be taken away from him."

16 17 18

Lamps are for giving Light

1. *Proceeded to ask*] Or 'repeatedly asked;' the Greek imperfect.
2. *Minds . . spirit*] Lit. 'heart . . heart,' as in the A.V.; but this word seems here to signify the intellectual as well as the moral part of our nature. See Eph. i. 18.
3. *A couch*] Cp. John xiii. 23, n. Or 'the bed.'
4. *A lampstand*] Or 'the lampstand.'

Christ's Relatives try to speak to Him

[1]Then came to Him His mother and His brothers, but could not get near Him for the crowd. But He was told, 19 20

"Your mother and brothers are standing on the edge of the crowd, and want to see you."

"My mother and my brothers," He replied, "are [2]these who hear God's Message and obey it." 21

A Storm subdued

[3]One day He went on board a boat—both He and His disciples; and He said to them, 22

"Let us cross over to the other side of the Lake."

So they set sail. During the passage He fell asleep, 23 and there came down a squall of wind on the Lake, so that [4]the boat began to fill and they were in deadly peril. So 24 they came and woke Him, crying,

"[5]Rabbi, Rabbi, we are drowning."

Then He roused Himself and rebuked the wind and the surging of the water, and they ceased and there was a calm.

"Where is your faith?" He asked them. 25

But they were filled with terror and amazement, and said to one another,

"Who then is this? for He gives orders both to wind and waves, and they obey Him."

A Gerasene Demoniac cured

[6]Then they put in to shore in the country of 26 the [7]Gerasenes, which lies opposite to Galilee. Here, on landing, He was met by one of the 27 townsmen who was possessed by demons—for a long time he had not put on any garment, nor did he live in a house, but in the tombs. When he saw Jesus, he cried out and 28 fell down before Him, and said in a loud voice,

"What have you to do with me, Jesus, Son of God Most High? Do not torture me, I beseech you."

For already He [8]had been commanding the foul spirit 29 to come out of the man. For [9]many a time it had seized and held him, and they had repeatedly put him in chains and fetters and kept guard over him, but he used to break

1. (vv. 19–21.) Cp. Matt. xii. 46–50; Mark iii. 31–35.
2. *These who*] "Pointing to His disciples," says Matthew (xii. 49).
3. (vv. 22–25.) Cp. Matt. viii. 18, and 23–27; Mark iv. 35–41.
4. *The boat*] Lit. 'they.' The English idiom also admits this.
5. *Rabbi*] Cp. v. 5, n.
6. (vv. 26–39.) Cp. Matt. viii. 28–34; Mark v. 1–20.
7. *Gerasenes*] Some authorities read 'Gadarenes,' and yet others 'Gergesenes.'
8. *Had been commanding*] See *Aorist*, p. 12.
9. *Many a time*] Or 'for a long time.'

the chains to pieces, and, impelled by the demon, to escape into the Desert.

"What is your name?" Jesus asked him. 30

"Legion," he replied—because a great number of demons had entered into him; and they besought Him not to 31 command them to be gone into the [1] Bottomless Pit.

Now there was [2] a great herd of swine there feeding on 32 the hill-side; and the demons begged Him to give them leave to go into them, and He gave them leave. The 33 demons [3] came out of the man and left him, and entered into the swine; and the herd rushed violently over the cliff into the Lake and were drowned.

The Effects of the Miracle

The swineherds, seeing what had happened, 34 fled and reported it both in town and country; whereupon the people came out to see what had 35 happened. They came to Jesus, and they found the man from whom the demons had gone out sitting at the feet of Jesus, clothed and in his right mind; and they were terrified. [4] And those who had seen it told them how the 36 demoniac was cured. Then the whole population of the 37 Gerasenes and of the adjacent districts begged Him to depart from them; for [5] their terror was great. So He went on board and returned.

But the man from whom the demons had gone out 38 earnestly asked permission to go with Him; but He sent him away.

"Return home," He said, "and tell there all that God 39 has done for you."

So he went and published through the whole town all that Jesus had done for him.

Jair's dying Daughter

[6] Now when Jesus [7] was returning, the people 40 gave Him a warm welcome; for they had all been looking out for Him. Just then there 41

1. *Bottomless Pit*] Cp. Rom. x. 7, n.
2. *A great herd of swine*] Lit. 'a herd of many swine;' 2,000 according to Mark v. 13.
3. *Came out of the man and left him*] Lit. 'came out away from the man.'
4. *And those*] v.L. adds 'also.'
5. *Their terror was great*] Lit. 'they were in the grasp of' (or 'holden with,' R.V.) 'great terror.' The verb here used occurs nine times in Luke's writings, and three times in the rest of the N.T.
6. (vv. 40–56.) Cp. Matt. ix. 18–26; Mark v. 21–43.
7. *Was returning*] The tense (imperfect infinitive) is important. As soon as the boatload of men was near enough to be distinguished as consisting of Jesus and His disciples, the shout of welcome would be raised, and would be continued till Jesus actually stepped ashore. But v.L. reads 'had returned.'

came a man named Jair, a Warden of the Synagogue, who threw himself at the feet of Jesus, and entreated Him to come to his house; for he had an only daughter, about 42
twelve years old, and she was dying. And as He went, the dense throng crowded on Him.

A Woman cured

And a woman who for twelve years had been 43
afflicted with haemorrhage—and had spent on doctors all she had, but [2] none of them had been able to cure her—came close behind Him and touched the 44
tassel of His robe; and instantly her flow of blood stopped.

"Who is it touched me?" Jesus asked. 45

And when all denied having done so, Peter and the rest said,

"Rabbi, the crowds are hemming you in and pressing on you."

"Some one has touched me," Jesus replied, "for [2] I feel 46
that power has gone out from me."

Then the woman, perceiving that she had not escaped 47
notice, came trembling, and throwing herself down at His feet she stated before all the people the reason why she had touched Him and how she was instantly cured.

"Daughter," said He, "your faith has cured you; go, 48
and be at peace." [3]

Jair's Child brought back to Life

While He was still speaking, some one came 49
to the Warden of the Synagogue from his house and said,

"Your daughter is dead; trouble the [4] Rabbi no further."

Jesus heard the words and said to him, 50

"Have no fear. Only believe, and she shall be restored to life."

So He came to the house, but allowed no one to go in with 51
Him but Peter and John and James and the girl's father and
mother. The people were all weeping aloud and beating 52
their breasts for her; but He said,

"Leave off wailing; for she is not dead, but asleep."

And they jeered at Him, knowing that she was dead. 53
He, however, took her by the hand and called aloud, 54

1. *None of them had been able to cure her*] Or 'she had not' sufficient 'strength' of constitution 'to be cured by any of them.' The same verb occurs in Matt. viii. 28, where see note.
2. *I feel*] See *Aorist*, pp. 21 (at top) and 37.
3. See vii. 50, nn.
4. *Rabbi*] Lit. 'Teacher.'

"Child, awake!"

And her spirit returned, and instantly she stood up; and 55
He directed them to give her some food. Her parents were 56
[1] astounded; but He forbad them to mention the matter to
any one.

[2] Then calling the Twelve together He conferred on them 1 9
power and authority over all the demons and to cure
diseases; and sent them out to proclaim the Kingdom of 2
God and to cure [3] the sick. And He commanded them, 3

"Take nothing for your journey; neither stick nor bag
nor bread nor money; and do not have an extra under
garment. Whatever house you enter, make that your home, 4
and from it start afresh. Wherever they refuse to receive 5
you, as you leave that town shake off the very dust from your
feet as a protest against them."

So they departed and visited village after village, spreading 6
the Good News and performing cures everywhere.

[4] Now Herod the Tetrarch heard of all that was going on; 7
and he was bewildered because of its being said by some
that John had come back to life, by others that Elijah had 8
appeared, and by others that some one of the ancient
Prophets had come back to life. And Herod said, 9

"John I have beheaded; but who is this, of whom I hear
such reports?"

And he sought for an opportunity of seeing Jesus.

More than 5,000 People fed

[5] The Apostles, on their return, related to 10
Jesus all they had done. Then He took them
and withdrew to a quiet retreat, [6] to a town
called Bethsaida. But the immense crowd, aware of this, 11
followed Him; and receiving them kindly He proceeded
to speak to them of the Kingdom of God, and those who
needed to be restored to health, He cured.

Now when the day began to decline, the Twelve came to 12
Him and said,

"Send the people away, that they may go to the villages
and farms round about and find lodging and a supply of
food; because here we are in an uninhabited district."

"You yourselves," He said, "must give them food." 13

1. *Astounded*] Or 'beside themselves with joy.'
2. (vv. 1–6.) Cp. Matt. x. 1, and 5–15; Mark vi. 7–13.
3. *The sick*] v.L. omits these words.
4. (vv. 7–9.) Cp. Matt. xiv. 1, 2; Mark vi. 14–16.
5. (vv. 10–17.) Cp. Matt. xiv. 13–21; Mark vi. 30–44; John vi. 1–14.
6. *To a town*] Meaning apparently 'near a town.' Cp. verse 12.

"We have nothing," they replied, "but five loaves and a couple of fish, unless indeed we were to go and buy provisions for all this host of people."

(For there were about 5,000 adult men.) But He said 14
to His disciples,

"Make them sit down in parties of about fifty each."

They did so, making them all, without exception, sit down. 15
Then He took the five loaves and the two fish, and looking 16
up to Heaven He blessed them and broke them into portions which He gave to the disciples [1] to distribute to the people. So they ate and were fully satisfied, all of them; and what 17
they had remaining over was gathered up, twelve baskets of fragments.

Peter acknowledges Jesus as the Christ

[2] One day when He was praying by Himself 18
the disciples were present; and He asked them,

"Who do the people say that I am?"

"John the Baptist," they replied; "but 19
others say Elijah; and others that some one of the ancient Prophets has come back to life."

"But you," He asked, "who do you say that I am?" 20

"God's [3] Anointed One," replied Peter.

Jesus predicts His own Death and Resurrection

And Jesus strictly forbad them to tell this 21
to any one; and He said, 22

"The Son of Man must suffer much cruelty, be rejected by the Elders and High Priests and Scribes, and be put to death, and on the third day [4] be raised to life again."

Nor may His Followers refuse the Cross

And He said to all, 23

"If any one is desirous of following me, let him [5] ignore self and take up his cross day by day, and so be my follower. For whoever 24
desires to save his life shall lose it, and whoever loses his life for my sake shall save it. Why, what benefit is it 25
to a man to have gained the whole world, but to have lost or [6] forfeited his own self? For whoever shall have 26
been ashamed of me and my teachings, of him the Son of Man will be ashamed when He comes in His own and the

1. *To distribute to*] Lit. 'to put before.'
2. (vv. 18–27.) Cp. Matt. xvi. 13–28; Mark viii. 27–ix. 1.
3. *Anointed One*] Or 'Christ,' 'Messiah.'
4. *Be raised to life*] Or 'awake.'
5. *Ignore self*] Let him disown the usurped authority of his own lower nature, and say 'no!' to its dictates.
6. *Forfeited*] Or 'had to pay his own self—his own existence—as a fine.' Cp. Heb. x. 34, n.

Father's glory and in that of the holy angels. I tell you truly that there are some of those who stand here who will certainly not taste death [1] till they have seen the Kingdom of God." 27

The Transfiguration

[2] It was about eight days after this that Jesus, taking with Him Peter, John, and James, went [3] up the mountain to pray. And while He was praying the appearance of His face underwent a change, and His clothing became white and [4] radiant. And suddenly there were two men conversing with Him, who were Moses and Elijah. They [5] came in glory, and kept speaking about His death, which He was so soon to undergo in Jerusalem. Now Peter and the others were weighed down with sleep; but, keeping themselves awake all through, they saw His glory, and the two men standing with Him. And when they were preparing to depart from Him, Peter said to Jesus, 28 29 30 31 32 33

"[6] Rabbi, we are thankful to you that we are here. Let us put up three tents—one for you, one for Moses, and one for Elijah."

He did not know what he was saying. But while he was thus speaking, there came a cloud which [7] spread over them; and they were awe-struck when [8] they had entered into the cloud. Then there came a voice from within the cloud: 34 35

"This is My Son, My Chosen One: listen to Him."

After this voice had spoken, Jesus was found alone. 36

They kept it to themselves, and said not a word to any one at that time about what they had seen.

The maniac Boy cured

[9] On the following day, when they were come down from the mountain, a great crowd came to meet Him; and a man from the crowd called out, 37 38

1. *Till they have seen*] Cp. ii. 26, n.

2. (vv. 28–36.) Cp. Matt. xvii. 1–13; Mark ix. 2–13. The vision of the Cross is succeeded by a vision of the heavenly glory which lies beyond the Cross.—Ed.

3. *Up the mountain*] The same expression as in vi. 12 (see note there), but we learn from Matt. xvii. 1; Mark ix. 2; that the mount of Transfiguration was no ordinary hill.

4. *Radiant*] Or 'like the flashing lightning.'

5. *Came*] Lit. 'made their appearance,' or (see verse 32) 'had come,' 'had made their appearance,' in their celestial brightness.

6. *Rabbi*] Cp. v. 5, n.

7. *Spread over*] Cp. Matt. xvii. 5.

8. *They had entered*] It is grammatically possible, though contrary to classical usage, that this 'they' may include the three disciples (cp. Acts xxv. 21; Rom. ii. 19); but they could scarcely be overshadowed by a cloud that enveloped them. The voice too (verse 38) came to them from within (or, out of) the cloud. V.L. has a different pronoun for 'they' which distinctly excludes the disciples.

9. (vv. 37–43.) Cp. Matt. xvii. 14–21; Mark ix. 14–29.

"[1] Rabbi, [2] I beg you to pity my son, for he is my only child. At times a spirit seizes him and he suddenly cries 39
out. It convulses him, and makes him foam at the mouth, and [3] does not leave him till it has well-nigh covered him with bruises. I entreated your disciples to expel the spirit, 40
but they could not."

"O unbelieving and perverse generation!" replied Jesus; 41
"how long shall I be with you and bear with you? Bring your son here to me."

Now while the youth was coming, the spirit [4] dashed him 42
to the ground and cruelly convulsed him. But Jesus [5] rebuked the foul spirit, and cured the youth and gave him back to his father. [6] And all were awe-struck at the [7] mighty 43
power of God.

Jesus predicts His Betrayal and Death

And while every one was expressing wonder at all that He was doing, He said to His disciples,

"As for you, store these my sayings in your 44
[8] memory; for, before long, the Son of Man will be betrayed into the hands of men."

But they did not understand His meaning: it was [9] veiled 45
from them that they might not perceive it, and they were afraid to ask Him about it.

Lessons in Humility and brotherly Love

[10] Now there arose a dispute among them, 46
which of them was to be the greatest. And 47
Jesus, [11] knowing the reasoning that was in their hearts, took a young child and made him stand
by His side and said to them, 48

"[12] Whoever [13] for my sake receives this little child, receives me; and whoever receives me, receives Him who sent me. For the lowliest among you all—he is the [14] greatest."

1. *Rabbi*] Lit. 'Teacher.'
2. *I beg you to pity*] v.L. 'Pity, I beg you.'
3. *Does not leave &c.*] Lit. 'while' (not 'after') 'bruising' (or 'crushing' or 'shattering') 'him, with difficulty withdraws from him.'
4. *Dashed him to the ground*] Or 'tore him with spasms.'
5. *Rebuked*] Or 'reprimanded.' Cp. iv. 39, n.
6. (vv. 43–45.) Cp. Matt. xvii. 22–23; Mark ix. 30–32.
7. *Mighty power*] Lit. 'majesty.' The same word occurs Acts xix. 27; 2 Pet. i. 16.
8. *Memory*] Lit. 'ears.'
9. *Veiled*] The classical student may compare Plutarch, *Pericl.* 35, 2. The word occurs nowhere else in the N.T.
10. (vv. 46–50.) Cp. Matt. xviii. 1–5; Mark ix. 33–41.
11. *Knowing*] v.L. 'seeing.'
12. *Whoever . . receives*] Lit. 'whoever shall have received.'
13. *For my sake*] Or 'as being mine.' Lit. 'in my name.' Cp. Matt. xviii. 5; Mark ix. 37, n.
14. *Greatest*] Cp. Matt. xxii. 36, n.

"Rabbi," replied John, "we have seen a man making use of your name to expel demons; and we forbad him, because he does not come with us." 49

"Do not forbid him," said Jesus, "for he who is not against you is on your side." 50

Unfriendly Samaritans

Now when the time drew near for Him to be received up again into Heaven, He proceeded with fixed purpose towards Jerusalem, and sent messengers before Him. They went and entered a village of the Samaritans to make ready for Him. But the people there would not receive Him, because He was evidently going to Jerusalem. When the disciples James and John saw this, they said, 51 52 53 54

"Master, do you wish us to order fire to come down from Heaven and [1] consume them?" (2 Kings i. 10.)

But He turned and rebuked them.[2] And they went to another village. 55, 56

New Disciples put to the Test

[3] And, as they proceeded on their way, a man came to Him and said, 57

"I will follow you wherever you go."

"The foxes have holes," said Jesus, "and the birds of the air have [4] nests; but the Son of Man has nowhere to lay His head." 58

"Follow me," He said to another. 59

"Master," the man replied, "allow me first to go and bury my [5] father."

"Leave the dead," Jesus rejoined, "to bury their own dead; but you must go and announce far and wide [6] the coming of the Kingdom of God." 60

"Master," said yet another, "I will follow you; but allow me first to go and say good-bye to my friends at home." 61

Jesus answered him, 62

1. *Consume them*] v.L. adds 'as Elijah also did.'

2. *Them*] v.L. adds 'and said, You do not know the kind of Spirit of which you are the servants; for the Son of Man did not come to destroy men's lives, but to save them.'

3. (vv. 57–62.) Cp. Matt. viii. 19–22.

4. *Nests*] Or 'roosting-places.'

5. Godet supposes that the father in question was not yet dead, but that his son, the would-be disciple, desired to postpone casting in his lot with the Saviour until after the father had died and he had come into the property. But after all, the will of God and the call of Christ are the ultimate criteria of human duty, and, occasionally, as in the case of Abraham (Gen. xxii. 2), our faith and obedience are tested, increased and perfected, by our being bidden to do a harsh and—judged by ordinary standards of conduct—unreasonable thing.—ED.

6. *The coming of the Kingdom*] Lit. simply 'the Kingdom.'

"No one who has put his hand to the plough, and then looks behind him, is [1] fit for the Kingdom of God."

[2] After this the Lord appointed [3] seventy [4] others, and sent them before Him, by twos, to go to every town or place which He Himself intended to visit. And He addressed them thus: 1 **10** 2

Seventy Evangelists

"[5] The harvest is abundant, but the reapers are few: therefore entreat the Owner of the harvest to send out more reapers into His [6] fields. And now go. Remember that I am sending you out as lambs into the midst of wolves. Carry no purse, bag, nor change of shoes; and [7] salute no one on your way." 3 4

"Whatever house you enter, first say, 'Peace be to this house!' And if there is a [8] lover of peace there, your peace shall rest [9] upon it; otherwise it shall come back upon you. And [10] in that same house stay, eating and drinking at their table; for the labourer deserves his wages. Do not move from one house to another. 5 6 7

"And whatever town you come to and they receive you, eat what they put before you. Cure the sick in that town, and tell them, 8 9

"'The Kingdom of God is now at your door.'

"But whatever town you come to and they will not receive you, go out into the broader streets and say, 10

"'The very dust of your town that hangs about us we wipe off as a protest. Only be sure of this, that the Kingdom of God is close at hand.' 11

"I tell you that it will be more endurable for Sodom on the great day than for that town. 12

"[11] Alas for thee, Chorazin! Alas for thee, Bethsaïda! For had the miracles been performed in Tyre and Sidon which have been 13

Chorazin, Bethsaïda, Capernaum

1. *Fit for*] I.E. 'fit to be admitted into.'—ED.
2. (vv. 1–16.) Cp. Matt. xi. 20–24.
3. *Seventy*] V.I. 'seventy-two.' So in verse 17.
4. *Others*] V.I. adds 'also.'
5. *The harvest*] I.E. the spiritual harvest of the Jewish age, of which the first preachers of Christianity were the reapers. Cp. John iv. 38.—ED.
6. *Fields*] Lit. 'harvest.'
7. *Salute no one*] Eastern salutations are complicated and tedious. Cp. 2 Kings iv. 29.
8. *Lover*] Lit. 'son,' a Hebraism.
9. *Upon it*] Or 'upon him.'
10. *In that same house*] According to the rules of Classical Greek this phrase should be rendered 'in the house itself' (or 'indoors all the time'), but this is unlikely to be the true sense. Cp. verse 21; ii. 38; iii. 23; vii. 21; xii. 12; xiii. 1, 31; xx. 19; xxiii. 12, 40, n.; xxiv. 33; Matt. iii. 4; Mark vi. 17, 33.
11. *Alas for*] Cp. vi. 24 and Matt. xi. 2, n.

performed in you, long ere now they would have repented, sitting in sackcloth and ashes. However, for Tyre and 14
Sidon it will be more endurable at the Judgement than for you. And thou, Capernaum, shalt thou be lifted high as 15
Heaven? Thou shalt be driven down as low as Hades.

"He who listens to you listens to me; and he who 16
[1] disregards you disregards me, and he who disregards me disregards Him who sent me."

Return of the Seventy

[2] When the Seventy returned, they exclaimed 17
joyfully,

"Master, even the demons submit to us [3] when we utter your name."

"I saw Satan [4] fall like a lightning-flash out of Heaven," 18
He replied. "I have given you [5] power to tread serpents and 19
scorpions underfoot, and to trample on all the power of the Enemy; and in no case shall anything do you harm. Nevertheless rejoice not at this, that the spirits submit to 20
you; but rejoice that your names are registered in Heaven."

Christ's Joy at their Success

On that [6] same occasion Jesus was filled 21
by the Holy Spirit with [7] rapturous joy.

"I give Thee fervent thanks," He exclaimed, "O Father, Lord of Heaven and earth, that Thou hast hidden these things from sages and men of understanding, and hast revealed them to babes. Yes, Father, for such has been Thy gracious will. All things are delivered to me by 22
my Father; and no one knows who the Son is but the Father, nor who the Father is but the Son, and he to whom the Son may choose to reveal [8] Him."

And He turned towards His disciples and said to them 23
apart,

"Blessed are the eyes which see what you see! For I tell 24
you that many Prophets and kings have desired to see the things you see, and have not seen them, and to hear the things you hear, and have not heard them."

1. *Disregards*] Or 'sets at nought.'
2. (vv. 17–24.) Cp. Matt. xi. 25–30.
3. *When we utter your name*] Lit. simply 'in your name.'
4. *Fall*] It is the act of falling—the act as a whole—that the tense (the aorist) here signifies. Contrast xii. 54; Rev. ix. 1, n. A rendering, less brief but more exact, would be 'I was looking on when Satan was hurled like a lightning-flash out of Heaven.' See Goodwin's *Moods and Tenses*, § 148, and 2 Peter i. 18, n.
5. *Power to tread*] Lit. 'the authority of treading.'
6. *Same*] Cp. verse 7.
7. *Rapturous*] Or 'triumphant.' Cp. i. 47; Matt. v. 12; Acts ii. 46.
8. *Him*] Or 'it.'

How to secure Eternal Life

Then an expounder of the Law stood up to 25
test Him with a question.

"[1] Rabbi," he asked, "what shall I do to inherit the Life of the Ages?"

"Go to the Law," said Jesus; "what is written there? 26
how does it read?"

"'THOU SHALT LOVE THE LORD THY GOD,'" he 27
replied, "'[2] WITH THY WHOLE HEART, THY WHOLE SOUL, THY WHOLE STRENGTH, AND THY WHOLE MIND; AND THY FELLOW MAN AS MUCH AS THYSELF'" (Deut. vi. 5; Lev. xix. 18).

"A right answer," said Jesus; "do that, and you shall 28
live."

But he, desiring to justify himself, said, 29

"But what is meant by my 'fellow man'?"

Jesus replied, 30

'The good Samaritan'

"A man was once on his way down from Jerusalem to Jericho when he fell among robbers, who after both stripping and beating him went away, leaving him half dead. Now a priest happened to be going down 31
that way, and on seeing him passed by on the other side. In like manner a Levite also came to the place, and seeing 32
him passed by on the other side. But a certain Samaritan, 33
being on a journey, came where he lay, and seeing him was moved with pity. He went to him, and dressed his wounds 34
with oil and wine and bound them up. Then placing him on his own [3] mule he brought him to an [4] inn, where he bestowed every care on him. The next day he took out two 35
shillings and gave them to the innkeeper.

"'Take care of him,' he said, 'and whatever further expense you are put to, I will repay it you at my next visit.'

"Which of those three seems to you to have acted [5] like 36
a fellow man to him who fell among the robbers?"

"[6] The one who showed him pity," he replied 37

1. *Rabbi*] Or 'Teacher.'
2. *With*] The preposition comes four times in the Greek, and is literally 'out of (as in Mark xii. 30) . . in . . in . . in' (as in Matt. xxii. 37).
3. *Mule*] Or 'ass.'
4. *Inn*] Not the same word as in ii. 7. This word is not found elsewhere in the N.T.
5. *Like a fellow man*] And by his conduct showed that he recognized the unfortunate man as being, in turn, *his* neighbour whom God's law ordered him to love.—ED.
6. *The one who showed him pity*] A somewhat curious circumlocution. Such was the hatred between the two races that this Jewish lawyer avoids using even the word 'Samaritan.'—ED.

"Go," said Jesus, "and act in the same way."

Martha and Mary

As they pursued their journey He came to 38
a certain village, where a woman named Martha
welcomed Him to her house. She had a sister 39
called Mary, who seated herself [1] at the Lord's feet and
listened to His teaching. Martha meanwhile was [2] busy 40
and distracted in waiting at table, and she [3] came and said,

"Master, do you not care that my sister [4] is leaving me
to do all the waiting? Tell her to assist me."

"Martha, Martha," replied Jesus, "you are anxious and 41
worried about a multitude of things; and yet [5] only one 42
thing is really necessary. Mary has chosen the good
portion and she shall not be deprived of it."

'The Lord's Prayer'

[6] At one place where He was praying, when 1 **11**
He [7] rose from His knees one of His disciples
said to Him,

"Master, teach us to pray, just as John taught his
disciples."

So He said to them, 2

"When you pray, say, 'Father, may Thy name be kept
holy; let Thy Kingdom come; [8] give us day after day our 3
bread for the day; and forgive us our sins, for we ourselves 4
also forgive every one who [9] fails in his duty to us; and
bring us not into temptation.'"

1. *At the Lord's feet*] Cp. the second note on the next verse, and vii. 38, n.

2. *Busy and distracted*] Lit. 'pulled this way and that.'

3. *Came*] Lit. 'stood over (or, by) Him.' Our Lord was probably reclining at table. Cp. John xiii. 23, n. On the other hand we may take Acts xxii. 3 to throw light on Mary's sitting 'at the feet' of her Lord, and may translate, instead of 'in waiting on' and 'to do all the waiting,' 'in arranging for' and 'to do everything.'

4. *Is leaving*] Lit. 'has been leaving,' the imperfect tense. See *Aorist*, p. 12. But v.l. gives the aorist, 'has left me.'

5. *Only one thing is really necessary*] Apparently our Lord's primary meaning was that His wants were so simple that a single dish was all that was needed to satisfy them. Martha's mistake arose from her not understanding that Christ had something infinitely better to bestow on her than anything which she could give Him. The relative positions of Him and the two sisters were the reverse of what they seemed to be. In reality He was the (spiritual) host and they were His guests. Cp. John iv. 10, n.—Ed.

6. (vv. 1–13.) Cp. Matt. vi. 9–13; vii. 7–11.

7. *Rose from His knees*] Lit. 'left off.' Jews and Mohammedans usually kneel when offering private prayer.

8. *Give us*] The tense (present) makes this a petition for constant giving, unlike Matt. vi. 11.

9. *Fails in his duty*] Or perhaps 'is in debt.' But this sadly narrows the plea we are permitted to offer. In the Greek there is a participle here, whilst in Matt. vi. 12 the corresponding words are nouns. But the word from which all three are derived bears the two senses of 'owe' (as in the parable, Matt. xviii. 23) and 'ought'—pecuniary obligation, moral obligation—in about the ratio, in places where the sense is clear, of one to five. An arithmetical argument, but one not without weight.

And He said to them,

Persistent Prayer

"Which of you shall have a friend and shall go to him in the middle of the night and say,
"'Friend, lend me three loaves of bread; for a friend of mine has just come to my house from a distance, and I have nothing for him to eat'?
"And [1]he from indoors shall answer,
"'Do not pester me. The door is now barred, and I am here in bed with my children. I cannot get up and give you bread.'
"I tell you that even if he will not rise and give him the loaves because he is his friend, at any rate because of his [2]persistency he will rouse himself and give him as many as he requires.

A three-fold Promise

"So I say to you, 'Ask, and what you ask for shall be given to you; seek, and you shall find; knock, and the door shall be opened to you.' For every one who asks, receives; and he who seeks, finds; and to him who knocks, the door shall be opened. And what father is there among you, who, if his son asks for [3]a slice of bread, will offer him a stone? or if he asks for a fish, will instead of a fish offer him a snake? or if he asks for an egg, will offer him a scorpion? If you then, [4]with all your human frailty, know how to give your children gifts that are good for them, how much more certainly will your Father [5]who is in Heaven give the Holy Spirit to those who ask Him!"

He replies to a Slander

[6]On one occasion He was expelling a dumb demon; and when the demon was gone out the dumb man could speak, and the [7]people were astonished. But some among them said,
"It is [8]by the power of Baal-zebul, the Prince of the demons, that he expels the demons."

1. *He from indoors*] Lit. 'the other from indoors.'
2. *Persistency*] The primary sense of this word is 'impudence,' but it would be ridiculous always to translate words according to their original meaning.
3. *A slice of bread*] Lit. 'a loaf.'
4. *With all your human frailty*] Cp. Matt. vii. 11. It is in both places lit. 'being wicked,' but Luke uses a different word to express 'being.' Cp. Acts viii. 16, n.
5. *Who is in Heaven*] Lit. 'out of Heaven.' Cp. Mark iii. 21, n.; Acts xvii. 13, n.
6. (vv. 14–15.) Cp. Matt. ix. 32–34.
7. *People*] Lit. 'crowds.'
8. *By the power of*] Lit. 'in.' But the meaning may be 'as possessed by,' for the same preposition is used in Mark i. 23; v. 2. When in iv. 1 we read that Jesus 'was led about in the Spirit,' the preposition seems to have that signification.

Others, to put Him to the test, asked Him for a [1]sign in the sky. [2]And, knowing their thoughts, He said to them, 16 17

"Every kingdom [3]in which civil war rages goes to ruin: [4]family attacks family and is overthrown. And if Satan [5]really has engaged in fierce conflict with himself, how shall his kingdom stand?—because you say that I expel demons by the power of Baal-zebul. And if it is by the power of Baal-zebul that I expel the demons, by whom do [6]your disciples expel them? They therefore shall be your judges. But if it is by the [7]power of God that I drive out the demons, it is evident that [8]the Kingdom of God [9]has come upon you. 18 19 20

The Devil's Power overcome

"Whenever a strong man, fully armed and equipped, is guarding his own castle, he enjoys peaceful possession of his property; but as soon as another stronger than he attacks him and overcomes him, he takes away that complete armour of his in which he trusted, and distributes the plunder he has collected. Whoever is not with me is against me, and whoever is not gathering with me is scattering abroad. 21 22 23

Moral Reformation may not last

"When a foul spirit has left a man, it roams about in the Desert, seeking a resting-place; but, unable to find any, it says, 'I will return to the house I have left;" and when it comes, it finds the house swept clean and [10]in good order. Then it goes and brings with it seven other spirits more malignant than itself, and they enter and dwell there; and in the end that man's condition becomes worse than it was at first. 24 25 26

1. *Sign in the sky*] Cp. Matt. xii. 38-42; Mark viii. 11 and note.
2. (vv. 17-26.) Cp. Matt. xii. 43-45.
3. *In which civil war rages*] Lit. 'which has been divided against itself.'
4. *Family attacks family and is overthrown*] Lit. 'house falls upon (or, against) house.'
5. *Really has*] The emphasis of these two words is expressed by a separate particle (*kai*) in the Greek. Cp. 1 Cor. iv. 7; vii. 11, 21, 28; xi. 19; xv. 29; Gal. vi. 1.
6. *Your disciples*] Cp. Matt. xii. 27, n.
7. *Power*] Lit. 'finger.' Cp. Exod. viii. 19.
8. *The Kingdom of God*] The enthronement of God's Messiah over the lives of individuals and nations, necessarily involving the dethronement (Rev. xii. 9; xx. 2) of the Devil, up to that time the prince or ruler of this world (John xiv. 30).—Ed.
9. *Has come upon you*] Cp. Matt. xii. 28, n. The idea seems to be that the expulsion of lesser evil spirits portended the approaching overthrow also of their Chieftain, by the establishment of Christ's unseen, heavenly sovereignty over the world.—Ed.
10. *In good order*] Cp. Matt. xii. 44, n.

Only the obedient are to be envied

As He thus spoke a woman in the crowd called out in a loud voice, 27

"Blessed is the mother who carried you, and the breasts that you have sucked."

"[1] Nay rather," He replied, "they are blessed who hear God's Message and [2] carefully keep it." 28

The Jews more guilty than the ancient Heathen

[3] Now when the crowds came thronging upon Him, He proceeded to say, 29

"The present generation is a wicked generation: it requires some sign, but no sign shall be given to it except that of Jonah. For just as Jonah became a sign to the men of Nineveh, so the Son of Man will be a token to the present generation. The Queen of the South will awake at the Judgement together with the men of the present generation, and will condemn them; because she came from the extremity of the earth to hear the wisdom of Solomon; but mark! [4] One greater than Solomon is here. There will stand up men of Nineveh at the Judgement together with the present generation, and will condemn it; because they repented at the preaching of Jonah; and mark! [4] One greater than Jonah is here. 30 31 32

Lamps are for giving Light

"When any one lights a lamp, he never puts it [5] in the cellar or under the bushel, but on the lampstand, that people who come in may see the light. The lamp of the body is the eye. When your eyesight is good, your whole body also is lighted up; but when it is defective, your body is darkened. Consider therefore whether the light that is in you is anything but mere darkness. If, however, your whole body is penetrated with light, and has no part dark, it will be so lighted, all of it, as when the lamp with its bright shining gives you light." 33 34 35 36

A Meal at a Pharisee's House

When He had thus spoken, a Pharisee invited Him to breakfast at his house; so He entered and took His place at table. Now the Pharisee saw to his surprise that He did not wash His hands before breakfasting. The Master however said to him, 37 38 39

"Here we see how you Pharisees clean the outside of the cup or plate, while your secret hearts are full of greed

1. *Nay rather, they are blessed*] Or 'Blessed indeed are they,' the 'indeed' being emphatic.
2. *Carefully keep it*] The same verb is rendered 'guard' in verse 21.
3. (vv. 29–36.) Cp. Matt. xii. 38–42.
4. *One greater*] Lit. 'more.'
5. *In the cellar*] Or 'in a cellar.'

and [1] selfishness. Foolish men! Did not He who made 40
the outside make the inside also? But as to what is within, 41
[2] give alms, and [3] instantly all is clean [4] in you.

A sorrowful Denunciation of Hypocrisy

"But [5] alas for you Pharisees! for you pay 42
tithes on your mint and rue and every kind of garden vegetable, and are indifferent to justice and the love of God. These are the things you ought to have [6] attended to, while not neglecting the others. Alas 43
for you Pharisees! for you love the best seats in the synagogues, and you like to be bowed to in places of public resort. Alas for you! for you are like the tombs which 44
lie hidden, and the people who walk over them are not aware of their existence."

Hereupon one of the expounders of the Law exclaimed, 45
"[7] Rabbi, in saying such things you reproach us also."

"Alas too for you expounders of the Law!" replied Jesus, 46
"for you load men with cumbrous burdens which you yourselves will not touch with one of your fingers. Alas for you! 47
for you repair the tombs of the Prophets, whom your forefathers killed. [8] It follows that you [9] bear testimony to the 48
actions of your forefathers and that you fully approve thereof. They slew, you build.

"For this reason also the Wisdom of God has said, 'I 49
will send Prophets and Apostles to them, of whom they will kill some and persecute others, so that the blood 50
of all the Prophets, [10] that is being shed from the creation of the world onwards, may be [11] required from the present generation. Yes, I tell you that, [12] from the blood of Abel 51
down to the blood of Zechariah who perished between the altar and the House (Enoch ix. 1), it shall all be required from the present generation.

1. *Selfishness*] Or 'wickedness.'
2. *Give alms*] Equivalent to saying 'practise all righteousness,' almsgiving being, according to the Pharisees, the chief element in righteousness (cp. Matt. vi. 1, n.), and to many of them the most difficult element (cp. verse 39; xvi. 14).
3. *Instantly*] Cp. Matt. viii. 24, n.
4. *In you*] Lit. 'to you.'
5. *Alas*] Cp. vi. 24.
6. *Attended to*] Lit. 'done.'
7. *Rabbi*] Lit. 'Teacher.'
8. *It follows that*] See *Aorist*, p. 48.
9. *Bear testimony to*] Lit. 'are witnesses.' Cp. Acts vii. 58; viii. 1.
10. *That is being shed*] The tense (present) seems to be intended to include the future as well as the past—'all that has been or shall be shed.'
11. *Required*] Cp. 2 Chron. xxiv. 22.
12. *From the blood &c.*] All the murders of righteous men recorded in the O.T. Scriptures, 2 Chron. being the last book of the Hebrew Bible.—Ed.

"Alas for you expounders of the Law! for you have 52
taken away the key of knowledge: you yourselves have not
entered, and those who wanted to enter you have hindered."

After He had left the house, the Scribes and Pharisees 53
commenced a vehement attempt to entangle Him and make
Him give off-hand answers on numerous points, lying in 54
wait to catch some unguarded expression from His lips.

A Warning against Hypocrisy

Meanwhile the people had come streaming 1 12
towards Him by tens of thousands, so that they
were trampling one another under foot. And
now He proceeded to say [1] to His disciples first,

"Beware of the yeast of the Pharisees, that is to say,
beware of hypocrisy. There is nothing that is covered up 2
which will not be uncovered, nor hidden which will not be-
come known. Whatever therefore you have said in the dark, 3
will be heard in the light; and what you have whispered
within closed doors will be proclaimed from the house-tops.

"But to you who are my friends I say, 4

A Warning against the Fear of Men

"'Be not afraid of those who kill the body and
after that can do nothing further. I will warn 5
you whom to fear: fear him who after killing
has power to throw into Gehenna: yes, I say to you, fear
him. Are not five sparrows sold for [2] a penny? and yet not 6
one of them is a thing forgotten in God's sight. But the 7
very hairs on your heads are all counted. Away with
fear: you are more precious than a multitude of sparrows.'

The Importance of not disowning Christ

"And I tell you that [3] every man who shall 8
have [4] acknowledged me before men, the Son of
Man will also acknowledge before the angels of
God. But he who disowns me before men will 9
be disowned before the angels of God.

The Guilt of rejecting the inward Light

"Moreover every one who [5] shall speak against 10
the Son of Man, [6] may obtain forgiveness; but he
who [7] blasphemes the Holy Spirit will never
obtain forgiveness. And when they are bringing you before 11

1. *To His disciples first*, "*Beware*] v.l. 'to His disciples, "Above all things beware.'
2. *A penny*] Lit. 'two assaria.' Cp. Matt. x. 29, n.
3. *Every man who*] The Greek is very emphatic, 'every one whosoever,' 'be he who he may,' 'without exception.'
4. *Acknowledged*] Cp. Matt. x. 32, n.
5. *Shall speak*] Lit. 'Shall speak a word.' But in English this expression commonly signifies the utterance of something short or otherwise insignificant. Our Saviour's gracious promise is not so limited.
6. *May obtain*] Lit. 'shall obtain.'
7. *Blasphemes*] Lit. 'shall have blasphemed' (or 'reviled').

synagogues and magistrates and governors, do not anxiously ponder the manner or matter of your defence, nor what you are to say; for the Holy Spirit shall teach you at that very 12 moment what you must say."

Just then a man in the crowd appealed to Him. 13

Jesus refuses to be an Arbitrator

"[1]Rabbi," he said, "tell my brother to give me a share of the inheritance."

"Man," He replied, "who has constituted 14 me a judge or arbitrator over you?"

And to the people He said, 15

"Take care, be on your guard against all covetousness, for no one's life consists in the superabundance of his possessions."

And He spoke a parable to them. 16

Worldly Greed

"A certain rich man's lands," He said, "yielded abundant crops, and he debated within 17 himself, saying,

"'What am I to do? for I have no place in which to store my crops.'

"And he said to himself, 18

"'This is what I will do: I will pull down my barns and build larger ones, and in them I will store up all my harvest and my wealth; and I will say to my [2]life, 19

"'Life, you have ample possessions laid up for many years to come: take your ease, eat, drink, enjoy yourself.'

"But God said to him, 20

"'Foolish man, this night your life is demanded from you; and these preparations—for whom shall they be?'

"So is it with him who amasses treasure for himself, but 21 has no riches [3]in God."

Then turning to His disciples He said, 22

All Worry is forbidden to Christians

"[4]For this reason I say to you, 'Dismiss all anxious care for your [5]lives, inquiring what you are to eat, and for your [6]bodies, what you are to put on.' For life is a greater gift than [7]food, and the body is a greater 23

1. *Rabbi*] Lit. 'Teacher.'
2. *Life*] Or 'soul.' So also in verses 20, 23.
3. *In God*] Lit. (laid up) 'into God,' as the rich man intends to bring his corn and wine and oil 'into' his barns to be kept there. Cp. iv. 23, n.; vi. 8, n. Or perhaps the sense is 'in relation to God.'
4. Cp. Matt. vi. 25.
5. *Lives*] Lit. 'life' or 'soul.'
6. *Bodies*] Lit. 'body.'
7. *Food . . clothing*] Or 'its food . . its clothing.' The thought is that the unseen Father who bestows the greater gift may be implicitly trusted to bestow the lesser.—ED.

gift than clothing. [1] Observe the ravens. They neither sow 24
nor reap, and have neither store-chamber nor barn. And yet
God feeds them. How far more precious are you than the
birds! And which of you is able by anxious thought to add 25
[2] a [3] moment to his life? If then you are unable to do even 26
a very little thing, why be over-anxious about other matters?
Observe the lilies, how they grow. They neither labour nor 27
spin. And yet I tell you that not even Solomon in all his
splendour was [4] as beautifully dressed as one of these. But if 28
God so clothes the vegetation in the fields, that [5] blooms to-day
and to-morrow will be thrown into the oven, how much more
certainly will He clothe you, you men of feeble faith!

"Therefore, do not be asking what you are to eat nor 29
what you are to drink; and do not waver between hope and
fear. For though the nations of the world pursue these 30
things, as for you, your Father knows that you need them.
But make His Kingdom the object of your pursuit, and 31
these things shall be given you in addition.

'Lay up Wealth in Heaven'

"Dismiss your fears, little flock: your Father 32
finds a pleasure in giving you the Kingdom.
Sell your possessions and give alms. Provide 33
yourselves with purses that will never wear out, a treasure
inexhaustible in Heaven, where no thief can come nor moth
consume. For where your wealth is stored, there also will 34
your heart be.

'Be on the alert for your Master's Return'

"Have your girdles on, and let your lamps be 35
alight; and be yourselves like men waiting for 36
their master—on the look-out till he shall [6] return
from the wedding feast—that, when he comes
and knocks, they may open the door instantly. Blessed are 37
those servants, whom their Master when He comes shall find
on the watch. I tell you, in solemn truth, that He will tie
an apron round Him, and will bid them recline at table while
He comes and waits on them. And whether it be in the 38
second watch or in the third that He comes and finds them
so, blessed are they. Of this be sure, that if the master of 39

1. (vv. 24–31.) Cp. Matt. vi. 26–33.
2. *A*] v.l. 'one' or 'a single.'
3. *Moment to his life*] Or 'a cubit' (half a yard) 'to his height.' Cp. Matt. vi. 27, n.
4. *As beautifully dressed*] In Palestine the lilies are not all white. They resemble the rainbow in the brilliancy and variety of their colours.—Ed.
5. *Blooms*] Lit. 'exists.'
6. *Return*] Lit. 'pack up (or, loose from his moorings) and come.' The same verb occurs once elsewhere, Phil. i. 23, and the kindred noun once, 2 Tim. iv. 6.

the house had known what time the robber was coming, he would have kept awake and not have allowed his house to be broken into. Be you also ready, for at an hour when 40
you are not expecting Him the Son of Man will come."

"Master," said Peter, "are you addressing this parable 41
to us, or to all alike?"

"Who, then," replied the Lord, "is the faithful and 42
intelligent steward whom his Master will put in charge of His household to serve out their rations at the proper times? Blessed is that servant whom his Master when He comes 43
shall find so doing. I tell you truly that He will put him 44
in authority over all His possessions. But if that servant 45
[1] should say in his heart, 'My Master is a long time in coming,' and should begin to beat the [2] menservants and the maids, and to eat and drink, drinking even to excess; that servant's Master will come on a day when he is 46
not expecting Him and at an hour that he knows not of, and will [3] punish him severely, and make him share the lot of the unfaithful. And that servant who has been told his 47
Master's will and yet made no preparation and did not obey His will, will receive many lashes. But he who had not been 48
told it and yet did what deserved the scourge, will receive but few lashes. To whomsoever much has been given, from him much will be required; and to whom much has been [4] entrusted, of him a larger amount will be demanded.

Conflict predicted

"[5] I came to throw fire upon the earth, and 49
what is my desire? Oh that it were even now kindled! [6] But I have a baptism to undergo; 50
and how am I pent up till it is accomplished! [7] Do you 51
suppose that I came to give peace on earth? No, I tell 52
you that I came to bring dissension. For from this time

1. *Should say . . . should begin*] It is to be noted that the Classical Greek corresponding to this form of expression is unknown to the N.T.

2. *Menservants*] Lit. 'boys,' but not 'younger' slaves, as some have supposed. The head slave or steward among the Romans used to employ the stick freely even upon men, irrespectively of their age. Cp. vii. 7, n.

3. *Punish him severely*] Lit. 'cut him in two.'

4. *Entrusted*] Or 'committed.' As 'a sum deposited,' says Godet; but the figure is rather that of a slave whose duty it was to expend (as *dispensator*), or to trade with (as *institor*), his master's money, than that of a banker who receives deposits.

5. (vv. 49–53.) Christianity ultimately brings eternal peace and joy to individuals and families, to nations and to the world. But with prophetic foresight our Lord here anticipates the fact that the peace and the joy must often be preceded by terrible conflict and suffering.—ED.

6. *But*] 'I long to see that universal battle in which Truth and Righteousness will triumph; but the Cross must come first!' is the thought here.

7. (vv. 51–53.) Cp. Matt. x. 34–36.

there will be in one house five persons split into parties. Three will form a party against two and two will form a party against three; father against son and son against 53
father; mother attacking daughter and daughter her mother, mother-in-law her daughter-in-law, and daughter-in-law her mother-in-law" (Micah vii. 6).

Then He said to the [1]people also, 54

"When you see a cloud [2]rising in the west, you immediately say, 'There is to be [3]a shower;' and it comes to pass. And when you see a south wind blowing, you say, 55
'It will be burning hot;' and it comes to pass. Vain 56
pretenders! You know how to read the aspect of earth and sky. How is it you cannot read this present time?

"Why, too, do you not of yourselves arrive at just con- 57
clusions? [4]For when, with [5]your opponent, [5]you are [6]going 58
before the magistrate, on the way take pains to get out of his power; for fear that, if he [7]should drag you before the judge, the judge [7]may hand you over to the officer of the court, and the officer lodge you in prison. Never, I 59
tell you, will you get free till you have paid the last farthing."

A Foretaste of national Judgement

Just at that time people came to tell Him 1 **13**
about the Galilaeans whose blood Pilate had mingled with their sacrifices.

"Do you suppose," He asked in reply, "that [8]those 2
Galilaeans were worse sinners than the mass of the Galilaeans, because this happened to them? I tell you, certainly 3
not. On the contrary, if you [9]are not penitent you will all perish [10]as they did. Or those eighteen on whom the tower 4

1. *People*] Lit. 'crowds.'
2. *Rising*] The act in progress, not the act as a whole. Cp. 'blowing (verse 55) and x. 18.
3. *A shower*] Or 'rain.' Not however long continued rain, but a heavy tropical shower.
4. *For*] I.E. 'for in matters of this life each of you knows how to act.'
5. The 'you' and 'your' here are singular.
6. *Going before the magistrate*] An appeal for national repentance seems included here. The whole Jewish people was now on its way to judgement.—ED.
7. *Should. May*] There is a difference of construction in the Greek which doubtless indicates a different shade of meaning.
8. *Those*] Lit. 'these.' The Greek words commonly rendered 'this' and 'that' are not distinguished in use in quite the same way as our English demonstratives are. Occasionally (as in xvii. 34; Gal. vi. 7) this is recognized even in the A.V.
9. *Are not penitent*] Lit. 'shall not repent.'
10. *As they did*] Lit. 'in a similar way.' There may be a special reference intended here to the violent deaths which, in retribution for their impenitence, many of our Lord's contemporaries died. 1,100,000 persons are said to have perished in the siege of Jerusalem, and Josephus (*Wars* ii. 18) records that great massacres of the Jews throughout the Roman Empire took place about the same time. Cp. Matt. xxiv. 28, n.—ED.

at Siloam fell, do you suppose they had [1]failed in their duty more than all the rest of the people who live in Jerusalem? I tell you, certainly not. On the contrary, 5
if you [2]do not repent you will all perish [3]just as they did."

And He gave them the following parable. 6

The unfruitful Fig-Tree

"A man," He said, "who had a fig-tree growing in his garden come to look for fruit on it and could find none. So he said to the gardener, 7
"'See, this is the third year I have come to look for fruit on this fig-tree and cannot find any. Cut it down. Why should so much ground be actually wasted?'
"But the gardener pleaded, 8
"'Leave it, Sir, this year also, till I have dug round it and manured it. If after that it bears fruit, [4]well and good; if 9
it does not, then you shall cut it down.'"

Cure of a crippled Woman

Once He was teaching on the Sabbath in 10
one of the synagogues where a woman was 11
present who for eighteen years [5]had been a confirmed invalid: she was bent double, and was unable to lift herself to her full height. But Jesus saw her, and 12
calling to her, He said to her,
"Woman, [6]you are free from your weakness."
And He put His hands on her, and she immediately stood 13
upright and began to give glory to God.
Then the Warden of the Synagogue, indignant that Jesus 14
had cured her on a Sabbath, said to the crowd,
"There are six days in the week on which people ought to work. On those days therefore come and get yourselves cured, and not on the Sabbath day."
But the Lord's reply to him was, 15
"Hypocrites, does not each of you on the Sabbath untie his bullock or his ass from the stall and lead him to water? And this woman, daughter of Abraham as she is, 16
whom Satan had bound for no less than eighteen years,

1. *Failed in their duty*] Cp. xi. 4.
2. *Do not repent*] Lit. 'shall not have repented.'
3. *Just as they did*] Lit. 'in the same manner.'
4. *Well and good*] These words are not in the original, but the sentence is left unfinished, as in Gen. xxx. 27; Exod. xxxii. 32; Matt. xv. 5; Mark vii. 11; Acts xxiii. 9.
5. *Had been a confirmed invalid*] Lit. 'had a spirit of weakness.'
6. *You are free*] I.E. 'not merely my will (though you knew it not) has liberated you, but you remain in a state of liberty.' Such is the force of the perfect tense. See *Aorist* vii. 3, 4.

was she not to be loosed from this chain because it is the Sabbath day?"

When He had said this, all His opponents were ashamed, while the whole multitude was delighted at the many glorious things continually done by Him. 17

[1]This prompted Him to say, 18

'The Mustard Seed,' and 'Yeast'

"What is the Kingdom of God like? and to what shall I compare it? It is like a mustard-seed which a man drops into the soil in his garden, and it grows and becomes a tree in whose branches the birds roost." 19

And again He said, 20

"To what shall I compare the Kingdom of God? It is like yeast which a woman takes and buries in a bushel of flour, to work there till the whole is leavened." 21

Earnestness demanded

He was passing through town after town and village after village, steadily proceeding towards Jerusalem, when some one asked Him, 22 23

"Sir, are there but few who are to be saved?"

"[2]Strain every nerve to force your way in through the narrow gate," He answered; "for multitudes, I tell you, will [3]endeavour to find a way in and will not succeed. [4]As soon as the Master of the house shall have risen and shut the door, and you have begun to stand outside and knock at the door and say, 24 25

"'Sir, open the door for us'—

"'I do not know you,' He answers; '[5]you are no friends of mine.'

"Then you will plead, 26

"'We have eaten and drunk in your company and you have taught in our streets.'

"But He will reply, 27

"'I tell you that you are no friends of mine. Begone from me, all of you, wrongdoers that you are.'

"There will be [6]the weeping and gnashing of teeth, when you see Abraham and Isaac and Jacob and all the 28

1. (vv. 18–21.) Cp. Matt. xiii. 31–33; Mark iv. 30–32.
2. *Strain every nerve*] Cp. John xviii. 36, n.
3. *Endeavour to find a way in*] Or 'search for an entrance.'
4. Some put no stop at the end of verse 24 and translate 'will not succeed when once the Master.'—Ed.
5. *You are no friends of mine*] Lit. 'I do not know whence (i.e. of what family) you are.'
6. *The weeping*] Cp. Matt. viii. 12, n.

Prophets in the Kingdom of God, and yourselves being [1]driven far away. They will come from east and west, 29
from north and south, and will sit down at the banquet
in the Kingdom of God. And [2]I tell you that some now 30
last [3]will then be first, and some now first will then be last."

Herod Antipas

Just at that time there came some Pharisees 31
who warned Him, saying,

"Leave this place and continue your journey;
Herod means to kill you."

"Go," He replied, "and take this message to that fox: 32
"'See, to-day and to-morrow I am driving out demons
and effecting cures, and on the third day I finish my course.'
"[4]Yet I must continue my journey to-day and to-morrow 33
and the day following; for it is not conceivable
that a Prophet should perish outside of Jerusalem.

Jesus grieves over Jerusalem

[5]O Jerusalem, Jerusalem, thou who murderest 34
the Prophets and stonest those who have been sent to
thee, how often have I desired to gather thy children just
as a hen gathers her brood under her wings, and you would
not come! See, your house [6]is left to you. But I tell 35
you that you will never see me again [7]until you say,
'BLESSED IS HE WHO COMES IN THE NAME OF THE LORD!'
(Ps. cxviii. 26)."

Dropsy cured on a Day of Rest

One day—it was a Sabbath—He was [8]taking 1 14
a meal at the house of one of the Rulers of the
Pharisee party, while they were closely watch-
ing Him. In front of Him was a man suffering from 2
dropsy. This led Jesus to ask the lawyers and Pharisees, 3
"Is it allowable to cure people on the Sabbath?"

They gave Him no answer; so He took hold of the 4
man, cured him, and sent him away. Then He turned 5
to them and said,

"Which of you shall have a [9]child or an ox fall into
a well on the Sabbath day, and will not immediately lift
him out?"

1. *Driven far away*] Lit. 'thrown outside.
2. *I tell you that*] Lit. 'Lo!'
3. *Will then*] Lit. 'will.'
4. *Yet*] 'Though I do not hasten my steps because of Herod's threats or your sinister designs' is the thought here.
5. (vv. 34–35.) Cp. Matt. xxiii. 1–39.
6. *Is left*] Cp. Matt. xxiii. 38, n.
7. *Until*] v.l. adds 'the time comes when.'
8. *Taking a meal*] Or probably 'dining.' But cp. verse 12.
9. *Child*] Lit. 'son.' v.l. reads 'ass,' 'cow,' or 'bullock.' There is in the Greek word no indication of sex.

To this they could make no reply. 6

Then, when He noticed that the invited guests 7
A Lesson in Humility
chose the best [1]seats, He used this as an illustration and said to them,

"When any one invites you to a wedding banquet, 8
do not take the best seat, lest perhaps some more honoured
guest than you may have been asked, and the man who 9
invited you both will come and will say to you, 'Make
room for this guest,' and then you, ashamed, will move
to the lowest place. On the contrary, when you are invited, 10
go and take the lowest place, that when your host comes
round he may say to you, 'My friend, come up higher.'
This will be [2]doing you honour in the presence of all the
other guests. For whoever uplifts himself will be humbled, 11
and he who humbles himself will be uplifted."

Also to His host, who had invited Him, He 12
True Charity
said,

"When you give a breakfast or a dinner, do
not invite your friends or brothers or relatives or rich neigh-
bours, lest perhaps they should invite you in return and a
requital be made you. [3]But when you entertain, invite the 13
poor, the crippled, the lame, and the blind; and you will be 14
blessed, because they have no means of requiting you, but
there will be requital for you at the [4]Resurrection of the
righteous."

After listening to this teaching, one of His 15
'Invitations refused'
fellow guests said to Him,

"Blessed is he who shall feast in God's
Kingdom."

"A man once gave [5]a great dinner," replied Jesus, "to 16
which he invited a large number of guests. At dinner-time he 17
sent his [6]servant to announce to those who had been invited,

"'Come, for things are now ready.'

"But they all without exception began to excuse them- 18
selves. The first told him,

"'I have purchased a piece of land, and must of necessity
go and look at it. Pray hold me excused.'

1. *Seats*] Lit. 'reclining places.'
2. *Doing you honour*] Lit. 'glory to you.'
3. *But*] See *Aorist*, pp. 45, 46.
4. *Resurrection of the righteous*] Cp. John v. 25; 1 Cor. xv. 23; Rev. xx. 4-6.—ED.
5. Cp. Rev. xix. 7, 17.
6. *Servant*] Or 'slave.' So in verses 21, 22, 23.

"A second pleaded, 19
"'I have bought five yoke of oxen, and am [1] on my way to try them. Pray hold me excused.'
"Another said, 20
"'I am just married. It is impossible for me to come.'
"So the servant came and brought these answers to his 21 master, and they stirred his anger.
"'Go out quickly,' he said, 'into the streets of the city—the wide ones and the narrow. You will see poor men, and crippled, blind, lame: fetch them all in here.'
"Soon the servant reported the result, saying, 22
"'Sir, what you ordered is done, and there is room still.'
"'Go out,' replied the master, 'to the high roads and 23 hedge-rows, and compel the people to come in, so that my house may be filled. For I tell you that not one of those who 24 were invited shall taste my dinner.'"

Christ's Claim is supreme

On His journey vast crowds attended Him, 25 towards whom He turned and said,
"[2]If any one is coming to me who does not 26 hate his father and mother, wife and children, brothers and sisters, yes and his own [3]life also, he cannot be a disciple of mine. No one who does not carry his own cross and come 27 after me can be a disciple of mine.

Counting the Cost

"Which of you, desiring to build a tower, 28 does not sit down first and calculate the cost, asking if he has the means to finish it?—lest 29 perhaps, when he has laid the foundation and is unable to finish, all who see it shall begin to jeer at him, saying, 30 'This man began to build, but could not finish.' Or what 31 king, [4]marching to encounter another king in war, does not first sit down and deliberate whether he is able with ten thousand men to meet the one who is advancing against him with twenty thousand? If not, while the other is still a long 32 way off, he sends [5]messengers and [6]sues for peace. [7]Just so 33 no one of you who does not [8]detach himself from all that belongs to him can be a disciple of mine.

1. *On my way*] Or 'just starting.
2. (vv. 26–27.) Cp. Matt. x. 37.
3. *Life*] Or 'soul.'
4. *Marching*] Or 'setting out.' Cp. verse 19.
5. *Messengers*] Lit. 'an embassy.'
6. *Sues for peace*] Or 'inquires what are the conditions of peace.'
7. *Just so*] Lit. 'Just so therefore (or, then).' Cp. Acts xxvi. 4.
8. *Detach himself from*] Or 'bid farewell to.'

"[1] Salt is good: but if even the salt has become tasteless, 34
what will you use to season it? Neither for land nor dung- 35
hill is it of any use; they throw it away. Listen, every one
who has ears to listen with!"

'The straying Sheep'

Now the tax-gatherers and the notorious 1 **15**
sinners were everywhere in the habit of coming
close to Him to listen to Him; and this led the 2
Pharisees and the Scribes indignantly to complain, saying,

"He gives a welcome to notorious sinners, and joins them at their meals!"

[2] So in figurative language He asked them, 3

"Which of you men, if he has a hundred sheep and has 4
lost one of them, does not leave the ninety-nine in their
pasture and go in search of the lost one till he finds it? And 5
when he has found it, he lifts it on his shoulder, glad at
heart. Then coming home he calls his friends and neigh- 6
bours together, and says, '[3]Congratulate me, for I have
found my sheep—the one I had lost.' I tell you that in the 7
same way there will be rejoicing in Heaven over one repent-
ant sinner—more rejoicing than over ninety-nine blameless
persons who have no need of repentance.

'The lost Coin'

"Or what woman who has ten silver coins, if 8
she loses one of them, does not light a lamp and
sweep the house and search carefully till she
finds it? And when she has found it, she calls together 9
her [4]friends and neighbours, and says,

"'Congratulate me, for I have found the coin which I had lost.'

"I tell you that in the same way there is rejoicing in 10
the presence of the angels of God over one repentant sinner."

'The Prodigal Son'

He went on to say, 11

"There was a man who had two sons. The 12
younger of them said to his father,

"'Father, give me the share of the property that comes to me.'

"So he divided his wealth between them. No long 13
time afterwards the younger son got all together and

1. (vv. 34–35.) Cp. Matt. v. 13. *Salt is good*] Lit. 'Salt then is good.' Cp. Matt. v. 13, n.
2. (vv. 3–7.) Cp. Matt. xviii. 10–14.
3. *Congratulate me*] Or 'Share my joy.' So in verse 9. Cp. Phil. ii. 17, 18.
4. *Friends*] Lit. 'woman friends.'

travelled to a distant country, where he wasted his money in debauchery and excess. At last, when he had spent 14
everything, there came a terrible famine throughout that country, and [1]he began [2]to feel the pinch of want. So 15
he went and [3]hired himself to one of the inhabitants of that country, who sent him on to his farm to tend swine; and he longed to make a hearty meal of the pods the swine 16
were eating, but no one gave him any.

"But on coming to himself he said, 17

"'How many of my father's hired men have more bread than they want, while I here am dying of hunger! I 18
will rise and go to my father, and will say to him, Father, I have sinned against Heaven and before you: I no longer 19
deserve to be called a son of yours: treat me as one of your hired men.'

"So he rose and came to his father. But while he was still 20
a long way off, his father saw him and pitied him, and ran and threw his arms round his neck and kissed him tenderly.

"'Father,' cried the son, 'I have sinned against Heaven 21
and before you: no longer do I deserve to be called a son of yours.'

"[4]But the father said to his servants, 22

"'Fetch a good coat quickly—the best one—and put it on him; and bring a ring for his finger and shoes for his feet. Fetch the fat calf and kill it, and let us feast and 23
enjoy ourselves; for my son here was dead and has come 24
to life again: he was lost and has been found.'

"And they began to be merry.

"Now his elder son was out on the farm; and when 25
he returned and came near home, he heard music and [5]dancing. Then he called one of the lads to him and 26
asked what all this meant.

"'Your brother has come,' he replied; 'and your father 27
has had the fat calf killed, because he has got him home safe and sound.'

"Then he was angry and would not go in. But his 28
father came out and entreated him.

1. *He began*] The pronoun is perhaps emphatic.
2. *To feel . . want*] The passive voice of the Greek verb used here marks not the want merely, but the sense of want.
3. *Hired . . to*] Lit. 'connected . . with.'
4. The father will not permit his son to brand himself permanently as one who has been an outcast.—ED.
5. *Dancing*] Lit. 'bands of dancers,' probably singing while dancing.

"'All these years,' replied the son, 'I have been slaving 29
for you, and I have never at any time [1] disobeyed any of
your orders, and yet you have never given me so much as
a kid, for me to enjoy myself with my friends; but now 30
that this son of yours is come who has eaten up your
property among his bad women, you have killed the fat
calf for him.'

"'You, [2] my dear son,' said the father, 'are always 31
with me, and all that is mine is also yours. We are bound 32
to make merry and rejoice, for this brother of yours was
dead and has come back to life, he was lost and has been
found.'"

'The dishonest Bailiff'

He said also to His disciples: 1 **16**
"There was a rich man who had a steward,
about whom a report was brought to him,
that he was wasting his property. He called him and 2
said,

"'What is this I hear about you? Render an account
of your stewardship, for I cannot let you hold it any
longer.'

"Then the steward said within himself, 3

"'What am I to do? For my master is taking away
the stewardship from me. I am not strong enough for
field labour: to beg, I should be ashamed. I see what 4
to do, in order that when I am discharged from the steward-
ship they may give me a home in their own houses.'

"So he called all his master's debtors, one by one, and 5
asked the first, 'How much are you in debt to my master?'

"'A hundred [3] firkins of oil,' he replied. 6

"'Here is your account,' said the steward: 'sit down
quickly and [4] change it into fifty firkins.'

"To a second he said, 7

"'[4] And how much do you owe?'

"'A hundred [3] quarters of wheat,' was the answer.

"'Here is your account,' said he: '[4] change it into eighty
quarters.'

1. *Disobeyed*] Lit. 'overstepped.' In this speech the elder brother shows that he also has, all along, been an unworthy son, serving his father not out of love but in the spirit of a hireling. The fact that he would have liked to enjoy himself 'with his friends,' and away from his father, proves that he too was at heart a prodigal! And at heart the Pharisees and Scribes (verse 2) were also wanderers from God.—ED.

2. *My dear son*] Lit. 'child.'

3. *Firkins. Quarters*] These are not intended as exact translations.

4. *Change it into*] Lit. 'write.'

"And the master praised the dishonest steward for his shrewdness; for, in relation to their own contemporaries, the men of this age are shrewder than the sons of Light. 8

The right Use of Wealth

"But I charge you, so to use [1] the wealth which is ever tempting to dishonesty as to win friends who, when it fails, shall welcome you to the tents that never perish. The man who is honest in a very small matter is honest in a great one also; and he who is dishonest in a very small matter is dishonest in a great one also. If therefore you have not proved yourselves faithful in dealing with the [2] wealth that is [3] tainted with fraud, who will entrust to you the true good? And if you have not been faithful in dealing with that which is not your own, who will give you that which is your own? 9 10 11 12

Divided Service impossible

"No [4] servant can be in bondage to two masters. For either he will hate one and love the other, or else he will cling fast to one and scorn the other. You cannot be bondservants both of God and of [2] gold." 13

The Pharisees rebuked

To all this the Pharisees listened, [5] bitterly jeering at Him; for they were lovers of money. 14

"You are they," He said to them, "who boast of their own goodness before men, but God sees your hearts; for that which holds a proud position among men is detestable in God's sight. The Law and the Prophets continued until John came: from that time the Good News of the Kingdom of God [6] has been spreading, and all classes [6] have been forcing their way into it. [7] But it is easier for earth and sky to pass away than for one smallest detail of the Law to fall to the ground. Every man who divorces his wife and marries another commits adultery; and he who marries [8] her when so divorced from her husband commits adultery. 15 16 17 18

1. *The wealth which is ever tempting to dishonesty*] Lit. 'the Mamon of dishonesty.'
2. *Wealth. Gold*] Lit. 'Mamon.'
3. *Tainted with fraud*] Lit. 'dishonest.'
4. *Servant*] Or 'house-slave.' Cp. Acts x. 7, n. (The noun is not expressed in the parallel passage, Matt. vi. 24.)
5. *Bitterly jeering*] Perhaps more exactly 'turning up their noses,' 'disdainfully sneering.' The same compound verb occurs in xxiii. 35, and the simple verb in Gal. vi. 7.
6. *Has been spreading. Have been forcing*] On the tense see *Aorist* iii. 2, 3.
7. Cp. Matt. v. 18.
8. *Her when so divorced*] Or perhaps 'a woman divorced.' Cp. Matt. v. 32.

'The rich Man and the Beggar'

"There was once a rich man who habitually 19
arrayed himself in purple and [1] fine linen, and at 20
enjoyed a splendid banquet every day, while at
his outer door there [2] lay a beggar, Lazarus by name,
covered with sores and longing to make a full meal off the 21
[3] scraps flung on the floor from the rich man's table. Nay,
the dogs, too, used to come and lick his sores.

"But in course of time the beggar died; and he was 22
carried by the angels into Abraham's bosom. The
rich man also died, and [4] had a funeral. And in Hades, 23
being in torment, he looked and saw Abraham in the far
distance, and Lazarus resting in his [5] arms. So he cried 24
aloud, and said,

"'Father Abraham, take pity on me and send Lazarus to dip the tip of his finger in water and cool my tongue, for I am in agony in this flame.'

"'Remember, my child,' said Abraham, 'that you 25
had all your good things during your lifetime, and that
Lazarus in like manner had his bad things. But, now and
here, he is receiving consolation and you are in agony.
And, besides all this, a vast chasm is immovably fixed 26
between us and you, put there in order that those who
desire to cross from this side to you may not be able, nor
any be able to cross over from your side to us.'

"'I entreat you then, father,' said he, 'to send him 27
to my father's house. For I have five brothers. Let him 28
earnestly warn them, lest they also come to this place
of torment.'

"'They have Moses and the Prophets,' replied Abraham; 29
'let them hear them.'

"'No, father Abraham,' he pleaded; 'but if some one 30
[6] goes to them from the dead, they will repent.'

"'If they are deaf to Moses and the Prophets,' replied 31
Abraham, 'they would not be led to believe even if some
one should rise from the dead.'"

1. *Fine linen*] Or 'byssus,' a linen made from soft, fine Egyptian flax. The word is not the same as the 'sindon' of Mark xiv. 51.
2. *Lay*] Lit. 'had been laid' (and still remained there). See *Aorist* vii. 3. The verb does not signify a heedless flinging down, as some have supposed.
3. *Scraps*] Among the wealthy Romans, whose customs the well-to-do Jews in some respects imitated, these were so numerous that there was a slave, the 'scoparius,' to whom the duty of sweeping the scraps up was specially assigned.
4. *Had a funeral*] In the case of the beggar all mention of a funeral is conspicuous by its absence. His body was probably thrown on a rubbish heap.—ED.
5. *Arms*] Lit. 'bosoms.'
6. *Goes . . will*] Or 'were to go . . would.'

17 1 Jesus said to His disciples,

'Beware of leading others into Sin'

"It is inevitable that causes of stumbling should come; but alas for him through whom they come! It would be well for him if, with 2
a [2] millstone round his neck, he were lying at the bottom of the sea, rather than that he should cause even one of these little ones to fall. [3] Be on your guard. 3

The Duty of Forgiveness

"If your brother acts wrongly, reprove him; and if he is sorry, forgive him; and if seven 4
times in a day he acts wrongly towards you, and seven times turns again to you and says, 'I am sorry,' you must forgive him."

And the Apostles said to the Lord, 5

"Give us faith."

The immense Power of Faith

"If your faith," replied the Lord, "is like 6
a mustard seed, you might command this black-mulberry-tree, 'Tear up your roots and plant yourself in the sea,' and instantly it would obey you. But 7
which of you who has a [4] servant ploughing, or tending sheep, will say to him when he comes in from the

Fidelity to Duty

farm, 'Come at once and take your place at table,' and will not rather say to him, 'Get 8
my dinner ready, make yourself tidy, and wait upon me till I have finished my dinner, and then you shall have yours'? Does he thank the [4] servant for obeying his 9
orders? So you also, when you have obeyed all the orders 10
given you, must say,

"'There is no merit in our service: what we have done is [5] only what we were in duty bound to do.'"

As [6] they pursued their journey to Jerusalem, 11

Cure of ten Lepers

He passed through Samaria and Galilee. And 12
as He entered a certain village, ten men met Him who were lepers and stood at a distance. In loud 13
voices they cried out,

"Jesus, Rabbi, take pity on us."

Perceiving this, He said to them, 14

"Go and show yourselves to the Priests."

1. (vv. 1–2.) Cp. Matt. xviii. 6–9; Mark ix. 42–50.
2. *Millstone*] Cp. Matt. xviii. 6; Mark ix. 42, n.
3. (vv. 3–4.) Cp. Matt. xviii. 21–35.
4. *Servant*] Or 'slave.'
5. *Only*] Cp. Matt. xix. 11. The English idiom requires the insertion of this word.
6. *They pursued their*] Or 'He pursued His.' Cp. Matt. xix. 1–2; Mark x. 1.

And while on their way to do this they were made clean.

Gratitude and Ingratitude

One of them, seeing that he was cured, came 15
back, adoring and praising God in a loud voice,
and he threw himself at the feet of Jesus, 16
thanking Him. He was a Samaritan.

"Were not all ten made clean?" Jesus asked; "but 17
where are the nine? Have none been found to come 18
back and give glory to God except this foreigner?"

And He said to him, 19

"Rise and go: your faith has cured you."

The Coming of the Kingdom

[1] Being asked by the Pharisees when the King- 20
dom of God was coming, He answered,

"The Kingdom of God does not so come that
you can [2] stealthily watch for it. Nor will they say, 'See 21
here!' or 'See there!'—for the Kingdom of God is [3] within
you."

To be widely seen

Then, turning to His disciples, He said, 22

"There will come a time when you will wish
you could see a single one of the days of the
Son of Man, but will not see one. [4] And they will say to 23
you, 'See there!' 'See here!' Do not start off and go
in pursuit. For just as the lightning, when it flashes, 24
shines from one part of the horizon to the opposite part,
so will the Son of Man be on His day. But [5] first He 25
must endure much suffering, and be rejected by the present
generation.

Compared to the Days of Noah and Lot

"And as it was in the time of Noah (Gen. 26
vii.), so will it also be in the time of the Son
of Man. Men were eating and drinking, taking 27
wives and giving wives, up to the very day on
which Noah entered the Ark, and the Deluge came and
destroyed them all. The same was true in the time of Lot 28
(Gen. xix.): they were eating and drinking, buying and
selling, planting and building; but on the day that Lot left 29
Sodom, God rained fire and brimstone from the sky and

1. (vv. 20–37.) Cp. Matt. xxiv. 23–28, and 37–41; Mark xiii. 21–23.
2. *Stealthily*] Cp. vi. 7; xiv. 1; xx. 20; Mark iii. 2; Acts ix. 24; in all of which passages (and in Gal. iv. 10) the verb used is akin to the noun found here. The idea is that of 'keeping close to' and 'watching,' as outsiders.—Ed.
3. *Within you*] i.e. requires subjective, spiritual qualifications for its apprehension. Or 'among you,' i.e. has already come into your midst although as yet you do not recognize its existence.—Ed.
4. (vv. 23, 24, 37.) Cp. Matt. xxiv. 26–28.
5. *First*] The word seems to imply no very long interval.—Ed.

destroyed them all. Exactly so will it be on the day that 30
the veil is lifted from the Son of Man.

"On that day, if a man is on the roof and his [1] property 31
indoors, let him not go down to fetch it; and, in the same
way, he who is in the field, let him not turn back.
Remember Lot's wife. Any man who makes it his object 32, 33
to keep his own [2] life safe, will lose it; but whoever loses
his [2] life will [3] preserve it. [4] On that night, I tell you, there 34
will be two men in one bed: one will be [5] taken away
and the other left behind. There will be two women 35
turning the mill together: one will be [5] taken away and
the other left behind." [6]

"Where, Master?" they inquired. 37

"Where the dead body is," He replied, "there also
will the vultures flock together."

[7] He also taught them by a parable that they 1 **18**

The unjust Judge

must always pray and never lose heart.

"In a certain town," He said, "there was 2
a judge who had no fear of God and no respect for man. 3
And in the same town was a widow who repeatedly came
and entreated him, saying,

"'Give me justice and stop my oppressor.'

"For a time he would not, but afterwards he said to himself, 4

"'Though I have neither reverence for God nor respect
for man, yet because she annoys me I will give her justice, 5
to prevent her from [8] constantly coming to pester me.'"

And the Lord said, 6

Deliverance promised

"Hear those words of the unjust judge.
[9] And will not God avenge the wrongs of His 7

1. *Property*] Or 'things.' The same word in the singular occurs in Mark xi. 16, where see note.

2. *Life*] Or 'soul.'

3. *Preserve it*] Or 'save it alive,' as in the LXX., in Exod. i. 17, 18, 22, and elsewhere. Or perhaps 'secure for it birth into the true life' (*zoe*). Cp. Matt. x. 39.

4. *On that night*] Cp. xiii. 2, n.; John ix. 16; xi. 47; xiv. 13; Acts xvii. 11, n.; 1 Cor. ix. 12; Jas. iii. 15.

5. *Taken away*] Or 'taken home,' as in Matt. i. 20, 24. Cp. John xiv. 3; 1 Thess. iv. 17.

6. V.L. inserts verse 36, 'There will be two men in the field: one will be taken away and the other left behind.'

7. The division of chapters at this point is somewhat unfortunate. The reference in verse 8 to the Coming of the Son of Man shows that there is a close connexion between xvii. 20–37 and xviii. 1–8.—ED.

8. *Constantly*] Lit. 'to the end.' So in colloquial English we say 'to the end of the chapter.'

9. Cp. Rev. vi. 10. Perhaps our Lord had specially in view the sufferings of the early Christians, cruelly harassed as they often were both by the Roman Government and by the Jews. Nero the arch-persecutor perished in 68, A.D., and Jerusalem fell two years later.—ED.

own People who cry aloud to Him day and night, [1] although
He seems slow in taking action on their behalf? Yes, 8
He will soon avenge their wrongs. Yet, when the Son of
Man [2] comes, will He find [3] faith on earth?"

'The Pharisee and the Tax-Gatherer'

And to some who relied on themselves as 9
being righteous men, and looked down upon
all others, He addressed this parable.

"Two men went up to the Temple to pray," He 10
said; "one being a Pharisee and the other a tax-gatherer.
The Pharisee, standing erect, prayed as follows [4] by himself: 11

"'O God, I thank Thee that I am not like other people—
I am not a thief nor a cheat nor an adulterer, nor do I even
resemble this tax-gatherer. I fast twice a week. I pay 12
the tithe on all my gains.'

"But the tax-gatherer, standing far back, would not so much 13
as lift his eyes to Heaven, but kept beating his breast and
saying,

"'O God, [5] be reconciled to me, sinner that I am.'

"I tell you that this man went home more thoroughly 14
absolved from guilt than the other; for every one who
uplifts himself will be humbled, but he who humbles him-
self will be uplifted."

Little Children blessed

[6] On one occasion [7] people also brought with 15
them their infants, for Him to touch them; but
the disciples, noticing this, proceeded to find
fault with them. Jesus however called the infants to Him. 16

"Let the little children come to me," He said; "do not
hinder them; for it is to those who are childlike that the
Kingdom of God belongs. I tell you in solemn truth 17
that, whoever does not receive the Kingdom of God like a
little child will certainly not enter it."

The wealthy Ruler

[8] The question was put to Him by a Ruler: 18
"Good Rabbi, what shall I do to inherit the
Life of the Ages?"

1. *Although*] See *Aorist*, p. 55.
2. *Comes*] As Vindicator and Judge.—Ed.
3. *Faith*] Or 'this belief.' The sense may be, 'Will their trials be so severe and protracted that the faith of one and all will succumb?' Cp. Matt. xxiv. 12, 22.—Ed.
4. *By himself*] v.l. places these words before 'prayed.'
5. *Be reconciled*] Or 'be propitiated'—the human view of God's infinite mercy. Cp. John iii. 16; 1 Tim. ii. 4.
6. (vv. 15–17.) Cp. Matt. xix. 13–15; Mark x. 13–16.
7. *People*] Not the mothers only, for the 'them' at the end of the verse is masculine—although it no doubt includes the mothers.—Ed.
8. (vv. 18–30.) Cp. Matt. xix. 16–30; Mark x. 17–31.

"Why do you call me good?" replied Jesus; "there is 19
no one good but One, namely God. You know the Com- 20
mandments: 'DO NOT COMMIT ADULTERY;' 'DO NOT MURDER;'
'DO NOT STEAL;' 'DO NOT LIE IN GIVING EVIDENCE;' 'HONOUR
THY FATHER AND THY MOTHER.'"

"All of those," he replied, "I have kept from my youth." 21

On receiving this answer Jesus said to him, 22

"There is still one thing wanting in you. Sell everything you possess and give the money to the poor, and you shall have wealth in Heaven; and then come, follow me."

But on hearing these words he was deeply sorrowful, for 23
he was exceedingly rich.

Jesus saw his sorrow, and said, 24

Wealth has Disadvantages

"With how hard a struggle do the possessors of riches ever enter the Kingdom of God! Why, 25
it is easier for a camel to go through a [1]needle's eye than for a rich man to enter the Kingdom of God."

"Who then can be saved?" exclaimed the hearers. 26

"Things impossible with man," He replied, "are possible 27
with God."

Then Peter said, 28

Self-Sacrifice for Christ enriches

"See, we have given up our [2]homes and have followed you."

"I solemnly tell you," replied Jesus, "that there is no one 29
who has left house or wife, or brothers or parents or children, for the sake of God's Kingdom, who shall not certainly receive 30
many times as much [3]in this life, and in the age that is coming the Life of the Ages."

[4]Then He drew the Twelve to Him and said, 31

Jesus predicts His Death and Resurrection

"See, we are going up to Jerusalem, and everything written in the Prophets which refers to the Son of Man will be fulfilled. For He will 32
be given up to the Gentiles, and be mocked, outraged and spit upon. They will scourge Him and 33
put Him to death, and on the third day He will rise to life again."

Nothing of this did they understand. The words were a 34
mystery to them, nor could they see what He meant.

1. *Needle*] It is a different word in Matt. xix. 24; Mark x. 25.
2. *Homes*] Or 'property.' But in our Lord's answer the house is mentioned first.
3. *In this life*] Lit. 'on this occasion.'
4. (vv. 31–34.) Cp. Matt. xx. 17–19; Mark x. 32–34.

A blind Man receives Sight

[1] As Jesus came near to Jericho, there was a 35
blind man sitting by the way-side begging. He 36
heard a crowd of people going past, and inquired
what it all meant.

"Jesus the Nazarene is passing by," they told him. 37

Then, at the top of his voice, he cried out, 38

"Jesus, son of David, take pity on me."

Those in front reproved him and tried to silence him; but 39
he continued shouting, louder than ever,

"Son of David, take pity on me."

At length Jesus stopped and desired them to bring the 40
man to Him; and when he had come close to Him He
asked him,

"What shall I do for you?" 41

"Sir," he replied, "let me recover my sight."

"Recover your sight," said Jesus: "your faith has cured 42
you."

No sooner were the words spoken than the man regained 43
his sight and followed Jesus, giving glory to God; and all
the people, seeing it, gave praise to God.

Zacchaeus

So He entered Jericho and was passing 1 **19**
through the town. There was a man there called 2
Zacchaeus, who was the local surveyor of taxes, and was
wealthy. He was anxious to see what sort of man Jesus 3
was; but he could not because of the crowd, for he was short
in stature. So he ran on in front and climbed up a mulberry 4
tree to see Him; for He was about to pass that way.

As soon as Jesus came to the place, He looked up and said 5
to him,

"Zacchaeus, come down quickly, for I must stay at your
house to-day."

So he came down in haste, and welcomed Him joyfully. 6
When they all saw this, they began to complain with indig- 7
nation.

"He has gone in to be the guest of a notorious sinner!"
they said.

Zacchaeus however stood up, and addressing the Lord 8
said,

"[2] Here and now, Master, I give half my [3] property to

1. (vv. 35–43.) Cp. Matt. xx. 29–34; Mark x. 46–52.
2. *Here and now*] Lit. 'See!' Cp. Matt. viii. 24, n.
3. *Property*] 'Yearly income' (Godet) is quite inadmissible.

the poor, and if I have unjustly exacted money from any man, [1] I pledge myself to repay to him four times the amount."

Turning towards him, Jesus replied, 9

"To-day salvation has come to this house, seeing that he too is a son of Abraham. For the Son of Man has come 10 to seek and to save that which was lost."

Our heavy Responsibilities

[2] As they were listening to His words, He 11 went on to teach them by a parable, because He was near to Jerusalem and they supposed that the Kingdom of God was going to appear immediately. So 12 He said to them,

"A man of noble family travelled to a distant country to obtain the rank of king, and to return. And he called ten of 13 his [3] servants and gave each of them [4] a pound, instructing them to trade with the money [5] during his absence.

"Now his countrymen hated him, and sent a deputation 14 after him to say, 'We are not willing that he should become our king.' And upon his return, after he had obtained the 15 sovereignty, he ordered those servants to whom he had given the money to be summoned before him, that he might learn their success in trading.

"So the first came and said, 16

"'Sir, your pound has produced ten pounds more.'

"'Well done, good servant,' he replied; 'because you 17 have been faithful in a very small matter, be in authority over ten towns.'

"The second came, and said, 18

"'Your pound, Sir, has produced five pounds.'

"So he said to this one also, 19

"'And you, be the governor of five towns.'

"The next came. 20

"'Sir,' he said, 'here is your pound, which I have kept wrapt up in a cloth. For I was afraid of you, because you 21 are a severe man: you take up what you did not lay down, and you reap what you did not sow.'

"'By your own words,' he replied, 'I will judge you, you 22

1. *I pledge myself to repay*] Lit. 'I repay.'
2. (vv. 11–28.) Cp. Matt. xxv. 14–30.
3. *Servants*] Or 'slaves.' So in verses 15, 17, 22.
4. *A pound*] Lit. 'a mina.' When made of silver this coin was worth about £7; when of gold, about £100. But its purchasing power was much greater.—Ed.
5. *During his absence*] Lit. 'while I am coming.'

bad servant. You knew me to be a severe man, taking up what I did not lay down, and reaping what I did not sow: why then did you not put my money into a bank, that when I came I might have received it back with interest?' 23

"And he said to those who stood by, 24

"'Take the pound from him and give it to him who has the ten pounds.'

("They said to him, 25

"'Sir, he already has ten pounds.')

"'I tell you that to every one who has anything, more shall be given; and from him who has not anything, even what he has shall be taken away. But as for those enemies of mine who were unwilling that I should become their king, bring them here, and cut them to pieces in my presence.'" 26 27

An Ass's Colt is borrowed

After thus speaking, He journeyed onward, proceeding up to Jerusalem. [1] And when he was come near Bethphagé and Bethany, at the Mount called [2] the Oliveyard, He sent two of the disciples on in front, saying to them, 28 29 30

"Go into the village facing you. On entering it you will find an ass's foal tied up which no one has ever yet ridden: untie it, and bring it here. And if any one asks you, 'Why are you untying the colt?' simply say, '[3] The Master needs it.'" 31

So those who were sent went and found things as He had told them. And while they were untying the colt the owners called out, "Why are you untying the colt?" and they replied, "[3] The Master needs it." 32 33 34

Jesus rides into Jerusalem

Then they brought it to Jesus, and after throwing their outer garments on the colt they placed Jesus on it. So He rode on, while they carpeted the road with their garments. And when He was now getting near Jerusalem, and descending the Mount of Olives, the whole multitude of the disciples began in their joy to praise God in loud voices for all the mighty deeds they had witnessed. 35 36 37

1. (vv. 29–44.) Cp. Matt. xxi. 1–11; Mark xi. 1–11; John xii. 12–19.

2. *The Oliveyard*] So in xxi. 37; Acts i. 12; but v.L. has 'of Olives,' as in verse 37 and elsewhere. (If 'Oliveyard' is the correct reading, the Evangelist has followed the common rule of giving to the proper noun the gender of the common noun.)

3. *The Master*] v.L. 'Because the Master.'

"BLESSED IS the King," they cried, "WHO COMES IN THE NAME OF THE LORD (Ps. cxviii. 26): in Heaven peace, and glory in the highest realms." 38

Thereupon some of the Pharisees in the crowd appealed to Him, saying, 39

"[1] Rabbi, reprove your disciples."

"I tell you," He replied, "that if *they* became silent, the very stones would cry out." 40

He weeps over the City

When He came into full view of the city, He wept aloud over it, and exclaimed, 41 42

"O that at this time thou hadst known—yes even thou—what makes peace possible! But now it is hid from thine eyes. For the time is coming upon thee when thy foes will throw up around thee [2] earthworks and a wall, investing thee and hemming thee in on every side. And they will dash thee to the ground and thy children within thee, and will not leave one stone upon another within thee; because thou hast not recognized the time of thy visitation." 43 44

The Dealers driven from the Temple Courts

[3] Then Jesus entered the Temple and proceeded to drive out the dealers. 45

"It is written," He said, "'AND MY HOUSE SHALL BE THE HOUSE OF PRAYER' (Isa. lvi. 7), but you have made it A ROBBERS' CAVE" (Jer. vii. 11). 46

And day after day He taught in the Temple, while the High Priests and the Scribes were devising some means of destroying Him, as were also the leading men of the people. But they could not find any way of doing it, for the people all hung upon His lips. 47 48

The Leaders of the People silenced

[4] On one of those days while He was teaching the people in the Temple and proclaiming the Good News, the High Priests came upon Him, and the Scribes, together with the Elders, and they asked Him, 20 1 2

"Tell us, By what authority are you doing these things? And who is it that gave you this authority?"

"I also will put a question to you," He said; "was John's baptism of Heavenly or of human origin?" 3, 4

So they debated the matter with one another. 5

1. *Rabbi*] Lit. 'Teacher.'
2. *Earthworks and a wall*] Lit. simply 'a rampart,' or 'a palisade.'
3. (vv. 45-48.) Cp. Matt. xxi. 12-17; Mark xi. 15-19.
4. (vv. 1-8.) Cp. Matt. xxi. 23-27; Mark xi. 27-33.

"If we say 'Heavenly,'" they argued, "he will say, 'Why did you not believe him?' And if we say, 'human,' 6
the people will all stone us; for they are thoroughly convinced that John was a Prophet."

And they answered that they did not know the origin 7
of it.

"Nor will I tell you," said Jesus, "by what authority 8
I do these things."

'The wicked Vine-dressers'

[1]Then He proceeded to speak a parable to the 9
people.

"There was a man," He said, "who planted a vineyard, let it out to vine-dressers, and went abroad for a considerable time. At vintage-time he sent a [2]servant to 10
the vine-dressers, for them to give him a share of the crop; but the vine-dressers beat him cruelly and sent him away empty-handed. Then he sent a second [2]servant; and him 11
too they beat and ill treated and sent away empty-handed. Then again he sent a third; and this one also they wounded 12
and drove away. Then the owner of the vineyard said, 13

"'What am I to do? I will send my son—my dearly-loved son: they will probably respect him.'

"But when the vine-dressers saw him, they discussed the 14
matter with one another, and said,

"'This is the heir: let us kill him, that the inheritance may be ours.'

"So they turned him out of the vineyard and murdered 15
him. What then will the owner of the vineyard do to them? He will come and put these vine-dressers to death, and give 16
the vineyard to others."

"[3]God forbid!" exclaimed the hearers.

He looked at them and said, 17

"What then does that mean which is written,

"'THE STONE WHICH THE BUILDERS REJECTED
HAS BEEN MADE THE CORNERSTONE' (Ps. cxviii. 22)?

Every one who falls on that stone will be severely hurt, but 18
on whomsoever it falls, he will be utterly crushed."

At this the Scribes and the High Priests wanted to lay 19
hands on Him, [4]then and there; only they were afraid of

1. (vv. 9–19.) Cp. Matt. xxi. 33–46; Mark xii. 1–12.
2. *Servant*] Or 'slave.'
3. *God forbid*] Lit. 'May it not happen.' Manifestly a prayer to God, and in some cases best rendered as such. The expression occurs here and in a few places in the Letters of Paul. Cp. Rom. iii. 4, n.
4. *Then and there*] Lit. 'that same hour.'

the people. For they saw that in this parable He had referred to them.

A Question about Tribute

[1] So, after impatiently watching their opportunity, they sent spies who were to act the part of good and honest men, that they might fasten on some expression of His, so as to hand Him over to the ruling power and the Governor's authority. So they put a question to Him. 20 21

"[2] Rabbi," they said, "we know that you say and teach what is right and that [3] you make no distinctions between one man and another, but teach God's way truly. Is it allowable to pay a tax to Caesar, or not?" 22

But He saw through their knavery and replied, 23

"Show me a shilling; whose likeness and inscription does it bear?" 24

"Caesar's," they said.

"Pay therefore," He replied, "what is Caesar's to Caesar —and what is God's to God." 25

There was nothing here that they could lay hold of before the people, and marvelling at His answer they said no more. 26

'A Woman who had had seven Husbands'

[4] Next some of the Sadducees came forward (who deny that there is a Resurrection), and they asked Him, 27

"[2] Rabbi, Moses made it a law for us that if a man's brother should die, leaving a wife but no children, the man shall marry the widow and raise up a family for his brother (Deut. xxv. 5). Now there were seven brothers. The first of them took a wife and died childless. The second and the third also took her; and all seven, having done the same, left no children when they died. Finally the woman also died. The woman, then—at the Resurrection —whose wife shall she be? for they all seven married her." 28 29 30 31 32 33

1. (vv. 20–26.) Cp. Matt. xxii. 15–22; Mark xii. 13–17.

2. *Rabbi*] Lit. 'Teacher.' So in verse 39.

3. *You make no distinctions &c.*] Nor does God (Acts x. 34; Rom. ii. 11; Eph. vi. 9; Col. iii. 25; 1 Peter i. 17; 2 Chron. xix. 7). There is, of course, an infinite diversity in both the mental and physical characteristics of the various members of the human race and in their worldly positions and possessions. These outward distinctions often serve as a mask (Latin, *persona*) more or less completely hiding from the individual, and from others, the soul or spirit within which constitutes the real and enduring man and is common to the whole race. The glance, however, of our one Father penetrates through the mask. In His dealings with us He ignores mere outward distinctions and does not accept any one's 'person.' There is a close analogy between 'person' in this sense and the word 'flesh' (see Rom. vii. 18, n.) which Paul continually uses to contrast the external, earthly part of man's nature with our higher, unseen 'spirit.'—ED.

4. (vv. 27–39.) Cp. Matt. xxii. 23–33; Mark xii. 18–27.

"The [1] men of this age," replied Jesus, "marry, and the 34
women are given in marriage. But as for those who [2] shall 35
have been deemed worthy to find a place in that other age
and in the Resurrection from among the dead, the men
do not marry and the women are not given in marriage.
For indeed they cannot die again; they are like angels, and 36
are sons of God through being sons of the Resurrection.
But that the dead [3] rise to life even Moses clearly [4] implies 37
in the passage about the Bush, where he calls the Lord
'THE GOD OF ABRAHAM, THE GOD OF ISAAC, AND THE GOD
OF JACOB' (Exod. iii. 2–6). He is not a God of dead, but 38
of living men, for to Him are all living."

Then some of the Scribes replied, 39

"Rabbi, you have spoken well."

From that time, [5] however, no one ventured to challenge 40
Him with a single question.

[6] But He asked them, 41

"How is it they say that the Christ is a son of David? 42
Why, David himself says in the Book of Psalms,

"'THE LORD SAID TO MY LORD,
SIT AT MY RIGHT HAND
UNTIL I HAVE MADE THY FOES A FOOTSTOOL UNDER THY 43
FEET' (Ps. cx. 1).

"David himself therefore calls Him Lord, and how can 44
He be his son?"

[7] Then, in the hearing of all the people, He 45
The Scribes denounced said to the disciples,

"Beware of the Scribes, who like to walk 46
about in long robes, and love to be bowed to in places of
public resort and to occupy the best seats in the synagogues
or at a dinner party; who swallow up the property of widows 47
and mask their wickedness by making long prayers. They
will be punished far more severely than others."

[8] Looking up He saw the people throwing 1 **21**
The Widow's Gift their gifts into the Treasury—the rich people.
He also saw a poor widow dropping in two 2
farthings, and He said, 3

1. *Men*] Lit. 'sons.'
2. *Shall have been*] So T. S. Green, correctly. See *Aorist* vi. 5.
3. *Rise to life*] Or 'awake.'
4. *Implies*] See *Aorist* iv. 3.
5. *However*] See *Aorist*, Appendix B, 12, pp. 44–46. Cp. Mark xii. 34.
6. (vv. 41–44.) Cp. Matt. xxii. 41–46; Mark xii. 35–37.
7. (vv. 45–47.) Cp. Mark xii. 38–40.
8. (vv. 1–4.) Cp. Mark xii. 41–44.

"In truth I tell you that this widow, so poor, has thrown in more than any of them. For from what they could well spare they have all of them contributed to the offerings, but she in her need has thrown in all she had to live on." 4

Jesus predicts the Destruction of the Temple

[1]When some were remarking about the Temple, how it was embellished with beautiful stones and dedicated gifts, He said, 5

"As to these things which you now admire, the time is coming when there will not be one stone left here upon another which will not be pulled down." 6

Things which would precede it

"[2]Rabbi, when will this be?" they asked Him, "and what will be the token given when these things are about to take place?" 7

"See to it," He replied, "that you are not misled; for many will come [3]assuming my name and professing, 'I am He,' or saying, 'The time is close at hand.' Do not go and follow them. But when you hear of wars and turmoils, be not afraid; for these things must happen first, but the end does not come immediately." 8 9

Wars and Earthquakes

Then He said to them, 10

"NATION WILL RISE IN ARMS AGAINST NATION, AND KINGDOM AGAINST KINGDOM (Isa. xix. 2).

And there will be great earthquakes, and in places famines and pestilence; and there will be terrible sights and wonderful tokens from Heaven. 11

Persecution

"But before all these things happen they will lay hands on you and persecute you. They will deliver you up to synagogues and to prison, and you will be brought before kings and governors for my sake. In the end all this will be evidence of your fidelity. 12 13

Promises of Deliverance

"Make up your minds, however, not to prepare a defence beforehand, for I will give you utterance and wisdom which none of your opponents will be able to withstand or reply to. You will be betrayed even by parents, brothers, relatives, friends; and some of you they will put to death. You will be the objects of universal hatred because you are called by my name; and yet not a hair of your heads shall perish. By your patient endurance you will purchase your [4]lives. 14 15 16 17 18 19

1. (vv. 5–19.) Cp. Matt. xxiv. 1–14; Mark xiii. 1–13.
2. *Rabbi*] Lit. 'Teacher.'
3. *Assuming*] Cp. Matt. xxiv. 5, n.; Mark xiii. 6, n.
4. *Lives*] Or 'souls.'

"[1] But when you see Jerusalem with armies encamping 20
round her on every side, then be certain that her
Jerusalem surrounded by Armies
[2] overthrow is close at hand. Then let those who 21
shall be in Judaea escape to the hills; let those
who are in the city leave it, and those who are in the country
not enter in. For those are THE DAYS OF VENGEANCE (Hos. 22
ix. 7) and [3] of fulfilling all that is written.

The City trampled under Foot
"Alas for the women who at that time are 23
with child or who have infants; for there will be
great distress [4] in the land, and anger towards
this People. They will fall [5] by the sword, or be carried off 24
into slavery among all the Gentiles. [6] And Jerusalem will
be trampled under foot by the [7] Gentiles, till the appointed
times of the [7] Gentiles have expired.

The Son of Man amid the Clouds
"There will be [8] signs in sun, moon, and 25
stars; and on earth anguish among the nations
in their bewilderment at the roaring of the sea
and its billows; while men's hearts are fainting for fear, 26
and for anxious expectation of what is coming on the world.
For THE [9] FORCES WHICH CONTROL THE HEAVENS WILL BE
DISORDERED AND DISTURBED (Isa. xxxiv. 4). And then 27
will they [10] see the SON OF MAN COMING IN A CLOUD
(Dan. vii. 13) [11] with great power and glory. But when 28
all this is beginning to take place, grieve no longer. Lift
up your heads, because your [12] deliverance is drawing near."

A definite Limit of Time
And He spoke a parable to them. 29
"See," He said, "the fig-tree and all the

1. (vv. 20–36.) Cp. Matt. xxiv. 15–42; Mark xiii. 14–37.
2. *Overthrow*] In Matt. xxiv. 15, Mark xiii. 14, the word is rendered 'desolation.'
3. *Of fulfilling*] Or 'in order that . . may be fulfilled.'
4. *In the land*] Or 'on the earth.' Cp. verse 25.
5. *By the sword*] Lit. 'by the mouth of the sword.'
6. *And Jerusalem &c.*] Throughout the whole duration of the Jewish war—3½ years—the Holy City was tyrannized over by an armed mob of Zealots and Edomites (Josephus, *Wars*, iv. 5). But this appears to be a wholly inadequate explanation of the prediction. Some regard the sentence as a parenthesis, necessarily excluded from the limit of time laid down in verse 32.—ED.
7. *Gentiles*] Or 'nations.'
8. E.G. a star resembling a sword which stood over the city, and a comet which was visible for twelve months (Josephus, *Wars*, vi. 5. 2).—ED.
9. *Forces &c.*] Cp. Rom. viii. 38, n.
10. *See*] Cp. 2 Kings ii. 9–12; vi. 17; Matt. iii. 16; John i. 32; Acts vii. 55; ix. 7; 1 Cor. ix. 1; Heb. ix. 28; Rev. i. 7. For a highly interesting, but very unusual explanation of this verse see Dr. J. Stuart Russell, *The Parousia* (London, 1878).—ED.
11. *With great power and glory*] Here and in Matt. xxiv. 30 (but not in Mark xiii. 26) the adjective which is literally 'much' and agrees with both nouns, is made emphatic by being put last, as though the phrase were 'with power and glory infinite.'
12. *Deliverance*] Or 'redemption.' Cp. Eph. i. 7, 14.

trees. As soon as they have shot out their leaves, you know at a glance that summer is now near. So also, when you see these things happening, you may be sure that the Kingdom of God is near. I tell you in solemn truth that the present generation will certainly not pass away without all these things having first taken place. Earth and sky will pass away, but it is certain that my words will not pass away.

Warnings

"But take heed to yourselves, lest your [1] souls be weighed down with [2] self-indulgence and drunkenness or the anxieties of this life, and that day come upon you, suddenly, like a falling trap; for it will come on all the dwellers on the face of the whole [3] earth (Isa. xxiv. 17). But beware of slumbering; and every moment pray that you may be fully strengthened to escape from all these coming evils, and to take your stand in the presence of the Son of Man."

[4] His habit at this time was to teach in the Temple by day, but to go out and spend the night on the Mount called [5] the Oliveyard. And all the people came to Him in the Temple, early in the morning, to listen to Him.

The Treachery of Judas

[6] Meanwhile the Festival of the Unleavened Bread, called the Passover, was approaching, and the High Priests and the Scribes were contriving how to destroy Him. [7] But they feared the people. [8] Satan, however, entered into Judas (the man called Iscariot) who was one of the Twelve. He went and conferred with the High Priests and [9] Commanders as to how he should deliver Him up to them. This gave them great pleasure, and they agreed to pay him. He accepted their offer, and then looked out for an opportunity to betray Him when the people were not there.

Peter and John prepare the Passover

[10] When the day of the Unleavened Bread came —the day for the Passover lamb to be sacrificed —Jesus sent Peter and John with instructions.

1. *Souls*] Lit. 'hearts.'
2. *Self-indulgence*] Lit. 'crapulous headache.' The word occurs nowhere else in the N.T.
3. *Earth*] Or 'land.'
4. (vv. 37–38.) Cp. Matt. xxi. 12–17; Mark xi. 15–19.
5. *The Oliveyard*] Cp. xix. 29 and n.
6. (vv. 1–2.) Cp. Matt. xxvi. 1–5; Mark xiv. 1, 2.
7. *But*] See *Aorist*, Appendix B, 12, pp. 44–46.
8. (vv. 3–6.) Cp. Matt. xxvi. 14–16; Mark xiv. 10, 11.
9. *Commanders*] Cp. Acts iv. 1; v. 24.
10. (vv. 7–13.) Cp. Matt. xxvi. 17–19; Mark xiv. 12–16.

"Go," He said, "and prepare the Passover for us, that we may eat it."

"Where shall we prepare it?" they asked. 9

"You will no sooner have entered the city," He replied, 10
"than you will meet a man carrying a pitcher of water. Follow him into the house to which he goes, and say to 11
the master of the house,

"'The [1] Rabbi asks you, Where is the room where I can eat the Passover with my disciples?'

"And he will show you a large furnished room upstairs. 12
There make your preparations."

So they went and found all as He had told them; and 13
they got the Passover ready.

'The last Supper'

[2] When the time was come, and He had taken 14
His place at table, and the Apostles with Him,
He said to them, 15

"Earnestly have I longed to eat this Passover with you before I suffer; [3] for I tell you that I certainly shall not eat 16
one again till its full meaning has been brought out in the Kingdom of God."

Then, having [4] received the cup and given thanks, He 17
said,

"Take this and share it among yourselves; for I tell you 18
that from this time I will never drink the [5] produce of the vine till the Kingdom of God has come."

The memorial Meal instituted. The Traitor indicated

[6] Then, taking a Passover biscuit, He gave 19
thanks and broke it, and gave it to them, saying,

"This is my body which [7] is being given on your behalf: this do in remembrance of me."

He gave them the cup in like manner, when [8] the meal 20
was over.

"This cup," He said, "is the new Covenant ratified [9] by

1. *Rabbi*] Lit. 'Teacher.'
2. (vv. 14–18.) Cp. Matt. xxvi. 20; Mark xiv. 17.
3. *For . . not eat one again*] v.l. 'But (cp. verse 2) . . not eat it;' or 'Now however I tell you that I will not eat it.' Some suppose that in spite of the intense eagerness with which our Lord had anticipated the meal, when the time came He was so overcome by emotion that He could not partake of it. So in verse 18.—Ed.
4. *Received the cup*] Lit. 'received cup.' See Matt. xxvi. 27, n. The 'receiving' was probably—but not certainly, cp. Eph. vi. 17—from an attendant.
5. *Produce*] Lit. 'offspring.'
6. (vv. 19, 20.) Cp. Matt. xxvi. 26–29; Mark xiv. 22–25.
7. *Is being given*] Or 'is to be given.'
8. *The meal*] Lit. 'the dinner.'
9. *By*] Lit. 'in.'

my blood [1]which [2]is to be poured out on your behalf.
[3]Yet the hand of him who is betraying me is at the table 21
with me. For indeed the Son of Man goes on His way— 22
His pre-destined way; yet alas for that man who is betray-
ing Him!"

Thereupon they began to discuss with one another which 23
of them it could possibly be who was about to do this.

Ambition rebuked

[4]There arose also a dispute among them 24
which of them should be [5]regarded as greatest.
But He said to them, 25
"The kings of the Gentiles are their masters, and those
who exercise authority over them are called Benefactors.
With you it is not so; but let the greatest among you be 26
as the younger, and the leader be like him who serves.
For which is the greater—he who sits at table, or he who 27
waits on him? Is it not he who sits at table? But my
position among you is that of one who waits on others.
You however have remained with me amid my trials; and 28, 29
I covenant to give you, as my Father has covenanted to give
me, a Kingdom—so that you shall eat and drink at my 30
table in my Kingdom, and sit on thrones as judges over the
twelve tribes of Israel.

Peter's Denial foretold

"[6]Simon, Simon, I tell you that Satan has 31
[7]obtained permission to have all of you to sift
as wheat is sifted. But *I* have prayed [8]for *you* 32
that your faith may not fail, and [8]you, when at last you
have come back to your true self, must strengthen your
brethren."

"Master," replied Peter, "with you I am ready to go 33
both to prison and to death."

"I tell you, Peter," said Jesus, "that the cock will not 34
crow to-day till you have three times denied that you
know me."

1. *Which*] Grammatically 'which cup' (cp. Rev. xvi. 1, 2). But there can be little doubt this is an hypallage, and that 'which blood' is meant, as in Matt. xxvi. 28; Mark xiv. 24.
2. *Is to be poured out*] Or 'I am pouring out.' Cp. verse 19.
3. (vv. 21–23.) Cp. Matt. xxvi. 21–15; Mark xiv. 18–21; John xiii. 21–35.
4. (vv. 24–30.) Cp. John xiii. 1–20.
5. *Regarded as*] A somewhat more modest rivalry than the former one ix. 46).
6. (vv. 31–38.) Cp. Matt. xxvi. 31–35; Mark xiv. 27–31; John xiii. 36–38.
7. *Obtained permission*] Or 'earnestly begged.'
8. *For you . . you*] The 'you' is singular—a fact often overlooked by readers of the A.V. and the R.V.

Then He asked them, 35

The coming Danger. A veiled Warning

"When I sent you out without purse or bag or shoes, was there anything you needed?"

"No, nothing," they replied.

"But now," said He, "let the one who has a purse take 36
it, and he who has a bag must do the same. And let him
who has no sword sell his outer garment and [1] buy one.
For I tell you that those words of Scripture must yet find 37
their fulfilment in me: 'AND HE WAS RECKONED AMONG
THE LAWLESS' (Isa. liii. 12); for indeed that saying about
me has its accomplishment."

"Master, here are two swords," they exclaimed. 38

"That is enough," He replied.

Christ's Agony in Gethsemane

[2] On going out, He proceeded as usual to the 39
Mount of Olives, and His disciples followed
Him. [3] But when He arrived at the place, He 40
said to them,

"[4] Pray that you may not come into temptation."

But He Himself withdrew from them about a stone's 41
throw, and knelt down and prayed repeatedly, saying,

"Father, if it be Thy will, [5] take this [6] cup away from me; 42
yet not my will but Thine be done!"

And there appeared to Him an angel from Heaven, 43
strengthening Him; while He—an agony of distress having 44
come upon Him—prayed all the more with intense earnest-
ness, and His sweat became like clots of blood dropping
on the ground.

When He rose from his prayer and came to His disciples, 45
He found them sleeping for sorrow.

"Why are you sleeping?" He said; "[7] stand up; and 46
pray that you may not come into temptation."

Judas brings armed Men

[8] While He was still speaking there came a 47
crowd with Judas, already mentioned as one of
the Twelve, at their head. He went up to Jesus
to kiss Him.

1. *Buy one*] Not really for use. The order was seemingly an acted parable to prepare the minds of the Apostles for the coming peril.—ED.
2. Cp. Matt. xxvi. 30; Mark xiv. 26; John xviii. 1.
3. (vv. 40–46.) Cp. Matt. xxvi. 36–46; Mark xiv. 32–42.
4. *Pray*] Not merely 'Offer the prayer once for all,' but rather 'Keep on praying,' though this would be a little too emphatic.
5. *Take . . away*] Cp. Mark xiv. 36 and note.
6. *Cup*] I.E. of suffering.
7. *Stand up*] So literally.
8. (vv. 47–53.) Cp. Matt. xxvi. 47–56; Mark xiv. 43–52; John xviii. 2–11.

"Judas," said Jesus, "are you betraying the Son of Man with a kiss?" 48

Those who were about Him, seeing what was likely to happen, asked Him, 49

"Master, shall we strike with the sword?"

And one of them struck a blow at the High Priest's [1]servant and cut off his right ear. 50

"Permit me thus far," said Jesus. 51

And He touched the ear and healed it.

Jesus expostulates

Then Jesus said to the High Priests and Commanders of the Temple and Elders, who had come to arrest Him, 52

"Have you come out as if to fight with a robber, with swords and cudgels? While day after day I was with you in the Temple, you did not lay hands upon me; but to you belongs this hour—and the power of darkness." 53

Peter's Denial

[2]And they arrested Him and led Him away, and brought Him to the High Priest's house, while Peter followed a good way behind. And 54 55

when they had lighted a fire in the middle of the court and had seated themselves in a group round it, Peter was sitting among them, when a maidservant saw him sitting [3]by the fire, and, looking fixedly at him, she said, 56

"This man also was with him."

But he denied it, and declared, 57

"Woman, I do not know him."

Shortly afterwards a man saw him and said, 58

"You, too, are one of them."

"No, man, I am not," said Peter.

After an interval of about an hour some one else stoutly maintained: 59

"Certainly this fellow also was with him, for in fact he is a Galilaean."

"Man, I don't know what you mean," replied Peter. 60

No sooner had he spoken than a cock crowed. The Master turned and looked on Peter; and Peter recollected the Master's words, how He had said to him, 61

1. *Servant*] Or 'slave.'

2. (vv. 54–62.) Cp. Matt. xxvi. 57, 58, and 69–75; Mark xiv. 53, 54, and 66–72; John xviii. 12–18, and 25–27.

3. *By the fire*] Lit. 'towards the light.' The same expression occurs in Mark xiv. 54. No doubt the light falling on his face led to his being recognized, although it was only the dull light given by a charcoal fire. Cp. John xviii. 18.

"This very day, before the cock crows, you will disown me three times."

And he went out and wept aloud bitterly. 62

[1] Meanwhile the men who held Jesus in custody 63

Jesus insulted

repeatedly beat Him in cruel sport, or blindfolded 64
Him, and then challenged Him.

"Prove to us," they said, "that you are a prophet, by telling us who it was that struck you."

And they said many other insulting things to Him. 65

Jesus questioned by the Sanhedrin

As soon as it was day, the whole body of the 66
Elders, both High Priests and Scribes, assembled. Then He was brought into their Sanhedrin, and they asked Him,

"Are you the Christ? Tell us." 67

"If I tell you," He replied, "you will certainly not believe; and if I ask you questions, you will certainly not 68
answer.[2] But from this time forward the Son of Man will 69
be seated at the right hand of God's omnipotence" (Dan. vii. 13; Ps. cx. 1).

Thereupon they cried out with one voice, 70

"You, then, are the Son of God?"

"It is as you say," He answered; "[3] I am He."

"What need have we of further evidence?" they said; 71
"for we ourselves have heard it from his own lips."

Jesus is taken to Pilate

[4] Then the whole assembly rose and brought 1 **23**
Him to Pilate, and began to accuse Him. 2

"We have found this man," they said, "an agitator among our nation, forbidding the payment of tribute to Caesar, and claiming to be himself [5] an anointed king."

[6] Then Pilate asked Him, 3

"You, then, are the King of the Jews?"

"It is as you say," He replied.

Pilate said to the High Priests and to the crowd, 4

"I can find no crime in this man."

But they violently insisted. 5

"He stirs up the people," they said, "throughout all

1. (vv. 63–71.) Cp. Matt. xxvi. 59–68; Mark xiv. 55–65; John xviii. 19–24.
2. *Answer*] v.l. adds 'nor release me.'
3. *I am He*] Or 'because I am He.'
4. Cp. Matt. xxvii. 1, 2; Mark xv. 1; John xviii. 28.
5. *An anointed king*] Or 'Christ a King.' Cp. John xviii. 29–32.
6. (vv. 3–5.) Cp. Matt. xxvii. 11–14; Mark xv. 2–5; John xviii. 33–38.

Judaea with His teaching—even from Galilee (where He first started) to this city."

On hearing this, Pilate inquired, 6

"Is the man a Galilaean?"

And learning that He belonged to Herod's jurisdiction 7
he [1] sent Him to Herod, for he too was in Jerusalem at that time.

Herod

To Herod the sight of Jesus was a great grati- 8
fication, for, for a long time, he had been wanting to see Him, because he had heard so much about Him. He hoped also to see some [2] miracle performed by Him. So he put a number of questions to Him, but Jesus 9
gave him no reply. Meanwhile the High Priests and the 10
Scribes were standing there and vehemently accusing Him.
Then, laughing to scorn the claims of Jesus, Herod (and his 11
soldiers with him) made sport of Him, dressed Him in a gorgeous costume, and sent Him back to Pilate. And on that 12
very day Herod and Pilate became friends again, for they had been for some time at enmity.

Pilate declares Jesus innocent

Then calling together the High Priests and 13
the Rulers and the people, Pilate said, 14

"You have brought this man to me on a charge of corrupting the loyalty of the people. But, you see, I have examined him in your presence and have discovered in the man no ground for the accusations which you bring against him. No, nor does Herod; for [3] he has sent him 15
back to us; and, you see, there is nothing he has done that deserves death. I will therefore give him a light punish- 16
ment and release him." [4]

[5] Then the whole multitude burst out into a shout. 18

"Away with this man," they said, "and release Barabbas to us"—Barabbas! who had been lodged in jail for some 19
time in connexion with a riot which had occurred in the city, and for murder.

He passes Sentence of Death

But Pilate once more addressed them, wishing 20
to set Jesus free. They, however, persistently 21
shouted,

1. *Sent Him*] Or 'remitted the case.'
2. *Miracle*] Lit. 'token' or 'sign.'
3. *He has sent him back to us*] v.l. 'I remitted your case to him.'
4. v.l. inserts verse 17, 'But he was obliged to release one prisoner to them at every Festival.'
5. (vv. 18–23.) Cp. Matt. xxvii. 15–23; Mark xv. 6–14; John xviii. 39, 40.

"Crucify, crucify him!"

A third time he appealed to them: 22

"[1] Why, what crime has the man committed? I have discovered in him nothing that deserves death. I will therefore give him a light punishment and release him."

But they urgently insisted, demanding with frantic outcries 23
that He should be crucified; and their clamour prevailed.
[2] So Pilate gave judgement, yielding to their demand. 24
The man who was lying in prison charged with riot and 25
murder and for whom they clamoured he set free, but Jesus he gave up to be dealt with as they desired.

The Women of Jerusalem

[3] As soon as they led Him away, they laid 26
hold on one Simon, a Cyrenaean, who was coming in from the country, and on his shoulders they put the cross, for him to carry it behind Jesus.
A vast crowd of the people also followed Him, and of women 27
who were beating their breasts and wailing for Him. But 28
Jesus turned towards them and said,

"Daughters of Jerusalem, weep not for me, but weep for yourselves and for your children. For a time is coming 29
when they will say, 'Blessed are the women who never bore children, and the breasts which have never given nourishment.' [4] Then will they begin to say to the mountains, 'Fall 30
on us;' and to the hills, 'Cover us' (Hos. x. 8). For if they 31
are doing these things in the case of the green tree, what will be done in that of the dry?"

They brought also two others, criminals, to put them to 32
death with Him.

Golgotha

[5] When they reached the place called 'The 33
Skull,' there they nailed Him to the cross, and the criminals also, one at His right hand and one at His left. Jesus prayed, 34

"Father, forgive them, for they know not what they are doing."

And they divided His garments among them, drawing lots for them (Ps. xxii. 18); [6] and the people stood 35
looking on.

1. *Why, what*] See *Aorist*, Appendix A, p. 42.
2. (vv. 24–25.) Cp. Matt. xxvii. 24–30; Mark xv. 15–19; John xix. 1–16.
3. (vv. 26–33.) Cp. Matt. xxvii. 31–34; Mark xv. 20–23; John xix. 16, 17.
4. Cp. Rev. vi. 16, and Josephus, *Wars*, vi. 7 and 9; vii. 2. 2.
5. (vv. 33, 34, 38.) Cp. Matt. xxvii. 35–38; Mark xv. 24–27; John xix. 18–24.
6. (vv. 35–37, and 39–43.) Cp. Matt. xxvii. 39–44; Mark xv. 29–32; John xix. 25–27.

Jesus is reviled

The Rulers, too, repeatedly uttered their bitter taunts.

"This fellow," they said, "saved others: let him save himself, if he is God's Anointed, the Chosen One."

And the soldiers also made sport of Him, coming and 36
offering Him [1]sour wine and saying, 37

"Are *you* the King of the Jews? Save yourself, then!"

There was moreover a writing over His head: 38

THIS IS THE KING OF THE JEWS.

The penitent Robber

Now one of the criminals who had been 39
crucified insulted Him, saying,

"Are not you the Christ? Save yourself and us."

But the other, answering, reproved him. 40

"[2]Do you also not fear God," he said, "when you are 41
actually suffering the same punishment? And we indeed are suffering justly, for we are receiving due requital for what we have done. But He has done nothing amiss."

And he said, 42

"Jesus, remember me when you come [3]in your Kingdom."

"I tell you in solemn truth," replied Jesus, "that [4]this 43
very day you shall be with me in Paradise."

Jesus dies

[5]It was now about noon, and a darkness 44
came over the whole country till three o'clock in the [6]afternoon. [7]The sun was darkened, and the curtain 45
of the Sanctuary was torn down the middle, and Jesus 46
cried out in a loud voice, and said,

"Father, to Thy hands I entrust my spirit" (Ps. xxxi. 5).

And after uttering these words He yielded up His spirit.

1. *Sour wine*] See Matt. xxvii. 48, n.

2. *Do you also not . . punishment*] Or 'as for you, is not even the fact that you are undergoing actual punishment (or, the doom itself) enough to make you fear God?' Here, as in some other instances, the pronominal adjective usually meaning 'same' is possibly not used in accordance with the rules of Classical Greek.

3. *In*] v.L. 'into.'

4. *This very day*] Since it was towards afternoon and the Jewish day ended at sunset the interval may have been one of only about four hours. Nay more, just as a heavenly ecstasy has come to many a martyr at the stake, in the very midst of the flames, so doubtless—even while the Saviour was uttering the promise—a foretaste of Paradise came to the heart of the penitent robber.—ED.

5. (vv. 44–46.) Cp. Matt. xxvii. 45–50; Mark xv. 33–37; John xix. 28–30.

6. *Afternoon. The sun was darkened*] v.L. 'afternoon, the sun failing (or, having failed).'

7. (vv. 45 and 47–49.) Cp. Matt. xxvii. 51–56; Mark xv. 38–41.

The People were greatly moved

The Captain, seeing what had happened, 47
gave glory to God, saying,
"Beyond question this man was innocent."
And all the crowds that had come together to this sight, 48
after seeing all that had occurred, returned to the city
beating their breasts. But all His acquaintances, and the 49
women who had been His followers after leaving Galilee,
continued standing at a distance and looking on.

Joseph of Arimathaea buries Christ's body

[1]There was a member of the Council of the 50
name of Joseph, a kind-hearted and upright
man, who came from the Jewish town of 51
Arimathaea and was awaiting the coming of
the Kingdom of God. He had not concurred in the design
or action of the Council, and now he went to Pilate and 52
asked for the body of Jesus. Then, taking it down, he 53
wrapped it in a [2]linen sheet and laid it in a tomb in the
rock, where no one else had yet been put. It was the 54
Preparation Day, and the Sabbath was near at hand. The 55
women—those who had come with Jesus from Galilee—
followed close behind, and saw the tomb and how His
body was placed. Then they returned, and prepared spices 56
and perfumes.

On the Sabbath they rested in obedience to
The empty Tomb the Commandment. [3]And, on the first day 1 **24**
of the week, at early dawn, they came to the
tomb bringing the spices they had prepared. But they 2
found the stone rolled back from the tomb, and on enter- 3
ing they found that the body [4]of the Lord Jesus was not
there.

[5]At this they were in great perplexity, when 4
A Vision of Angels [6]suddenly there stood by them two men whose
raiment [7]flashed like lightning. The women 5
were terrified; but, as they stood with their faces bowed
to the ground, the men said to them,
"Why do you search among the dead for Him who is
living? He is not here. He has come back to life. Re- 6

1. (vv. 50–56.) Cp. Matt. xxvii. 57–61; Mark xv. 42–47; John xix. 38–42.
2. *Linen*] Cp. Mark xiv. 51.
3. (vv. 1–3.) Cp. Matt. xxviii. 1–4; Mark xvi. 1–4; John xx. 1.
4. *Of the Lord Jesus*] v.L. omits.
5. (vv. 4–8.) Cp. Matt. xxviii. 5–7; Mark xvi. 5–7.
6. *Suddenly*] Cp. Matt. viii. 24, n.
7. *Flashed like lightning*] One word in the Greek, found also in xvii. 24, and nowhere else in the N.T.

member how He spoke to you while He was still in Galilee,
when He told you that the Son of Man must be betrayed 7
into the hands of sinful men, and be crucified, and on the
third day rise again."

Then they remembered His words, [1] and returning from 8,9
the tomb they reported all this to the Eleven and to all
the rest.

The Women bring the News to the Apostles

The women were Mary of [2] Magdala, Joanna, 10
and Mary the mother of James; and they and
the rest of the women related all this to the
Apostles. But the whole story seemed to them 11
an idle tale; they could not believe the women. [3] Peter, 12
however, rose and ran to the tomb. Stooping and looking
in, he saw nothing but the [4] linen cloths: so he went
away to his own home, wondering at what had happened.

The Walk to Emmaus

[5] On that same day two of the disciples were 13
walking to Emmaus, a village seven or eight
miles from Jerusalem, and were conversing 14
about all these recent events; and, in the midst of their 15
conversation and discussion, Jesus Himself came and joined
them, though they were prevented from recognizing Him. 16

"What is the subject," He asked them, "on which you 17
are talking so earnestly, as you [6] walk?"

And they stood still, looking full of sorrow. Then one 18
of them, named Cleopas, answered,

"[7] Are you a stranger lodging alone in Jerusalem, that
you have known nothing of the things that have lately
happened in the city?"

"What things?" He asked. 19

"The things about Jesus the Nazarene," they said,
"who was a Prophet powerful in work and word before
God and all the people; and how our High Priests and 20
Rulers delivered Him up to be sentenced to death, and
crucified Him. But we were hoping that it was He who 21
was about to ransom Israel. Yes, and moreover it was

1. (vv. 9–11.) Cp. Matt. xxviii. 8; Mark xvi. 8; John xx. 2.
2. *Magdala*] A town on the western shore of the Lake of Galilee. This Mary is mentioned in the third Gospel only twice—here and in viii. 2.
3. V.L. omits this verse.
4. *Linen cloths*] Probably small strips of cloth used in addition to the sheet of muslin, xxiii. 53. Cp. John xx. 3–10.
5. (vv. 13–35.) Cp. Mark xvi. 12, 13.
6. *Walk? And they &c.*] V.L. has 'walk and are looking so full of sorrow?'
7. *Are you . . known*] Or 'Surely you must be the only person of all living (or, lodging) in Jerusalem who has known.'

[1] the day before yesterday that these things happened. And, besides, some of the women of our company have amazed us. They went to the tomb at daybreak, and, finding that His body was not there, they came and declared to us that they had also seen a vision of angels who said that He was alive. Thereupon some of our party went to the tomb and found things just as the women had said; but Jesus Himself they did not see."

22 23 24

Jesus explains ancient Prophecies

"O dull-witted men," He replied, "with [2] minds so slow to believe all that the Prophets have spoken! Was there not a necessity for the Christ thus to suffer, and then enter into His glory?"

25 26 27

And, [3] beginning with Moses and all the Prophets, He [4] explained to them the passages in Scripture which refer to Himself.

He is recognized and goes away

When they had come near the village to which they were going, He appeared to be going further. But they pressed Him to remain with them.

28 29

"Because," said they, "it is getting towards evening, and the day is nearly over."

So He went in to stay with them. But as soon as He had sat down with them, and had taken the [5] bread and had blessed and broken it, and was handing it to them, their eyes were opened and they recognized Him. But He vanished from them.

30 31

"Were not our hearts," they said to one another, "burning within us while He talked to us on the way and explained the Scriptures to us?"

32

The two Disciples return to Jerusalem

So they rose and without an hour's delay returned to Jerusalem, and found the Eleven and the rest met together, who said [6] to them,

33 34

"Yes, it is true: the Master has come back to life. He has been seen by Simon."

Then they related what had happened on the way, and how He had been recognized by them in the breaking of the [5] bread.

35

1. *The day before yesterday*] Lit., in accordance with the Hebrew reckoning, 'it is the third day since.' Cp. ii. 46, n.
2. *Minds*] Or 'hearts.' Cp. Mark vi. 52, n.
3. *Beginning with*] Lit. 'beginning from,' as always in Greek.
4. *Explained*] Namely 'from Moses and all the Prophets,' this phrase belonging both to the preceding and to the succeeding verb.
5. *Bread*] Or 'loaf.'
6. *To them*] I.E. to the two on their entry.

Jesus appears to the Apostles

[1]While they were thus talking, He Himself 36
stood in their midst [2]and said,
"Peace be to you!"

Startled, and in the utmost alarm, they thought they were 37
looking at a spirit; but He said to them, 38
"Why such alarm? And why are there such questionings
in your minds? See my hands and my feet—it is my very 39
self. Feel me and see, for a spirit has not flesh and bones
as you see I have."

[3]And then He showed them His hands and His feet. 40

He eats in their Presence

But, while they still could not believe it for joy 41
and were full of astonishment, He asked them,
"Have you any food here?"

And they gave Him a piece of roasted [4]fish, and He took 42, 43
it and ate it in their presence.

He again explains the Scriptures

[5]And He said to them, 44
"This is what I told you while I was still
with you—that everything must be fulfilled that
is written in the Law of Moses and in the Prophets and the
Psalms concerning me."

Then He opened their minds to understand the Scriptures, 45
and He said, 46
"Thus it is written that the Christ would suffer and on
the third day rise again from among the dead; and that 47
proclamation would be made, in His name, of repentance
and forgiveness of sins to all the nations, beginning in
Jerusalem. You are witnesses as to these things. And 48, 49
remember that I am about to send out my Father's promised
gift to rest upon you. But, as for you, [6]wait patiently in the
city until you are clothed with power from on high."

He is taken up into Heaven

And He brought them out [7]to within view of 50
Bethany, and then lifted up His hands and
blessed them. And while He was blessing 51
them, He parted from them and was carried up into
Heaven (2 Kings ii. 11). They worshipped Him, and 52
returned to Jerusalem with great joy. Afterwards they were 53
continually [8]in attendance at the Temple, [9]blessing God.

1. (vv. 36–43.) Cp. Mark xvi. 14; John xx. 19–25.
2. *And said, "Peace be to you!"*] v.L. omits these words.
3. v.L. omits this verse.
4. *Fish*] v.L. adds 'and some honeycomb.'
5. (vv. 44–53.) Cp. Mark xvi. 19, 20; Acts i. 3–12.
6. *Wait patiently*] Lit. 'sit.'
7. *To within view of*] Lit. 'as far as facing.'
8. *In attendance at*] i.e. at the stated hours of prayer. The literal 'in' might convey the erroneous notion that they spent all their time there. Cp. Acts i. 13.
9. *Blessing*] Some authorities read 'praising;' others, 'praising and blessing.'

THE GOOD NEWS AS RECORDED BY JOHN

In spite of its rejection by Marcion and the Alogi, the fourth Gospel was accepted by most Christians at the end of the second century as having been written by the Apostle John. In the present day the preponderating tendency among scholars favours the traditional authorship. On the other hand the most recent scrutiny asserts: "Although many critics see no adequate reason for accepting the tradition which assigns the book to the Apostle John, and there are several cogent reasons to the contrary, they would hardly deny that nevertheless the volume is Johannine—in the sense that any historical element throughout its pages may be traced back directly or indirectly to that Apostle and his school."

As regards the date, no more definite period can be indicated than that suggested by Harnack — between 80, A.D., and 110, A.D. But that it was written in Ephesus is practically certain, and there is evidence that it was composed at the request of Elders and believers belonging to the Churches of Roman Asia.

The special characteristics which render the book unique in literature are unmistakable, but scarcely admit of brief expression. It is manifestly supplementary to the other Gospels and assumes that they are known and are true. The differences between the fourth Gospel and the other three may be easily exaggerated, but it must be acknowledged that they exist. They relate, (1) to the ministry of Christ, and (2) to His person. As to the former it is impossible to correlate all the references to distinct events, for whilst the Synoptics appear to contemplate little more than the life and work of a single year, from John's standpoint there can scarcely have been less than three years concerned.

As to the person of Christ, it must be owned that although the fourth Gospel makes no assertion which contradicts the character of Teacher and Reformer attributed to Him by the Synoptics, it presents to us a personage so enwrapped in mystery and dignity as altogether to transcend ordinary human nature. This transcendent Personality is indeed the avowed centre of the whole record, and His portrayal is its avowed purpose. Yet whilst the writer never clearly reveals to us who he himself is, it is equally manifest that his own convictions constitute the matrix in which the discourses and events are imbedded, and that there is nothing in this matrix to render that which it contains unreal or untrustworthy.

The Divine Word

[1] In the beginning was the Word, and the 1 **1**
Word was with God, and the Word was God.
He was in the beginning with God. All things 2, 3
came into being [2] through Him, and apart from Him
nothing [3] that exists came into being. In Him was Life, 4
and that Life was the Light of men. The Light shines in 5
the darkness, and the darkness has not [4] overpowered it.

There was a man sent from God, whose name was John. 6
He came as a witness, in order that he might give testimony 7
concerning the Light—so that all might believe through
him. He was not the Light, but he [5] existed that he might 8
give testimony concerning the Light. The true Light was 9
that which illumines [6] every man by its coming into the
world. [7] He was in the world, and the world came into 10
existence through Him, and the world did not recognize
Him. He came to the things that were His own, and His 11
own people gave Him no welcome. But all who have 12
received Him, to them—that is, to those who trust in His
name—He has given the privilege of becoming children of
God; who were begotten as such not [8] by [9] human descent, 13

1. *In the beginning*] Or 'Before all time.' Similar expressions are found in 2 Thess. ii. 13; 2 Tim. i. 9; Heb. i. 10.

2. *Through Him*] That is 'through His agency,' as Matt. i. 22; or 'by,' with no intermediate agency, as in Gal. iv. 7.

3. *That exists*] Lit. 'that has come into being.' Some punctuate otherwise, connecting these words with the next verse. See the R.V. margin.

4. *Overpowered*] Cp. viii. 3, 4; xii. 35; 1 Thess. v. 4. See also Herodotus i. 87. A hostile 'coming upon' and 'seizing' is the idea conveyed by this verb in the active and passive voices, as in Mark ix. 18; or the grasping of a prize as in Rom. ix. 30; 1 Cor. ix. 24; Phil. iii. 12, 13. In Ephes. iii. 18 the verb is in the middle voice.

5. *Existed*] Or 'was.' In the Greek this verb comes at the end of the clause, and is commonly taken as the first word of verse 9.

6. *Every man by its coming*] Or 'every man by His coming;' or possibly 'every man coming.'

7. *He was . . through Him*] Or, possibly, 'It was . . through it.' But the subsequent pronoun is masculine: 'recognize Him. He came,' &c.

8. *By . . through . . through . . from*] Lit. 'out of' or 'from' (four times).

9. *Human descent*] Lit. 'bloods.'

nor through an [1] impulse [2] of their own nature, nor through the will of [3] a human father, but from God.

And the Word came in the flesh, and [4] lived for a time in 14
our midst, so that we saw His glory—the glory as of the Father's [5] only Son, sent from His presence. He was full of grace and truth.

The Testimony of John the Baptist

John gave testimony concerning Him and 15
cried aloud, saying,

"This is He of whom I said, 'He who is coming after me has been put before me,' for He was before me."

For He it is from whose fulness we have all received, 16
and grace upon grace. For the Law was given through 17
Moses; grace and truth came through Jesus Christ. No 18
human eye has ever seen God: [6] the only Son, who is [7] in the Father's bosom—He has made Him known.

He predicts the Appearing and Work of Jesus

This also is John's testimony, when the Jews 19
sent to him a deputation of Priests and Levites from Jerusalem to ask him who he was. He 20
avowed—he did not conceal the truth, but avowed,

"I am not the Christ."

"What then?" they inquired; "are you Elijah?" 21

"I am not," he said.

"Are you the Prophet?"

"No," he answered.

So they pressed the question. 22

"Who are you?" they said—"that we may take an answer to those who sent us. What account do you give of yourself?"

"I am THE VOICE," he replied, "OF ONE CRYING ALOUD, 23
'MAKE STRAIGHT THE LORD'S WAY [8] IN THE DESERT,' fulfilling the words of the Prophet Isaiah" (Isa. xl. 3).

1. *Impulse*] Lit. 'will.'
2. *Of their own nature*] Lit. 'of flesh.'
3. *A human father*] Lit. 'a man.' Not the same word for 'man' as in verse 9; 2 Pet. i. 21; but the one that is used in 1 Cor. xvi. 13; Eph. v. 24, 25; 1 Tim. ii. 8.
4. *Lived for a time*] Lit. 'had His tent.'
5. *Only*] Lit. 'only-born.' Cp. Luke vii. 12; viii. 42; ix. 38. The word is also found in Heb. xi. 17, and in five passages in John's writings.
6. *The only Son*] Or 'the only-born Son,' as in verse 14. V.L. 'the only-born God.'
7. *In*] Lit. 'into' or 'to,' so that the sense may possibly be 'who is (gone up) into the Father's bosom.'
8. *In the Desert*] Cp. Matt. iii. 3, n.

They were Pharisees who had been sent. Again they 24,25
questioned him.

"Why then do you baptize," they said, "if you are neither the Christ nor Elijah nor the Prophet?"

"I baptize in water only," John answered, "but in 26
your midst stands One whom you do not know—He who 27
is to come after me, and whose sandal-strap I am not worthy to unfasten."

This conversation took place at Bethany beyond the 28
Jordan, where John was baptizing.

He points to the Lamb of God

The next day John saw Jesus coming towards 29
him and exclaimed,

"[1] Look, that is the Lamb of God who is to take away the sin of the world! This is He about whom I 30
said, 'After me is to come One who has been put before me, because He was before me.' I did not yet know Him; but 31
that He may be openly shown to Israel is the reason why I have come baptizing in water."

John also gave testimony by stating: 32

"[2] I have seen the Spirit coming down like a dove out of Heaven; and it remained upon Him. I did not yet know 33
Him, but He who sent me to baptize in water said to me,

"'The One on whom you see the Spirit coming down, and remaining, He it is who baptizes in the Holy Spirit.'

"This [2] I have seen, and I have become a witness that He 34
is the Son of God."

Two of John's Disciples become Disciples of Jesus

Again the next day John was standing with 35
two of his disciples, when he saw Jesus passing 36
by, and said,

"Look! that is the Lamb of God!"

The two disciples heard his exclamation, and 37
they followed Jesus. Then Jesus turned round, and seeing 38
them following He asked them,

"What is your wish?"

"[3] Rabbi," they replied—'Rabbi' means 'Teacher'—"where are you staying?"

"Come and you shall see," He said. 39

1. *Look*] See Matt. xii. 18, n.
2. *I have seen*] See *Aorist* vii. 6, p. 25.
3. *Rabbi*] In many editions of the N.T. the latter half of this verse is counted separately as verse 39, and thence to the end of the chapter the verses are numbered 40 to 52.

So they went and saw where He was staying, and they remained and spent that day with Him. It was then about [1] ten o'clock in the morning.

Andrew, Simon Peter's brother, was one of the two who 40
heard John's exclamation and followed Jesus. He first found 41
his own brother Simon, and said to him,

"We have found the Messiah!"—that is to say, [2] the Anointed One.

He brought him to Jesus. Jesus looked at him and said, 42
"You are Simon, son of John: you shall be called [3] Cephas"—that is to say, Peter (or 'Rock').

Philip and Nathanael also follow Christ

The next day, having decided to leave Bethany 43
and go into Galilee, Jesus found Philip, and
invited him to follow Him. (Now Philip came 44
from Bethsaïda, [4] the same town as Andrew
and Peter.) Then Philip found Nathanael, and said to 45
him,

"We have found him about whom Moses in the Law wrote, as well as the Prophets—Jesus, the son of Joseph, a man of Nazareth."

"Can anything good come out of Nazareth?" replied 46
Nathanael.

"Come and see," said Philip.

Jesus saw Nathanael approaching, and said of him, 47

"Look! here is a true Israelite, in whom there is no [5] deceitfulness!"

"How do you know me?" Nathanael asked. 48

"Before Philip called you," said Jesus, "when you were under the fig-tree I saw you."

"Rabbi," cried Nathanael, "you are the Son of God, 49
you are Israel's King!"

"Because I said to you, 'I saw you under the fig-tree,'" 50
replied Jesus, "do you believe? You shall see greater things than that."

1. *Ten o'clock in the morning*] I.E. if the fourth Evangelist used the Roman method of reckoning the hours of the day from midnight and noon. But if, like the other three Evangelists, he used the Jewish and Babylonish method of reckoning the hours of the day, from sunrise, then the true translation is 'four o'clock in the afternoon.' Lit. 'the tenth hour.' Cp. iv. 6, n.; xix. 14, n.—ED.

2. *The Anointed One*] Or 'the Christ.'

3. *Cephas*] The word occurs in the plural twice in the O.T. (Job xxx. 6; Jer iv. 29). 'Rock' is the meaning in each case. Cp. Matt. xvi. 18, n.

4. *The same town as*] Lit. 'out of the town of &c.,' a second preposition being inserted which the English idiom does not require. Cp. xi. 1.

5. *Deceitfulness*] The Jacob-nature! An apparent reference to Jacob's change of name and character (Gen. xxxii. 28).—ED.

"I tell you all [1]in most solemn truth," He added, "[2]that you shall see Heaven opened wide, and God's angels going up, and coming down to the Son of Man." 51

Christ's first Miracle

[3]Two days later there was a wedding at Cana in Galilee, and the mother of Jesus was there, and Jesus also was invited and His disciples. Now the wine ran short; whereupon the mother of Jesus said to Him, 2 1 2 3

"They have no wine."

"[4]Leave the matter in my hands," He replied; "[5]the time for me to act has not yet come." 4

His mother said to the attendants, 5

"Whatever he tells you to do, [6]do it."

Now there were six stone jars standing there (in accordance with the Jewish regulations for purification), each large enough to hold twenty gallons or more. Jesus said to the attendants, 6 7

"Fill the jars with water."

And they filled them to the brim. Then He said, 8

"Now, take some out, and carry it to the President of the feast."

So they carried some to him. And no sooner had the President tasted the water now turned into wine, than—not knowing where it came from, though the attendants who had drawn the water knew—he called to the bridegroom and said to him, 9 10

"It is usual to put on the good wine first, and when people have drunk freely, then that which is inferior. But you have kept the good wine till now."

This, the first of His [7]miracles, Jesus performed at Cana in Galilee, and thus displayed His glorious power; and His disciples believed in Him. 11

1. *In most solemn truth*] Lit. 'Amen, amen.' This expression occurs 25 times in this Gospel, but is not found elsewhere.

2. *In most solemn truth, that*] v.l. adds 'henceforth,' 'hereafter,' or 'before long.' For an unusual explanation of this verse, see E. Hampden-Cook's *The Christ Has Come*, p. 56.

3. *Two days later*] Or 'The next day but one.' Lit. 'On the third day,' such being the Hebrew (as well as the Roman) mode of reckoning intervals of time. In this case the journey, i. 44, seems to have occupied the remainder of the day mentioned in that verse, the whole of the next day, and the early part of the third. Cp. Matt. xii. 40; xxvi. 2; and notes.

4. To render this verse literally ('Woman, what have you to do with me?') is really to mis-translate it. The language is by no means that of faultfinding or rebuke. Cp. viii. 10, n.; xix. 26, n.; xx. 13, n.

5. *The time for me &c.*] Lit. 'my hour has not yet come.'

6. *Do it*] Or 'do it at once,' though this is a little too emphatic.

7. *Miracles*] Lit. 'tokens,' or 'signs,' or 'indications' (of who and what He was). Our Lord's miracles are called by this name throughout the fourth Gospel.

Capernaum and Jerusalem

Afterwards He went down to Capernaum—He, 12
and His mother, and His brothers, and His disciples; and they made a short stay there. But 13
the Jewish Passover was approaching, and for this Jesus went up to Jerusalem. And He found in the Temple the dealers 14
in cattle and sheep and in pigeons, and the

Jesus drives the Dealers from the Temple Courts

money-changers sitting there. So He plaited a 15
whip of [1] rushes, and drove all—both sheep and bullocks—out of the Temple. The small coin of the brokers He upset on the ground and overturned their tables. And to the pigeon-dealers He said, 16

"Take these things away. Do not turn my Father's house into a market."

This recalled to His disciples the words of Scripture, 17

"MY ZEAL FOR THY HOUSE WILL CONSUME ME" (Ps. lxix. 9).

So the Jews [2] asked Him, 18

His Right to do this is challenged

"What [3] proof of your authority do you exhibit to us, seeing that you do these things?"

"Demolish this Sanctuary," said Jesus, "and in three 19
days I will rebuild it."

"It has taken forty-six years," replied the Jews, "to 20
build this Sanctuary, and will you rebuild it in three days?"

But He was speaking of the Sanctuary of His body. When 21 2
however He had risen from among the dead, His disciples recollected that He [4] had said this; and they believed the Scripture and the [5] teaching which Jesus had given them.

He gains many new Adherents

Now when He was in Jerusalem, [6] at the 23
Festival of the Passover, many [7] became believers [8] in Him through watching the miracles He performed. But for His part, Jesus did not trust Himself 24
to them, because He knew them all, and did not need any 25

1. *Rushes*] Or 'cords made of rushes.'
2. *Asked Him*] Lit. 'spoke and said to Him.' If the language of the Evangelist were Classical instead of Hellenistic Greek we should have to render, 'answered and said to Him.' See Matt. xi. 25, n.
3. *Proof of your authority*] Or 'miracle.' Cp. verse 11.
4. *Had said*] The tense of the Greek verb seems to imply that our Lord said it more than once.
5. *Teaching*] Lit. 'word.' So the Hebrew *dabar*, 'word,' has a great number of secondary meanings.
6. *At the Festival of the Passover*] Lit. 'at the Passover, at the Festival.' For the repeated preposition with nouns virtually in apposition cp. Judges viii. 27, 'in his city, in Ophrah.' Similarly there are two prepositions in John i. 44, where 'out of (the same town)' is quite superfluous.
7. *Became believers*] See *Aorist* vi. 6.
8. *In Him*] Lit. in His name.'

one's testimony concerning [1] a man, for He of Himself knew what was in the man.

Nicodemus

3 Now there was one of the Pharisees whose name was Nicodemus—a ruler among the Jews. 2 He came to Jesus by night and said,

"Rabbi, we know that you are a teacher come from God; for no one can do these miracles which you are doing, unless God is with him."

3 "In most solemn truth I tell you," answered Jesus, "that unless a man is born [2] anew he cannot see the Kingdom of God."

4 "How is it possible," Nicodemus asked, "for a man to be born when he is old? Can he a second time enter his mother's womb and be born?"

5 "In most solemn truth I tell you," replied Jesus, "that unless a man is [3] born of water [4] and the Spirit, he cannot enter the Kingdom of God. 6 [5] Whatever has been [6] born of the flesh is flesh, and whatever has been born of the Spirit is spirit. 7 Do not be astonished at my telling you, 'You must all be born anew.' 8 [7] The wind blows where it chooses, and you hear its [8] sound, but you do not know where it comes from or where it is going. So is it with every one who has been born of the Spirit."

9 "How is all this possible?" asked Nicodemus.

10 "Are you," replied Jesus, "'the [9] Teacher of Israel,' and yet do you not understand these things? 11 In most solemn truth I tell you that [10] we speak what we know, and give testimony of that of which we [11] were eye-witnesses, and yet you all reject our testimony. 12 If I have told you earthly things and none of you believe me, how will you believe me if I

1. *A man*] Lit. 'the man' (mentioned by implication, the individual of whom at the moment He was speaking). Cp. Matt. iv. 4; xii. 43; xv. 11, 18, 20; Mark ii. 27; Luke xi. 24; Rom. vii. 1. Or possibly 'man,' generically; but in N.T. Greek it is usually the plural that is used in this sense. See i. 4 (cp. verse 9); 1 Cor. xv. 39; Phil. ii. 7; Rev. xxi. 3.

2. *Anew*] Or 'from above,' as in verse 31.

3. *Born of water*] Some suppose that these words refer to natural, physical descent and are exactly parallel to the 'born of the flesh' of verse 6.—ED.

4. *And the Spirit*] Or—there being no article in the Greek—'and Spirit.' Cp. iv. 24, n. But in the Greek of 1 Cor. ii. 4, 13; Gal. v. 5, 25; Phil. ii. 1, and 2 Thess. ii. 13, the word 'Spirit,' though neither preceded by article or preposition, nor accompanied by any attribute, means the Holy Spirit.

5. *Whatever has been born of*] Or 'that which, now existing, was born from.'

6. *Born*] Or 'begotten.'

7. *The wind blows*] Or 'The Spirit breathes.'

8. *Sound*] Or 'voice.'

9. *Teacher*] Or 'Rabbi.'

10. *We*] Cp. ix. 4, n.

11. *Were eye-witnesses*] See *Aorist* vii. 6.

tell you of things in Heaven? [1] There is no one who has 13
gone up to Heaven, but there is One who has come down
from Heaven, namely the Son of Man whose home is in
Heaven. And just as Moses lifted high the serpent in the 14
Desert, so must the Son of Man be lifted up, in order that 15
every one who trusts in Him may have the [2]Life of the
Ages."

[3] For so [4]greatly did God love the world that He gave His 16
[5]only Son, that every one who trusts in Him may not perish
but may have the Life of the Ages. For God [6]did not send 17
His Son into the world to judge the world, but that the
world might be saved through Him. He who trusts in 18
Him does not come up for judgement. He who does not
trust has already received sentence, because he [7]has not his
trust resting on the name of God's only Son. And this is 19
the [8]test by which men [9]are judged—the Light has come
into the world, and men loved the darkness more than they
loved the Light, because their deeds were wicked. For 20
every wrongdoer hates the light, and does not come to
the light, for fear his actions should be exposed and con-
demned. But he who does [10]what is honest and right comes 21
to the light, in order that his actions may be plainly shown
to have been done [11] in God.

John's renewed Testimony

After this Jesus and His disciples went into 22
Judaea; and there He made a stay in company
with them and baptized. And John too was 23
baptizing at Aenon, near Salim, because there were many
[12]pools of water there; and people came and received
baptism. (For John was not yet in prison.) As the result, 24, 2
a discussion having arisen on the part of John's disciples

1. *There is no one who has gone up to Heaven*] I.E. at the time our Lord said this, in 33, A.D. Cp. Acts ii. 34, n.; Heb. ix. 8, n.; 1 John iii. 12, n.—ED.
2. *Life of the Ages*] Greek 'aeonian Life.' There is no 'the' in the original. Cp. Matt. xviii. 8, n.; xix. 16, n.
3. (vv. 16–21.) That this section is a commentary on the nature of the mission of the Son, and that it contains the reflections of the Evangelist, and is not a continuation of the words of the Lord, seems to be conclusively proved by Westcott.
4. *Greatly*] In the Greek the position of the 'so' makes it emphatic.
5. *Only*] Or 'only-born.' Cp. i. 14, n. The word is also used of the Lord Jesus in 1 John iv. 9.
6. *Did not send*] Or 'has not (yet) sent.' Cp. v. 22; vii. 8.
7. *Has . . resting*] Cp. vi. 69, where the same form of the verb 'believe' occurs.
8. *Test by which men are judged*] Or 'criterion.' Lit. 'judgement.'
9. *Are judged*] Or 'are to be judged.'
10. *What is honest and right*] Lit. 'the truth.' Cp. 1 John i. 6.
11. *In God*] I.E. 'in the felt presence of God,' or 'in obedience to God.'
12. *Pools of water*] Lit. 'waters.'

with a Jew about purification, they came to John and 26
reported to him,

"Rabbi, he who was with you on the other side of the
Jordan and to whom you bore testimony is now baptizing,
and [1] great numbers of people are resorting to him."

¶ "A man cannot obtain anything," replied John, "unless 27
it has been granted to him from Heaven. You yourselves 28
can bear witness to my having said, 'I am not the Christ,'
but '[2] I am His appointed forerunner.' He who has the 29
bride is the bridegroom; and the bridegroom's friend who
stands by his side and listens to him, rejoices heartily on
account of the bridegroom's happiness. Therefore this joy
of mine is now complete. He must grow greater, but I 30
must grow less. He who [3] comes from above is above all. 31
He whose origin is from the earth is not only himself from
the earth, his teaching also is from the earth. He who
comes from Heaven [4] is above all. What He [5] has seen and 32
heard, to that He bears witness; but His testimony no one
receives. Any man who has received His testimony has 33
[6] solemnly declared that God is true. [7] For He whom God 34
has sent speaks God's words; for God does not give the
Spirit [8] with limitations."

[9] The Father loves the Son and has entrusted everything 35
to His hands. He who [10] believes in the Son has the Life 36
of the Ages; he who [11] disobeys the Son will not [12] enter
into Life, but God's anger remains upon him.

1. *Great numbers of people*] Lit. 'all.' Cp. Mark i. 5, n.
2. *I am His appointed forerunner*] Lit. 'I have been sent before Him.'
3. *Comes*] The present tense, including both past and future.
4. v.l. omits the second 'is above all.'
5. *Has seen and heard*] The first verb is in the perfect, the second is in the aorist, precisely as in Acts xxii. 15. There is reason however to doubt whether the distinction of tenses ought to be pressed here. Apparently in John it is largely a matter of style. To express 'have' (or 'had') 'seen,' which according to the English idiom occurs 18 times in Luke's Gospel and the Acts, and 28 times in the Gospel and Epistles of John, Luke uses the form we have here 5 times out of the 18, while John uses it each time.
6. *Solemnly declared*] Lit. 'put his seal to it.'
7. *For He*] Or perhaps 'For he,' i.e., every messenger from God. This interpretation is favoured by the fact that others besides the Messiah were 'sent' from God (cp. Luke xxiv. 49; John i. 6; iii. 28; Heb. i. 14), and by the generality of the statement in the second clause of the verse. If the whole verse were simply spoken concerning the Christ—"the one heavenly messenger as contrasted with all the others" (Westcott)—it is inconceivable that the second clause would not contain, for the sake of that contrast, the dative pronoun 'to Him;' but it does not.
8. *With limitations*] Lit. 'by measure.'
9. (vv. 35, 36.) These are probably the words not of Jesus, but of the fourth Evangelist.—Ed.
10. *Believes*] Or 'trusts.'
11. *Disobeys*] Or 'disbelieves' Cp. Acts xiv. 2, n.
12. *Enter into*] Lit. 'see.'

Christ goes into Galilee

Now as soon as the Master was aware that 1 4
the Pharisees had heard it said, "Jesus is
gaining and baptizing more disciples than
John"—though Jesus Himself did not baptize them, but 2
His disciples did—He left Judaea and returned to Galilee. 3
His road lay through Samaria, and so He came to Sychar, 4, 5
a town in Samaria near the piece of land that Jacob gave
to his son Joseph. Jacob's [1] Well was there: and accord- 6
ingly Jesus, tired out with His journey, sat down by the
well to rest. It was about [2] six o'clock in the evening.

The Samaritan Woman

Presently there came a woman of Samaria to 7
draw water. Jesus asked her to give Him some
water; for His disciples were gone to the town 8
to buy provisions.

"How is it," replied the woman, "that a Jew like you 9
asks me, who am a woman and a Samaritan, for water?"

([3] For Jews have no dealings with Samaritans.)

"[4] If you had known God's free gift," replied Jesus, "and 10
who it is that said to you 'Give me some water,' you would
have asked Him, and He would have given you living
water."

"Sir," she said, "you have nothing to draw with, and 11
the [5] well is deep; so where can you get the living water
from? Are you greater than our forefather Jacob, who 12
gave us the well, and himself drank from it, as did also his
sons and his cattle?"

"Every one," replied Jesus, "who drinks any of this 13
water will be thirsty again; but whoever drinks any of the 14
water that I shall give him will never, never thirst. But
the water that I shall give him will become a fountain
within him of water [6] springing up [7] for [8] the Life of the
Ages."

1. *Well*] Or 'Spring.' The same word is used in verse 14.
2. *Six o'clock in the evening*] I.E. if the fourth Evangelist used the Roman method of reckoning the hours of the day. Cp. i. 39, n.; iv. 52, n.; xix. 14, n. Otherwise the meaning is 'noon,' 'mid-day.' Lit. 'the sixth hour.'—ED.
3. *For Jews &c.*] V.L. omits this clause.
4. Cp. Luke x. 41, n. Their relative positions were the reverse of what they seemed. So, unknown to the Roman Governor, the trial and condemnation of Jesus by Pilate was, in a deeper sense, the trial and condemnation of Pilate by Jesus!—ED.
5. *Well*] Or 'pit.'
6. *Springing up*] Or 'that will spring up.' See Gesenius, Hebrew Grammar, § 131. 1.
7. *For the Life*] The preposition may signify either 'during' or 'issuing (or, culminating) in.' Possibly our Lord intended both.
8. *The Life of the Ages*] Or 'aeonian Life.' Cp. Matt. xviii. 8, n.

"Sir," said the woman, "give me that water, that I may never be thirsty, nor continually come all the way here to draw from the well." 15

"Go and call your husband," said Jesus; "and come back." 16

"I have no husband," she replied. 17

"You rightly [1] say that you have no husband," said Jesus; "for you have had five husbands, and the man you have at present is not your husband. You have spoken the truth in saying that." 18

"Sir," replied the woman, "I see that you are a Prophet. Our forefathers worshipped on this mountain, but you Jews say that the place where people must worship is in Jerusalem." 19 20

"[2] Believe me," said Jesus, "the time is coming when you will worship the Father neither on this mountain nor in Jerusalem. You worship [3] One of whom you know nothing. We worship One whom we know; for salvation comes from the Jews. But a time is coming—nay, has already come—when the true worshippers will worship the Father [4] with true spiritual worship; for indeed the Father desires [5] such worshippers. God is [6] Spirit; and those who worship Him must bring Him true spiritual worship." 21 22 23 24

"I know," replied the woman, "that Messiah is coming —'the [7] Christ,' as He is called. When He has come, He will tell us everything." 25

"I am He," said Jesus—"I who am now talking to you." 26

The Conversation interrupted

Just then His disciples came, and were surprised to find Him talking with a woman. Yet not one of them asked Him, "What is your wish?" or "Why are you talking with her?" 27

The woman however, leaving her [8] pitcher, went away to the town, and called the people. 28

1. *Say*] On the tense see *Aorist*, p. 21, at the top.
2. *Believe me*] Lit. 'Believe me, woman.' Cp. ii. 4, n.
3. *One*] Neuter in the Greek. For this use of the neuter when speaking of a person cp. Matt. xii. 41, 42, n.; 1 John i. 1.
4. *With true spiritual worship*] Lit. 'in spirit and truth,' without the preposition repeated—an instance of what the grammarians call 'hendiadys.'
5. *Such worshippers*] Or 'such for His worshippers.'
6. *Spirit*] Or, 'a Spirit.'
7. *Christ*] In verse 29 she uses this Greek name.
8. *Pitcher*] Or 'two-eared jar.' The word occurs in the N.T. only here and ii. 6, 7. Such a vessel would perhaps hold a gallon.

"Come," she said, "and see a man who has told me 29
everything I have ever done. Can this be the Christ, do
you think?"

They left the town and [1] set out to go to Him. 30

Meanwhile the disciples were urging Jesus. 31

The spiritual Harvest

"Rabbi," they said, "eat something."

"I have food to eat," He replied, "of which 32
you do not know."

So the disciples began questioning one another. 33
"Can it be," they said, "that some one has brought Him
something to eat?"

"My food," said Jesus, "is to be obedient to Him who 34
sent me, and fully to accomplish His work. Do you not 35
say, 'It wants four months yet to the harvest'? But look
round, I tell you, and observe these plains—[2] they are
already ripe for the sickle. The reaper gets pay and 36
gathers in a crop in preparation [3] for the Life of the Ages,
that so the sower and the reapers may rejoice together.
For it is [4] in this that you see the real meaning of the saying, 37
'The sower is one person, and the reaper is another.' I 38
sent you to reap a harvest which is not the result of your
own labours. Others have laboured, and you are getting
benefit from their labours."

Of the Samaritan population of that town a 39
good many believed in Him because of the
woman's statement when she declared,

Many Samaritans accept His Teaching

"He has told me all that I have ever done."

When however the Samaritans came to Him, they [5] asked 40
Him on all sides to stay with them; and He stayed
there two days. Then a far larger number of people 41
believed because of His own words, and they said to the 42
woman,

"We no longer believe in Him simply because of your
statements; for we have now heard for ourselves, and we
know that this man really is the Saviour of the world."

1. *Set out to go*] Imperfect tense. They came to Him in a long stream.

2. *They are already &c.*] Some punctuate otherwise—'they are white for harvest. Already the reaper is getting pay and gathering &c.' The words, as they stand in the text, seem to indicate the nearness of the spiritual harvest of good and bad among the Jews, which was to be gathered in towards the close of the Jewish dispensation. Cp. Matt. xiii. 39, 49, nn.—ED.

3. *For the Life &c.*] Cp. verse 14.

4. *In this*] Or 'with this necessary qualification,' that though the work differs, the reward is the same.

5. *Asked . . on all sides*] Or 'kept on asking, one after another,' imperfect tense.

Galilaeans welcome Him

After the two days He departed, and went 43
into Galilee; [1]though Jesus Himself declared 44
that a Prophet has no honour in his own country.
When [2]however He reached Galilee, the Galilaeans wel- 45
comed Him eagerly, having been eye-witnesses of all that He had done in Jerusalem at the Festival; for they also had been to the Festival.

So He came once more to Cana in Galilee, where He had 46
made the water into wine.

The Officer's dying Son cured

Now there was a certain officer of the King's court whose son was ill at Capernaum.
Having heard that Jesus had come from Judaea 47
to Galilee, he came to Him and begged Him to go down and cure his son; for he was at the point of death.

"Unless you and others see miracles and marvels," said 48
Jesus, "nothing will induce you to believe."

"Sir," pleaded the officer, "come down before my child dies." 49

"[3]You may return home," replied Jesus; "your son has 50
recovered."

He believed the words of Jesus, and started back home;
and he was already on his way down when his servants met 51
him and told him that his son was alive and well. So he 52
inquired of them at what hour he had shown improvement.

"Yesterday, [4]about seven o'clock," they replied, "the fever left him."

Then the father recollected that that was the time at which 53
Jesus had said to him, "Your son has recovered," and he and his whole household became believers.

This is [5]the second miracle that Jesus performed, after 54
coming from Judaea into Galilee.

Jesus cures a Cripple at Bethesda

After this there was a Festival of the Jews, 1 5
and Jesus went up to Jerusalem. Now there is 2
in Jerusalem near the Sheep Gate a pool, called

1. *Though*] The Greek word commonly signifies 'for.' Apparently however we have here a Hebraistic use, the Hebrew conjunction that most commonly represents our 'for' being also used in the sense of 'though' (as in Exod. xiii. 17; Deut. xxix. 19; Josh. xvii. 18). See also *Aorist*, p. 47.

2. *However*] See *Aorist*, pp. 45–47.

3. *You may return home*] Lit. 'Go.' But the English monosyllable has an abrupt and brusque tone which does not belong to the Greek word.

4. *About seven o'clock*] I.E. if the fourth Evangelist used the Roman method of reckoning the hours of the day. Cp. i. 39, n.; iv. 6, n.; xix. 14, n. Otherwise the meaning is 'about one o'clock in the afternoon.' Lit. 'about the seventh hour.' The same construction is found in Rev. iii. 3, and indicates "the approximate point of time" (Winer).—ED.

5. *The second*] Lit. 'again the second.' Cp. xxi. 16; Matt. xxvi. 42; Acts x. 15.

in Hebrew 'Bethesda.' It has five arcades. In these there 3
used to lie a great number of sick persons, and of people
who were blind or lame or paralysed.[1] And there was one 5
man there who had been an invalid for thirty-eight years.
Jesus saw him lying there, and knowing that he had been 6
a long time in that condition, He asked him,

"Do you wish to have health and strength?"

"Sir," replied the sufferer, "I have no one to put me into 7
the pool when the water is moved; but while I am coming
some one else steps down before me."

"Rise," said Jesus, "take up your mat and walk." 8

Instantly the man was restored to perfect health, and he 9
took up his mat and began to walk.

That day was a Sabbath. So the Jews said 10

His Right to do this is challenged

to the man who had been cured,

"It is the Sabbath: you must not carry your mat."

"He who cured me," he replied, "said to me, 'Take up 11
your mat and walk.'"

"[2]Who is it," they asked, "that said to you, 'Take up 12
your mat and walk'?"

But the man who had been cured did not know who it 13
was; for Jesus had passed out unnoticed, there being a
crowd in the place.

Afterwards Jesus found him in the Temple and said to him, 14
"You are now restored to health. Do not sin any more,
or a worse thing may befall you."

The man went and told the Jews that it was Jesus who 15
had restored him to health; and on this account the Jews 16
began to persecute Jesus—because He did these things on
the Sabbath.

His reply to their accusation was, 17

"My Father [3]works unceasingly, and so do I."

On this account then the Jews were all the more eager 18
to put Him to death—because He not only broke the
Sabbath, but also spoke of God as being in a special sense
His Father, thus putting Himself on a level with God.

1. *Paralysed*, v.l. inserts verse 4, 'on the look out for the moving of the water. (4) For at times an angel went down into the pool and agitated the water. Whoever then stepped in first after the agitating of the water, was cured, whatever the ailment might be from which he was suffering.'

2. *Who is it*] Lit. 'Who is the man.'

3. *Works unceasingly*] Even on the Sabbath. Lit. 'works until now.'

Jesus Justifies Himself

"In most solemn truth I tell you," replied 19
Jesus, "that the Son can do nothing of Himself
—He can only do what He sees the Father
doing; for whatever He does, that the Son does in like
manner. For the Father [1] loves the Son and reveals to 20
Him all that He Himself is doing. And greater deeds than
these will He reveal to Him, in order that you may wonder.
For just as the Father awakens the dead and gives them 21
life, so the Son also gives life to whom He wills. The 22
Father indeed does not judge any one, but He has entrusted
all judgement to the Son, that all may honour the Son even 23
as they honour the Father. The man who withholds honour
from the Son withholds honour from the Father who sent
Him.

Obedience leads to Life

"In most solemn truth I tell you that he who 24
listens to my teaching and believes Him who
sent me, has [2] the Life of the Ages, and does not
come [3] under judgement, but has passed over out of death
into Life.

Resurrection and Judgement

"In most solemn truth I tell you that [4] a time 25
is coming—nay, has already come—when the
dead will hear the voice of the Son of God, and
those [5] who hear it will live. For just as the Father has 26
life in Himself, so He has also given to the Son to have
life in Himself. And He has conferred on Him authority 27
to act as Judge, because He is the Son of Man. Wonder 28
not at this. For a time is coming when all who are in
the graves will hear His voice and will come forth—they 29
who have done what is right to the resurrection of Life,
and they whose actions have been evil to the resurrection of
judgement.

"I can of my own self do nothing. As [6] I am bidden, so 30
I judge; and mine is a just judgement, because it is not

1. *Loves*] There is a V.L. in which the verb of fuller and richer meaning (cp. xi. 3, 5) is employed here, as we find it used in x. 17; xvii. 23, 24, 26. Doubtless our Lord had reasons for adopting—as there is overwhelming evidence that He did adopt—the word of more limited sense on this occasion; though it is not surprising to find the stronger word substituted in one MS. and in two places where the verse occurs in patristic citations (Origen and Chrysostom). See also xi. 5, n.

2. *The Life of the Ages*] Lit. 'aeonian Life.'

3. *Under*] Lit. 'into.'

4. Some have supposed that so far as this statement was a prediction of a future event the reference was to a passing of the saints of earlier ages from Paradise (the outer court or garden of Heaven) to Heaven itself at the close of the Mosaic dispensation. See John iii. 13; Acts ii. 34; Heb. ix. 8; xi. 40.—ED.

5. *Who hear*] More exactly, 'who shall have heard.' See *Aorist* vi. 5.

6. *I am bidden*] I.E. by the Father. Lit. 'I hear.'

my own will that guides me, but the will of Him who sent me.

The Witness borne to Jesus

"If I give testimony concerning myself, my 31
testimony [1]cannot be accepted. There is 32
[2]Another who gives testimony concerning me,
and I know that the testimony is true which He offers
concerning me.

John the Baptist

"[3]You sent to John, and he [4]both was and 33
still is a witness to the truth. But the testi- 34
mony on my behalf which I accept is not from
man; though I say all this in order that you may be saved.
He was the lamp that burned and shone, and for a time you 35
were willing to be gladdened by his light.

The Testimony of God Himself

"But the testimony which I have is weightier 36
than that of John; for the [5]work the Father
[6]has assigned to me for me to bring it to com-
pletion—the very work which I am doing—affords testimony
concerning me that the Father has sent me. And the 37
Father who sent me, *He* has given testimony concerning
me. None of you have ever either heard His voice or seen
what He is like. Nor have you His word dwelling within 38
you, for you refuse to believe Him whom *He* has sent.

The Old Testament

"[7]You search the Scriptures, because you 39
suppose that in them [8]you will find the Life
[9]of the Ages; and it is those Scriptures that
yield testimony concerning me; and yet you are unwilling 40
to come to me that you may have Life.

Two Sorts of Glory

"I do not accept glory from man, but I know 41, 42
you well, and I know that in your hearts you
do not really love God. I have come [10]as my 43

1. *Cannot be accepted*] Lit. 'is not true.'
2. *Another*] Cp. verse 37, but some understand this 'other' to mean John.
3. *You sent*] The Greek perfect, implying that the knowledge derived from John and the responsibility were permanent with them.
4. *Both was and still is a witness*] Lit. 'bore witness,' but this again is a perfect in the Greek, indicating permanence of result, though John had now ceased to bear witness (verse 35). See *Aorist* vii. 3–7, 9.
5. *Work*] Lit. 'works,' the whole series of operations which in the aggregate we speak of as 'the work of Christ.' 'The works' would suggest to the English reader the miracles only, which can hardly be the true sense.
6. *Has assigned. Has sent. Has given testimony. Have heard. Have seen*] The verb in each of the five instances is the Greek perfect, of which also in each the English perfect seems to be the best, though always inadequate representative. Cp. verse 33, n.
7. *You search*] Or 'Search.'
8. *You will find*] Lit. 'you have.'
9. *Of the Ages*] Greek 'aeonian.' Cp. Matt. xviii. 8, n.
10. *As my Father's representative*] Lit. 'in my Father's name.'

Father's representative, and you do not receive me. If some one else comes [1] representing only himself, him you will receive. How is it possible for you to believe, while you receive 44
glory from one another and have no desire for the glory that comes from the only God?

The Jews unfaithful to Moses

"[2] Do not suppose that I will accuse you to 45
the Father. There is one who accuses you, namely Moses, on whom your hope rests. For 46
if you believed Moses, you would believe me; for he wrote about me. But if you disbelieve his writings, how are you 47
to believe my words?"

5,000 People fed

[3] After this Jesus went away across the 1 6
Lake of Galilee (that is, the Lake of Tiberias).
A vast multitude followed Him, because they 2
witnessed the miracles on the sick which He was constantly performing.

Then Jesus went up the hill, and sat there with His 3
disciples. The Jewish Festival, the Passover, was at hand. 4
And when He looked round and saw an immense crowd 5
coming towards Him, He said to Philip,

"Where shall we buy bread for all these people to eat?"

He said this to put Philip to the test, for He Himself 6
knew what He was going to do.

"Seven pounds' worth of bread," replied Philip, "is not 7
enough for them all to get even a scanty meal."

One of His disciples, Andrew, Simon Peter's brother, 8
said to Him,

"There is a boy here with five barley [4] loaves and a couple 9
of fish: but what is that among so many?"

"Make the people sit down," said Jesus. 10

The ground was covered with thick grass; so they sat
down, the adult men numbering about 5,000. Then Jesus 11
took the loaves, and after giving thanks He distributed them to those who were resting on the ground; and also the fish in like manner—as much as they desired.

When all were fully satisfied, He said to His disciples, 12

"Gather up the broken portions that remain over, so that nothing be lost."

1. *Representing only himself*] Lit. 'in his own name.'
2. *Do not suppose*] The Greek implies, 'as some of you are supposing.' Cp. Luke vii. 13, n.
3. (vv. 1–14.) Cp. Matt. xiv. 13–21; Mark vi. 30–44; Luke ix. 10–17.
4. *Loaves*] Or 'cakes.'

Accordingly they gathered them up; and with the 13
fragments of the five barley loaves—the broken portions
that remained over after they had done eating—they filled
twelve baskets. Thereupon the people, having seen the 14
miracle He had performed, said,

"This is indeed the Prophet who was to come into the
world."

Jesus withdraws into Solitude

[1]Perceiving, [2]however, that they were about 15
to come and carry Him off by force to make
Him a king, Jesus withdrew again up the hill
alone by Himself. When evening came on, His disciples 16
went down to the Lake. There they got on board a boat, 17
and pushed off to cross the Lake to Capernaum. By this
time it had become dark, and Jesus had not
yet joined them. The Lake also was getting 18
rough, because a strong wind was blowing.
When, however, they had rowed three or four miles, they 19
saw Jesus walking on the water and coming near the boat.
They were terrified; but He called to them. 20

He walks on the Lake

"It is I," He said, "do not be afraid."

Then they were willing to take Him on board; and 21
in a moment the boat reached the shore at the point to
which they were going.

Next morning the crowd who were still standing about 22
on the other side of the Lake found that there had been but
one small boat there, and they had seen that Jesus did not
go on board with His disciples, but that His disciples went
away without Him. Yet a number of small boats came 23
from Tiberias to the neighbourhood of the place where they
had eaten the bread after the Lord had given thanks.
When however the crowd saw that neither Jesus nor His 24
disciples were there, they themselves also took boats and
came to Capernaum to look for Jesus.

Jesus is the Bread of Life

So when they had crossed the Lake and had 25
found Him, they asked Him,

"Rabbi, when did you come here?"

"[3]In most solemn truth I tell you," replied Jesus, 26
"that you are searching for me not because you have
seen miracles, but because you ate [4]the loaves and had a

1. (vv. 15–21.) Cp. Matt. xiv. 22–33; Mark vi. 45–52.
2. *However*] See *Aorist*, Appendix B.
3. *In most solemn truth I tell you*] I.E. "It is absolutely certain."—ED.
4. *The loaves*] Lit. 'of the loaves.' Cp. verse 51, n.

hearty meal. Bestow your pains not on the food which perishes, but on the food that remains unto [1] the Life of the Ages—that food which will be the Son of Man's gift to you; for on Him the Father, God, has set His seal." 27

God's great Demand

"What are we to do," they asked, "in order to carry out the things that God requires?" 28

"This," replied Jesus, "is above all the thing that God requires—that you should be believers in Him whom He has sent." 29

The Bread from Heaven

"[2] What miracle then," they asked, "do you perform for us to see and become believers in you? What do you *do*? Our forefathers ate the manna in the Desert, as it is written, 'HE GAVE THEM BREAD OUT OF HEAVEN TO EAT'" (Exod. xvi. 15; Ps. lxxviii. 24). 30 31

"In most solemn truth I tell you," replied Jesus, "that Moses did not give you the bread out of Heaven, but my Father is giving you the bread—the true bread—out of Heaven. For God's bread is [3] that which comes down out of Heaven and gives Life to the world." 32 33

"Sir," they said, "always give us that bread." 34

"I am the bread of Life," replied Jesus; "he who comes to me shall never hunger, and he who believes in me shall never, never thirst. But [4] it is as I have said to you: you have seen [5] me and yet you do not believe. [6] Every one whom the Father gives me will come to me, and him who comes to me I will never on any account drive away. For I have left Heaven and have come down to earth not to seek my own [7] pleasure, but to do the will of Him who sent me. And this is the will of Him who sent me, that of [8] all that He has given me I should lose nothing, but should raise [9] it to life on the last day. For this is my Father's will, that every one who fixes his gaze on the Son of God and believes 35 36 37 38 39 40

1. *The Life of the Ages*] Cp. Matt. xix. 16, n.
2. *What miracle . . perform*] Or 'What then do you do as a sign?'
3. *That which*] Or 'He who.'
4. *It is as*] Cp. Matt. xxvi. 64, n.
5. *Me*] v.L. omits.
6. *Every one whom*] Lit. 'all that,' or 'everything that.' If the sense intended were "all the wealth, honour, power, or other rewards which," this in the Greek would more naturally be expressed by the plural, but the words are in the neuter singular.
7. *Pleasure*] Or 'will,' as in the verses which follow; but not in the sense of resolve or determined purpose. This latter sense is conveyed by another word (containing the same root as our 'will,' German, 'woll-en;' Latin, 'vol-o') found in three places only in the N.T. (Rom. ix. 19; Acts xxvii. 43; 1 Pet. iv. 3).
8. *All that*] Or 'all whom.' The same expression as in verse 37.
9. *It*] As an aggregate or whole.

in Him should have the Life [1] of the Ages, and I will raise him to life on the last day."

The Jews find Fault

Now the Jews began to find fault about Him 41
because of His claiming to be the bread which
came down out of Heaven. They kept asking, 42
"Is not [2] this man Joseph's son? Is he not Jesus, whose father and mother we know? What does he mean by now saying, 'I have come down out of Heaven'?"

"Do not [3] thus find fault among yourselves," replied Jesus; 43
"no one can come to me unless the Father who sent me 44
draws him; then I will raise him to life on the last day. It 45
stands written in the Prophets, 'AND THEY SHALL ALL OF THEM BE TAUGHT BY GOD' (Isa. liv. 13). Every one who [4] listens to the Father and learns from Him comes to me. No 46
one has ever seen the Father—except Him who is from God. He has seen the Father.

Jesus is the Bread of Life

"In most solemn truth I tell you that he who 47
[5] believes has the Life of the Ages. I am the 48
bread of Life. Your forefathers ate the manna in 49
the Desert, and they died. Here is the bread that comes 50
down out of Heaven that a man may eat it and not die. I am 51
the living bread come down out of Heaven. If a man eats [6] this bread, he shall live for ever. Moreover the bread which I will give is my flesh [7] given for the life of the world."

The growing Anger of the Jews

This led to an angry debate among the Jews. 52
"How can [2] this man," they argued, "give us his flesh to eat?"

"In most solemn truth I tell you," said Jesus, "that 53
unless you eat the flesh of the Son of Man and drink His blood, you have no Life [8] in you. He who eats my flesh and 54
drinks my blood has the Life of the Ages, and I will raise him up on the last day. For my flesh is true food, and my blood 55
is true drink. He who eats my flesh and drinks my blood 56
remains in union with me, and I remain in union with him.

1. *Of the Ages*] Greek 'aeonian.' Cp. Matt. xviii. 8, n.
2. *This man*] Or 'this fellow.'
3. *Thus*] 'As you are finding fault' is implied by the tense.
4. *Listens . . and learns*] Lit. 'has listened . . and learnt.'
5. *Believes*] v.l. adds 'in me.'
6. *This bread*] Lit. (a portion) 'out of this bread.' Had the simple accusative been used in the original, it might have suggested to the Greek reader the absurd notion of the whole of it being consumed by the individual eater. But in English the accusative, required by our idiom, contains no such suggestion.
7. *Given*] Not expressed in the Greek, although v.l. adds 'which I will give.'
8. *In you*] Lit. 'in yourselves.'

As the ever-living Father has sent me, and I live [1] because 57
of the Father, so also he who eats me will live because
of me. This is the bread which came down out of Heaven ; 58
it is unlike that which your forefathers ate—for they ate and
yet died. He who eats this bread shall live for ever."

Jesus said all this [2] in the synagogue while teaching at 59
Capernaum.

Disciples whose Faith failed

Many therefore of His disciples, when they 60
heard it, said,

"This is hard to accept. Who can listen [3] to
such teaching ?"

But, knowing in Himself that His disciples were dissatisfied 61
about it, Jesus asked them,

"[4] Does this seem incredible to you ? What then if 62
you were to see the Son of Man ascending [5] again where He
was before ? It is the spirit which gives Life. The flesh 63
confers no benefit whatever. The words I have spoken
to you are spirit and are Life. But there are some of 64
you who do not believe."

For Jesus knew from the beginning who those were that
did not believe, and who it was that would betray Him.
So He added, 65

"That is why I told you that no one can come to me
unless it be granted him by the Father."

Thereupon many of His disciples left Him and went away, 66
and no longer associated with Him.

Jesus therefore appealed to the Twelve. 67

Peter acknowledges Jesus as the Messiah

"Will you go also ?" He asked.

"Master," replied Simon Peter, "to whom 68
shall we go ? [6] Your teachings tell us of the
Life of the Ages. And we have come to believe and know 69
that *you* are indeed the Holy One of God."

"Did not I choose you—the Twelve ?" said Jesus, "and 70
even of you one is [7] a devil."

He alluded to Judas, the son of Simon the Iscariot. For 71

1. *Because of the Father . . because of me*] I.E. 'because the Father lives . . because I live.' Cp. Rom. viii. 20, n. Or 'for the Father . . for me ;' the 'for' expressing 'devotion to.'
2. *In the synagogue*] See Westcott's interesting note.
3. *To such teaching*] Or 'to Him.'
4. *Does this seem incredible*] Lit. 'Is this a stumblingblock ?'
5. *Again*] Cp. Eph. iv. 9, n.
6. *Your teachings tell us*] Lit. 'You have words.'
7. *A devil*] Or 'a false accuser.' The word (*diábŏlos*) is used as the name of Satan in xiii. 2 ; Matt. iv. 1 ; and elsewhere. It is a different word from that which in this translation is everywhere rendered 'demon.'

he it was who, though one of the Twelve, was afterwards to betray Him.

Christ's Brothers unsympathetic

7 [1] After this Jesus moved from place to place in Galilee. He would not go about in Judaea, because the Jews were seeking an opportunity to kill Him. But the Jewish Festival of the Tent-Pitching was approaching. So His brothers said to Him,

"Leave these parts and go into Judaea, that not only we but your disciples also may witness the miracles which you perform. For no one acts in secret, desiring all the while to be himself known publicly. Since you are doing these things, show yourself openly to the world."

For even His brothers were not believers in Him.

"My time," replied Jesus, "has not yet come, but for you any time is suitable. It is impossible for the world to hate you; but me it does hate, because I give testimony concerning it that its conduct is evil. As for you, go up to the Festival. [2] I do [3] not now go up to this Festival, because my time is not yet fully come."

Such was His answer, and He remained in Galilee. When however His brothers had gone up to the Festival, then He also went up, not openly, but as it were privately.

Diversity of Opinion

Meanwhile the Jews at the Festival were looking for Him and were inquiring,

"Where is he?"

Among the mass of the people there was much muttered debate about Him.

Some said,

"He is a good man."

Others said,

"Not so: he is imposing on the people."

Yet [4] for fear of the Jews no one spoke out boldly about Him.

Jesus claims to have come from God

But when the Festival was already half over, Jesus went up to the Temple and commenced teaching. The Jews were astonished.

1. (vv. 1–10.) Cp. Luke ix. 51–56.

2. *I do not now go up*] That is, not as they had expected Him to, coming with the Twelve and an imposing body of followers to join the long caravan of intending worshippers who were starting for the Festival.

3. *Not now*] Lit. 'not.' There is however a v.l. 'not yet' instead of 'not.' 'Not' is used for 'not yet' in viii. 15, and in the Hebrew of 2 Kings xx. 4; Ps. cxxxix. 16. It should also be remembered that in Greek the present tense is more emphatically present than in English. Cp. xvii. 9, n.—Ed.

4. *For fear*] Lit. 'because of their fear.'

"How does [1]this man know anything of books," they said, "although he has never been at any of the schools?"

Jesus answered their question by saying, 16

"My teaching does not belong to me, but comes from Him who sent me. If any one is willing to do His will, he 17 shall know about the teaching, whether it is from God or originates with me. The man whose teaching originates 18 with himself aims at his own glory. He who aims at the glory of Him who sent him teaches the truth, and there is no deception in him. Did not Moses give you the Law? 19 And yet not a man of you obeys the Law. Why do you want to kill me?"

"You are possessed by a demon," replied the crowd; 20 "[2]no one wants to kill you."

"One deed I have done," replied Jesus, "and you are all 21 full of wonder. Consider therefore. Moses [3]gave you the 22 rite of circumcision (not that it began with Moses, but with your earlier forefathers), and even on a Sabbath day you circumcise a child. If a child is circumcised even on a 23 Sabbath day, are you bitter against me because I have restored a man to perfect health on a Sabbath day? [4]Do 24 not form [5]superficial judgements, but form the judgements that are just."

The People and their Rulers

Some however of the people of Jerusalem said, 25 "Is not this the man they are wanting to kill? But [6]here he is, speaking openly and 26 boldly, and they say nothing to him! Can the Rulers really have ascertained that this man is the Christ? And yet we 27 know this man, and we know where he is from; but as for the Christ, when He comes, no one can tell where He is from."

Jesus therefore, while teaching in the Temple, cried aloud, 28 and said,

"Yes, you know me, and you know where I am from. And yet I have not come of my own accord; but there is One who has sent me, an Authority indeed, of whom you have no knowledge. I know Him, because I came from 29 Him, and He sent me."

1. *This man*] Or 'this fellow.'
2. *No one wants*] Lit. 'who wants?'
3. *Gave*] Greek perfect. "As an abiding ordinance" (Westcott) which you are still in possession of. See *Aorist* vii. 9.
4. *Do not form*] 'As you are doing' is indicated by the tense.
5. *Superficial*] Hasty; formed at the first glance.
6. *Here he is*] Lit. 'Behold.' Cp. Matt. xii. 18, n.

On hearing this they wanted to arrest Him; yet not a 30
hand was laid on Him, because His time had not yet come.
But from among the crowd a large number believed in Him. 31
"When the Christ comes," they said, "will He perform
more miracles than this teacher has performed?"

Jesus was going back to God

The Pharisees heard the people thus ex- 32
pressing their various doubts about Him, and
the High Priests and the Pharisees sent some
officers to apprehend Him. So Jesus said, 33
"Still for a short time I am with you, and then I go my
way to Him who sent me. You will look for me and will 34
not find me, and where I am you cannot come."
The Jews therefore said to one another, 35
"Where is he about to betake himself, [1] so that we shall
not find him? Will he betake himself to the Dispersion
among the [2]Gentiles, and teach the [2]Gentiles? What do 36
those words of his mean, 'You will look for me, but will not
find me, and where I am you cannot come'?"

A Promise of living Water

On the last day of the Festival—the great 37
day—Jesus stood up and cried aloud.
"Whoever is thirsty," He said, "let him
come to me and drink. He who believes in me, from 38
within him—as the Scripture has said—rivers of living
water shall flow."
He referred to the Spirit which those who [3]believed in Him 39
[4]were to receive; for the Spirit was not [5]bestowed as yet,
because Jesus had not yet been [6]glorified.

The People divided in Opinion

After listening to these [7]discourses, [8]some of 40
the crowd began to say,
"This is beyond doubt the Prophet."
Others said, 41
"He is the Christ."

1. *So that*] Or, perhaps more correctly, 'because.'
2. *Gentiles*] Lit. 'Greeks.'
3. *Believed*] Or 'had believed,' including those who should afterwards believe. See *Aorist* vi. 5.
4. *Were to receive*] Or 'were soon to receive.'
5. *Bestowed*] Not expressed in the Greek.
6. *Glorified*] So it may be that individual men do not receive from God the fulness of spiritual blessing expressed in the N.T. as 'the gift of the Holy Spirit' until they cease to regard Jesus as a mere Teacher, Example, and Friend, and glorify Him by accepting Him as their Saviour and the absolute Lord and Ruler of their hearts and lives!—ED.
7. *Discourses*] Lit. 'words' or 'sayings;' possibly alluding only to verses 37, 38. But in that sense we should more probably have had the singular, as in the Greek of verse 36 and vi. 60.
8. *Some of*] The same form of expression occurs in the Greek of 2 John 4.

But others again,

"[1] Not so, for is the Christ to come from Galilee? Has 42
not the Scripture declared that the Christ is to come of the
family of David (Ps. lxxxix. 3, 4) and from Bethlehem,
David's village" (Mic. v. 2)?

So there was a violent dissension among the people on His 43
account. Some of them wanted at once to arrest Him, but 44
no one laid hands upon Him.

The Attempt to arrest Him quite fails

Meanwhile the officers returned to the High 45
Priests and Pharisees, who asked them,

"Why have you not brought him?"

"No mere man has ever spoken as this man 46
speaks," said the officers.

"Are *you* deluded too?" replied the Pharisees; "has 47, 48
any one of the Rulers or of the Pharisees believed in him?
But this rabble who understand nothing about the Law 49
are accursed!"

Nicodemus interposed—he who had formerly gone to 50
Jesus, being himself one of them.

"Does our Law," he asked, "judge a man without first 51
hearing what he has to say and ascertaining what his
conduct is?"

"Do you also come from Galilee?" they asked in reply. 52
"Search and see for yourself that no Prophet is of Galilaean
origin."

Jesus and a notorious Sinner

[[2] So they went away to their several homes; 53
but Jesus went to the Mount of Olives. At 1, 2 **8**
break of day however He returned to the Temple,
and there the people came to Him in crowds. He seated
Himself; and was teaching them when the Scribes and the 3
Pharisees brought to Him a woman who had been found
committing adultery. They made her stand in the centre of
the court, and they put the case to Him. 4

"[3] Rabbi," they said, "this woman has been found in the
very act of committing adultery. Now, in the Law, Moses 5
has ordered us to stone [4] such women to death. But what
do you say?"

1. *Not so, for*] Or the unemphatic 'Why.' See *Aorist*, Appendix A, § 8.
2. (vv. vii. 53 to viii. 11.) v.L. omits this paragraph.
3. *Rabbi*] Lit. 'Teacher.'
4. *Such women*] A cruel half-statement of the Law (Deut. xxii. 24), which also condemned to death the man who shared the woman's sin and was perhaps himself largely responsible for it. Why did not the Scribes and the Pharisees bring to Jesus the guilty man as well as the guilty woman?—ED.

They asked this in order to put Him to the test, so that 6
they might have some charge to bring against Him. But
Jesus [1] leant forward and began to write with His finger on
the ground. When however they persisted with their 7
question, He raised His head and said to them,

"Let the sinless man among you be the first to throw a
stone at her."

Then He leant forward again, and again began to write 8
on the ground. They listened to Him, and then, beginning 9
with the eldest, took their departure, one by one, till all were
gone. And Jesus was left behind alone—and the woman in
the centre of the court. Then, raising His head, Jesus said 10
to her,

"[2] Where are they? Has no one condemned you?"

"No one, Sir," she replied. 11

"And *I* do not condemn you either," said Jesus; "go,
and from this time do not sin any more."]

Once more Jesus addressed them. 12

The Testimony of the Father and of the Son

"I am the Light of the world," He said;
"the man who follows me shall certainly not
walk in the dark, but shall have the light of
Life."

"You are giving testimony about yourself," said the 13
Pharisees; "your testimony is not true."

"Even if I am giving testimony about myself," replied 14
Jesus, "my testimony is true; for I know where I came
from and where I am going, but you know neither of these
two things. You judge according to [3] appearances: [4] I am 15
judging no one. And even if I do judge, my judgement is 16
[5] just; for I am not alone, but the Father who sent me is
with me. In your own Law, too, it is written that THE 17
TESTIMONY OF TWO MEN IS TRUE (Deut. xix. 15). I am one 18
giving testimony about myself, and the Father who sent me
gives testimony about me."

"Where is your Father?" they asked. 19

"You know my Father as little as you know me," He
replied; "if you knew me, you would know my Father also."

These sayings He uttered in the Treasury, while teaching 20

1. *Leant forward*] As a teacher, He was sitting on the ground. See verse 2.
2. *Where are they*] Lit. 'Woman, where are they?' Cp. ii. 4, n.; xix. 26, n.; xx. 13, n.
3. *Appearances*] Or 'your human nature.'
4. *I am judging no one*] I.E. as yet. Cp. vii. 8, n.; xvii. 9, n.
5. *Just*] Lit. 'true.'

in the [1] Temple; yet no one arrested Him, because His time had not yet come.

Christ's Departure near at hand

Again He said to them, 21
"I am going away. Then you will try to find me, but you will die in your sins. Where I am going, it is impossible for you to come."

The Jews began to ask one another, 22
"Is he going to kill himself, do you think, that he says, 'Where I am going, it is impossible for you to come'?"

"You," He continued, "are from below, I am from 23
above: you are of this present world, I am not of this present world. That is why I told you that you will die in 24
your sins; for, unless you believe that [2] I am He, [3] that is what will happen."

"You—who are you?" they [4] asked. 25

"[5] How is it that I am speaking to you at all?" replied Jesus. "Many things I have to speak and to judge con- 26
cerning you. But He who sent me is true, and the things which I have heard from Him are those which [6] I have come into the world to speak."

They did not perceive that He was speaking to them of 27
the Father. So Jesus added, 28

"When you have lifted up the Son of Man, then you will know that [2] I am He. Of myself I do nothing; but as the Father has taught me, so I speak. And He who sent me is 29
with me. He has not left me alone: for I do always what is pleasing to Him."

As He thus spoke, many became believers in Him. 30

The Jews boast of Descent from Abraham

Jesus therefore [7] said to those of the Jews who 31
had now believed in Him,

"As for you, if you [8] hold fast to my teach-
ing, then you are truly my disciples; and 32
you shall know the Truth, and the Truth will make you free."

1. *Temple*] I.E. 'Temple Courts.'
2. *I am He*] Some would render, 'I am' (as in verse 58). The Greek in these passages, and in xiii. 19, is the same as that of the LXX. in Deut. xxxii. 39; Isa. xliii. 10; but it is not the same as that of Exod. iii. 14, last clause.
3. *That is what will happen*] Lit. 'you will die in your sins.'
4. *Asked*] Or 'began asking,' as in verse 22. The tense (imperfect) probably indicates repeated or even clamourous asking.
5. *How is it &c.*] Or (How useless) 'all that I have spoken to you from the beginning!' On 'have spoken' see *Aorist*, p. 10.
6. *I have come, &c.*] Lit. 'I speak into the world.' Cp. Luke iv. 23, n.
7. *Said*] Probably at some length, a summary only being given here. Such seems to be the force of the tense (imperfect).
8. *Hold fast to*] Lit. 'remain in.'

"We are descendants of Abraham," they answered, "and have never at any time been in slavery to any one. What do those words of yours mean, 'You shall become free'?" 33

"In most solemn truth I tell you," replied Jesus, "that every one who commits sin is the slave of sin. Now a slave does not remain permanently in his master's house, but a son does. If then the Son shall make you free, you will be free indeed. You are descendants of Abraham, I know; but you want to kill me, because my teaching gains no ground within you. The words I speak are those I have [1] learnt in the presence of the Father. Therefore you also should do what you have heard from your father." 34 35 36 37 38

"Our father is Abraham," they said. 39

"If you were Abraham's children," replied Jesus, "[2] it is Abraham's deeds that you would be doing. But, in fact, you are longing to kill me, a man who has spoken to you the truth which I have heard from God. Abraham did not do that. You are doing the deeds of your father." 40 41

"We," they replied, "are not illegitimate children. We have one Father, namely God."

"If God were your Father," said Jesus, "you would love me; for it is from God that I came and I am now here. I have not come of myself, but *He* sent me. How is it you do not understand me when I speak? It is because you cannot bear to listen to my words. The father whose sons you are is the Devil; and you desire to do what gives him pleasure. *He* was a murderer from the beginning, and [3] does not stand firm [4] in the truth—for there is no truth in him. Whenever he utters his lie, he utters it [5] out of his own store; for he is a liar, and the father [6] of lies. But because I [7] speak the truth, you do not believe me. [8] Which of *you* convicts me of sin? If I speak the truth, why do you not believe me? He who is a child of God listens to 42 43 44 45 46 47

1. *Learnt*] Lit. 'seen.'
2. *It is Abraham's deeds &c.*] v.l. 'do Abraham's deeds.'
3. *Does not stand*] v.l. 'did not stand.'
4. *In the truth*] Or 'by (or, with) the truth.' Cp. Eph. vi. 14.
5. *Out of his own store*] i.e. 'in accordance with his own nature.'
6. *Of lies*] Lit. 'of it.'
7. *Speak*] Or 'tell,' or 'say.' But the Greek verbs that correspond to these three English verbs are not always used with exactly the same shades of meaning as the latter. See *Aorist* 1.
8. *Which of you convicts*] The 'you' here is apparently emphatic, as the 'you' of the last clause of the verse undoubtedly is. The whole verse is a home-thrust.

God's words. You do not listen to them: and why? It is because you are not God's children."

"Are we not right," answered the Jews, "in saying that you are a Samaritan and are possessed by a demon?" 48

Jesus accused of being a Demoniac

"I am not possessed by a demon," replied Jesus. "On the contrary I honour my Father, and you dishonour me. I, however, am not aiming at glory for myself: there is One who aims at glory for me—and who judges. In most solemn truth I tell you that if any one shall have obeyed my [1]teaching he shall in no case ever see death." 49 50 51

"Now," exclaimed the Jews, "we know that you are possessed by a demon. Abraham died, and so did the Prophets, and yet *you* say, 'If any one shall have obeyed my teaching, he shall in no case ever [2]taste death.' Are you really greater than our forefather Abraham? For he died. And the prophets died. [3]Who do you make yourself out to be?" 52 53

"Were I to glorify myself," answered Jesus, "I should have no real glory. There is One who glorifies me—namely my Father, who you say is your God. You do not know Him, but I know Him perfectly; and were I to deny my knowledge of Him, I should resemble you, and be a liar. On the contrary I do know Him, and I obey His [4]commands. Abraham your forefather exulted [5]in the hope of seeing [6]my day: and he saw it, and was glad." 54 55 56

"You are not yet fifty years old," cried the Jews, "and have you seen Abraham?" 57

"In most solemn truth," answered Jesus, "I tell you that before Abraham came into existence, I am." 58

Thereupon they took up stones with which to stone Him, but He hid Himself and went away out of the Temple.[7] 59

1. *Teaching*] Lit. 'word.'
2. *Taste*] On this inaccurate quotation see the Commentators.
3. *Who*] The objective interrogative 'Whom' is now obsolescent.—Ed.
4. *Commands*] Lit. 'word.'
5. *In the hope of seeing*] Lit. 'in order to see,' as though the longing and the hope hastened the event. Cp. 2 Pet. iii. 12.
6. *My day*] Perhaps the day of the Redeemer's kingly triumph over all evil rather than that of His birth or even that of His death.—Ed.
7. *Temple*] v.l. adds 'and going through the midst of them He went His way, and so passed by.'

A blind Man receives Sight

1 9 [1] As He passed by, He saw a man who had
2 been blind from his birth. So His disciples asked Him,

"Rabbi, who sinned—this man or his parents—that he was born blind?"

3 "Neither he nor his parents sinned," answered Jesus, "but he was born blind in order that [2] God's mercy might
4 be openly shown in him. [3] We must do the works of Him who sent me while there is daylight. Night is coming
5 on, when no one can work. When I am in the world, I am [4] the Light of the world."

6 After thus speaking, He spat on the ground, and then, kneading the dust and spittle into clay, He smeared the
7 clay over the man's eyes and said to him,

"Go and wash in the pool of Siloam"—the name means 'Sent.'

So he went and washed his eyes, and [5] returned able to see.

His Acquaintances question him

8 His neighbours, therefore, and the other people to whom he had been a familiar object because he was a beggar, began asking,

"Is not this the man who used to sit and beg?"

9 "Yes, it is," replied some of them.

"No, it is not," said others, "but he is like him."

His own statement was,

"I am the man."

10 "How then were your eyes opened?" they [6] asked.

11 "He whose name is Jesus," he answered, "made clay and smeared my eyes with it, and then told me to go to Siloam and wash. So I went and washed and [7] obtained sight."

12 "Where is he?" they inquired, but the man did not know.

1. *As He passed by*] Or 'On one occasion as He passed along' (through the streets of Jerusalem).
2. *God's mercy*] Lit. 'the works of God.'
3. *We*] The Lord associates His disciples with Himself, as in iii. 11 (Westcott). v.l. has 'I' for 'we.'
4. *The Light of the world*] i.e. the sun in the world's sky. Cp. xi. 9.—Ed.
5. *Returned*] Or 'came home.' He had probably been sitting at his own door when Jesus (verse 1) passed by.
6. *Asked*] The tense (imperfect) seems to imply that more than one pressed him with the question.
7. *Obtained*] Cp. Mark x. 52, n. So in verses 15, 18.

They brought him to the Pharisees—the man 13
who had been blind. Now the day on which 14
Jesus made the clay and opened the man's eyes
was the Sabbath. So the Pharisees renewed 15
their questioning as to how he had obtained his sight.

The Pharisees question him

"He put clay on my eyes," he replied, "and I washed, and now I can see."

This led some of the Pharisees to say, 16

"[1] That man has not come from God, for he does not keep the Sabbath."

"How is it possible for [2] a bad man to do such miracles?" argued others.

And there was a division among them. So again they 17
asked the once blind man,

"What is your account of him?—for he opened your eyes."

"He is a Prophet," he replied.

The Jews, [3] however, did not believe the state- 18
ment concerning him—that he had been blind
and had obtained his sight—until they called
his parents and asked them, 19

The Pharisees appeal to his Parents

"Is this your son, who you say was born blind? How is it then that he can now see?"

"We know," replied the parents, "that this is our son 20
and that he was born blind; but how it is that he can now 21
see or who has opened his eyes we do not know. Ask him himself; he is of full age; he himself will give his own account of it."

Such was their answer, because they were afraid of the 22
Jews; for the Jews had already settled among themselves that if any one should acknowledge Jesus as the Christ, he should be excluded from the synagogue. That was why his 23
parents said,

"He is of full age: ask him himself."

A second time therefore they called the man 24
who had been blind, and said,

The Pharisees drive the Man away

"Give God the praise: we know that that man is a sinner."

"Whether he is a sinner or not, I do not know," he 25

1. *That man*] 'This man' would naturally mean "the man here present who says he was blind." Cp. Luke xiii. 2, n.
2. *A bad man*] Lit. 'a man a sinner.'
3. *However*] See *Aorist*, p. 54.

replied; "one thing I know—that I was once blind and that now I can see."

"What did he do to you?" they asked; "how did he 26
open your eyes?"

"I have told you already," he replied, "and you did not 27
listen to me. Why do you want to hear it again? Do you also mean to be disciples of his?"

Then they railed at him, and said, 28

"You are that man's disciple, but we are disciples of Moses. We know that God [1] spoke to Moses; but as for 29
this fellow we do not know where he comes from."

"Why, this is marvellous!" the man replied; "you 30
do not know where he comes from, and yet he has opened my eyes! We know that God does not listen to bad 31
people, but that if any one is a God-fearing man and obeys Him, to him He listens. [2] From the beginning of the 32
world such a thing was never heard of as that any one should open the eyes of a man blind from his birth. Had 33
that man not come from God, he could have done nothing."

"You," they replied, "were wholly begotten and born in 34
sin, and do *you* teach *us*?"

And they put him out of the synagogue.

Jesus heard that they had done this. So 35
Jesus finds him having found him, He asked him,

"Do you believe in the [3] Son of God?"

"Who is He, Sir?" replied the man. "Tell me, so that 36
I may believe in Him."

"You have seen Him," said Jesus; "and not only so: 37
He is now speaking to you."

"I believe, Sir," he said. 38

And he threw himself at His feet.

"I came into this world," said Jesus, "to 39
The Blindness of the Pharisees judge men, that those who do not see may see, and that those who do see may become blind."

These words were heard by those of the Pharisees who 40
were present, and they asked Him,

"Are *we* also blind?"

"[4] If you were blind," answered Jesus, "you would have 41

1. *Spoke*] In the Greek the tense is the perfect. See *Aorist* vii. 9.
2. *From the beginning of the world*] Lit. 'from the age.' Perhaps the exact thought is 'from the merging of Eternity into Time.'
3. *Son of God*] v.l. 'Son of Man.'
4. *If you were . . you would have*] Or 'If you had been . . you would have had.'

no sin; but as a matter of fact you boast that you see. So your sin remains!"

'The Sheepfold'

"In most solemn truth I tell you that the man who does not enter the sheepfold by the door, but climbs over some other way, is a thief and a robber. But he who enters by the door is [1] the shepherd of the sheep. To him the porter opens the door, and the sheep hear his voice; and he calls his own sheep by their names and leads them out. When he has brought out his own sheep—all of them—he walks at the head of them; and the sheep follow him, because they know his voice. But a stranger they will by no means follow, but will run away from him, because they do not know the voice of strangers."

10 1 2 3 4 5

Jesus spoke to them [2] in this figurative language, but they did not understand what He meant.

6

'The Door' of the Sheepfold

Again therefore Jesus said to them,

"In most solemn truth I tell you that I am the Door [3] of the sheep. All who [4] have come before me are thieves and robbers; but the sheep would not listen to them. I am the Door. If any one enters by me, he will find safety, and will go in and out and find pasture. The thief comes only to steal and kill and destroy: I have come that they may have Life, and may have it in abundance.

7 8 9 10

'The Good Shepherd'

"I am the Good Shepherd. A [5] good shepherd lays down his very [6] life for the sheep. The hired servant—one who is not a shepherd and does not own the sheep—no sooner sees the wolf coming than he leaves the sheep and runs away; and the wolf worries and scatters them. For he is only a hired servant and cares nothing for the sheep.

11 12 13

"I am the Good Shepherd. And I know my sheep and my sheep know me, just as the Father knows me and I know the Father; and I am laying down my life for the

14 15

1. *The shepherd*] Or 'a shepherd.'
2. *In this figurative language*] The word which the Evangelist here uses is found also in xvi. 25, 29; 2 Pet. ii. 22. It is not the same as that from which the English 'parable' is derived, and which occurs in the first three Evangelists 48 times, but nowhere in John.
3. *Of the sheep*] Or 'for the sheep.'—Ed.
4. *Have come before me*] i.e. claiming to be the Door.—Ed.
5. *Good*] Not kindhearted only. A shepherd is not a good shepherd unless he is in every way efficient—in strength and skill as well as in tenderness. Cp. 2 Tim. ii. 3.
6. *Life*] Or 'soul.' So in verses 15, 17. See Edward Seeley's *Great Reconciliation*, pp. 298–301. Cp. xii. 25, n.

sheep. I have also other sheep—which do not belong to this fold. Those also I must bring, and they will listen to my voice; and they shall become one flock under one Shepherd. For this reason my Father loves me, because I am laying down my life in order to receive it back again. [1]No one is taking it away from me, but I myself am laying it down. I am authorized to lay it down, and I am authorized to receive it back again. This is the command I received from my Father."

Again there arose a division among the Jews because of these words. Many of them said,

"He is possessed by a demon and is mad. Why do you listen to him?"

Others argued,

"That is not the language of a demoniac: and can a demon open blind men's eyes?"

Jesus appeals to His Miracles

The Dedication Festival [2]came on in Jerusalem. It was winter, and Jesus was walking in the Temple in Solomon's Portico, when the Jews gathered round Him and [3]kept asking Him,

"How long do you mean to keep us in suspense? If you are the Christ, tell us so plainly."

"I have told you," answered Jesus, "and you do not believe. The deeds that I do in my Father's name—they give testimony about me. But you do not believe, because you are not my sheep. My sheep listen to my voice, and I know them, and they follow me. I give them the Life [4]of the Ages, and they shall never, never perish, nor shall any one wrest them from my hand. What my Father has given me is [5]more precious than all besides; and no one is able to wrest anything from my Father's hand. I and the Father [6]are one."

The Jews talk of killing Him

Again the Jews brought stones with which to stone Him. Jesus remonstrated with them.

"Many good deeds," He said, "have I shown

1. Cp. xviii. 6, n.
2. *Came on*] v.l. adds 'at that time.'
3. *Kept asking*] The tense (imperfect) implies that the question was pressed again and again, probably by several questioners. Cp. Mark viii. 27, n.
4. *Of the Ages*] Greek, 'aeonian.' Cp. Matt. xviii. 8, n.
5. *More precious*] Or 'more (to me).' Lit. 'greater (in my esteem).'
6. *Are one*] It is important to observe that 'one' here is neuter, not masculine as in the similar expression in Gal. iii. 28. Our Lord here affirms that He and His Father, being two Persons (masculine), have and are one nature (neuter).—Ed.

you as coming from the Father; for [1] which of them are you going to stone me?"

"For no good deed," the Jews replied, "are we going to 33
stone you, but for blasphemy, and because you, who are only a man, are making yourself out to be God."

"Does it not stand written in your Law," replied Jesus, 34
"'I SAID, YOU ARE GODS' (Ps. lxxxii. 6)? If those to 35
whom God's word was addressed [2] are called gods (and the Scripture cannot be annulled), how is it that you say to one 36
whom the Father consecrated and sent into the world, 'You are blaspheming,' because I said, 'I am God's Son'? If 37
the deeds I do are not my Father's deeds, do not believe me. But if they are, then even if you do not believe me, at least 38
believe the deeds, that you may know and see clearly that the Father is in me, and that I am in the Father."

This made them once more try to arrest Him, but He 39
withdrew out of their [3] power.

He crosses the Jordan

Then He went away again to the other side 40
of the Jordan, to the place where John had been baptizing at first; and there He stayed. Large 41
numbers of people also came to Him. Their report was, "John did not work any miracle, but all that John said about this Teacher was true."

And many [4] became believers in Him there. 42

The Illness of Lazarus

Now a certain man, named Lazarus, of 1 **11**
Bethany, was lying ill—[5] Bethany being the village of Mary and her sister Martha. (It was 2
the Mary who poured the perfume over the Lord and wiped His feet with her hair, whose brother Lazarus was ill.) So 3
the sisters sent to Him to say,

"Master, he [6] whom you hold dear is ill."

Jesus received the message and said, 4

"This illness is not to end in death, but is to promote the glory of God, in order that the Son of God may be glorified by it."

1. *Which of them*] Lit. 'which work of them.' The Greek word here for 'which' is not the one that would be used in Classical Greek. So in Matt. xxi. 23; Acts iv. 7; 1 Pet. ii. 20.
2. *Are called*] Lit. 'he (or He, or it) called (or has called).'
3. *Power*] Lit. 'hand.'
4. *Became believers*] See *Aorist* vi. 6.
5. *Bethany being the village*] Lit. 'out of the village.' Cp. i. 44, n.
6. *Whom you hold dear*] Or 'whom you regard as your friend.' Cp. xv. 14, 15; Jas. ii. 23. The Greek verb used here is the one which has furnished a syllable to many English words, as 'phil-anthropy,' 'phil-harmonic,' 'Russo-phile.'

Jesus goes to Bethany

Now Jesus [1] loved Martha, and her sister, and 5
Lazarus. When, however, He heard that 6
Lazarus was ill, He still remained two days in
that same place. Then, after that, He said to the disciples, 7
"Let us return to Judaea."

"Rabbi," exclaimed the disciples, "the Jews have just 8
been trying to stone you, and do you think of going back
there again?"

"Are there not twelve hours in the day?" replied Jesus. 9
"If any one walks in the daytime, he does not stumble—
because he sees [2] the light of this world. But if a man 10
walks by night, he does stumble, because the light is not
in him."

He said this, and afterwards He added, 11
"Our [3] friend Lazarus [4] is sleeping, but I will go [5] and
wake him."

"Master," said the disciples, "if he is asleep he will 12
recover."

Now Jesus had spoken of his death, but they thought He 13
referred to the rest taken in ordinary sleep. So then He 14
told them plainly,

"Lazarus [6] is dead; and for your sakes I am glad I was 15
not there, in order that you may believe. But let us go to
him."

"Let us go also," Thomas, the Twin, said to his fellow 16
disciples, "that we may die with him."

Lazarus was now dead and buried

[7] On His arrival Jesus found that Lazarus had 17
already been [8] three days in the tomb. Bethany 18
was near Jerusalem, the distance being a little

1. *Loved*] The Greek verb used here is more emphatic than that of verse 3, and marks a stronger glow of affection. We find it in the great and first commandment, and in the second which is of the same character (Matt. xxii. 37, 39), and it supplies a name (*agapē*) for the highest of Christian virtues (1 Cor. xiii.). (The Greek language has a third word, *eros*, which may be defined as 'animal love.' This word does not occur in the N.T., even in such passages as Eph. v. 25–33.) See also v. 20, n.; xxi. 7, n.

2. *The light of this world*] I.E. the sun in the sky. Cp. ix. 5.

3. *Friend*] See verse 3, n.

4. *Is sleeping*] Lit. 'has fallen asleep.' The Greek perfect tense often denotes a present state resulting from a past action. See *Aorist* vii. 3, 4.

5. *And wake*] Lit. 'in order that I may wake.'

6. *Is dead*] More exactly 'has died' (see *Aorist* vi. 1). But the distinction is not so important as it is in Rom. vi. 7.

7. *On His arrival*] In the Greek this verse begins with the particle commonly rendered 'therefore.' It occurs 19 times in this chapter, a frequency of repetition which is never found in English narrative. In the A.V. 'therefore' is found 6 times in this chapter, in the R.V. 16 times. The subject is fully discussed in *Aorist*, Appendix B.

8. *Three days*] Lit. 'four days.' Cp. Acts x. 30, n.

less than two miles; and a considerable number of the 19
Jews were with Martha and Mary, having come to express
sympathy with them on the death of their brother. Martha, 20
[1] however, as soon as she heard the tidings, "Jesus is
coming," went to meet Him; but Mary remained sitting
in the house. So Martha came and spoke to Jesus. 21
"Master, if you had been here," she said, "my brother
would not have died. And [2] even now I know that whatever 22
you ask God for, God will give you."
"Your brother [3] shall rise again," replied Jesus. 23
'The Resurrection and the Life'
"I know," said Martha, "that he will rise 24
again at the resurrection, on the last day."
"I am the Resurrection and the Life," said 25
Jesus; "he who believes in me, even if he [4] has died,
he shall live; and every one who is living and is a 26
believer in me shall never, never die. Do you believe
this?"
"Yes, Master," she replied; "I thoroughly believe that 27
you are the Christ, the Son of God, who was to come into
the world."
After saying this, she went and called her sister Mary 28
privately, telling her,
"The [5] Rabbi is here and is asking for you."
So she, on hearing that, rose up quickly to go to Him. 29
Now Jesus was not yet come into the village, but was still 30
at the place where Martha had met Him. So the Jews 31
who were with Mary in the house sympathizing with her,
when they saw that she had risen hastily and had gone out,
followed her, [6] supposing that she was going to the tomb to
weep aloud there.
Lazarus brought back to Life
Mary then, when she came to Jesus and saw 32
Him, fell at His feet and exclaimed,
"Master, if you had been here, my brother
would not have died."
Seeing her weeping aloud, and the Jews in like manner 33

1. *However*] Or 'therefore.' Cp. verse 17, n.
2. *Even*] The reader who is in love with a word-for-word rendering may omit this 'even;' but he will then miss the full force of the original.
3. *Shall*] Or 'will.'
4. *Has died*] More exactly, 'shall have died' (by the time the Resurrection comes).
5. *Rabbi*] Lit. 'Teacher.'
6. *Supposing that she was going*] Or 'supposing (and saying to one another), "She is going."'

weeping who had come with her, Jesus, [1] curbing the strong
[2] emotion of His spirit, though deeply troubled, asked 34
them,

"Where have you laid him?"

"Master, come and see," was their reply.

Jesus [3] wept. 35

"See how dear he held him," said the Jews. 36

But others of them asked, 37

"Was this man who opened the blind man's eyes unable to prevent this man from dying?"

Jesus, however, again [4] restraining His strong feeling, 38
came to the tomb. It was a cave, and a stone had been laid against the mouth of it.

"Take away the stone," said Jesus. 39

Martha, the sister of the dead man, exclaimed,

"Master, by this time there is a foul smell; for [5] it is three days since he died."

"Did I not promise you," replied Jesus, "that if you 40
believe, you shall see the glory of God?"

So they removed the stone. Then Jesus lifted up His eyes 41
and said,

"Father, I thank Thee that Thou hast heard me. I 42
know that Thou always hearest me; but for the sake of the crowd standing round I have said this—that they may believe that Thou didst send me."

After speaking thus, He called out in a loud voice, 43

"Lazarus, come out."

The dead man came out, his hands and feet wrapped in 44
[6] cloths, and his face wrapped round with a [7] towel.

"Untie him," said Jesus, "and let him go free."

Sympathy and Opposition

Thereupon a considerable number of the Jews 45
—namely those who had come to Mary and had witnessed His deeds—became believers in Him; though some of them went off to the Pharisees and told 46
them what He had done.

1. *Curbing . . spirit*] Lit. 'was moved with indignation in the spirit.'
2. *Emotion*] Or 'indignation' (at the triumph of evil).
3. *Wept*] But not aloud, as in verses 31, 33. This verb, signifying the silent shedding of tears, occurs nowhere else in the N.T.
4. *Restraining &c.*] Lit. 'being moved with indignation in Himself.'
5. *It is three days*] See Westcott's valuable note.
6. *Cloths*] The Greek word here used occurs nowhere else in the N.T., but is probably synonymous with the one found Luke xxiv. 12; John xix. 40; xx. 5, 6, 7.
7. *Towel*] Or 'handkerchief.'

Therefore the High Priests and the Pharisees held a meeting of the Sanhedrin. 47

Christ's Death for others predicted

"What steps are we taking?" they asked one another; "for this man is performing a great number of miracles. If we leave him alone in this way, everybody will believe in him, and the Romans will come and blot out both our [1] city and our nation." 48

But one of them, named Caïaphas, being High Priest that year, said, 49

"You know nothing about it. You do not reflect that it is to your interest that one man should die for the People rather than the whole nation perish." 50

It was not [2] as a mere man that he thus spoke. But being High Priest that year he was inspired to declare that Jesus was to die for the nation, and not for the nation only, but in order to unite into one body all the far-scattered children of God. So from that day forward they planned and schemed in order to put Him to death. 51 52 53

Jesus withdraws to Ephraim

Therefore Jesus no longer went about openly among the Jews, but He left that neighbourhood and went into the district near the Desert, to a town called Ephraim, and remained there with the disciples. The Jewish Passover was coming near, and many [3] from that district went up to Jerusalem before the Passover, to purify themselves. They therefore looked out for Jesus, and asked one another as they stood in the Temple, 54 55 56

"What do you think?—will he come to the Festival at all?"

Now the High Priests and the Pharisees had issued orders that if any one knew where He was, he should give information, so that they might arrest Him. 57

Mary's costly Gift

[4] Jesus, [5] however, six days before the Passover, came to Bethany, where Lazarus was whom He had raised from the dead. So they gave a dinner there in honour of Jesus, at which Martha waited at table, but Lazarus was one of the guests who were with Him. Availing herself of the opportunity, 12 1 2 3

1. *City*] Lit. 'place.'
2. *As a mere man*] Lit. 'from himself.'
3. *From that district*] Or 'from (all parts of) the country.' But if this had been the sense we should have expected the verb to be in the imperfect. Here it is in the aorist.
4. (vv. 1–11.) Cp. Matt. xxvi. 6–13; Mark xiv. 3–9.
5. *However*] See *Aorist*, Appendix B, 5. Cp. also verses 9–11.

Mary took a pound weight of [1] pure spikenard, very costly,
and poured it over His feet, and wiped His feet with her
hair, so that the house was filled with the fragrance of the
perfume. Then said Judas (the Iscariot, one of the Twelve 4
—the one who afterwards betrayed Jesus),

"Why was not that perfume sold for 300 shillings and 5
the money given to the poor?"

The reason he said this was not that he cared for the poor, 6
but that he was a thief, and that being in charge of the
[2] money-box, he used to steal what was put into it. But 7
Jesus interposed.

"Do not blame her," He said, "[3] allow her to have
kept it for the time of my preparation for burial. For the 8
poor you always have with you, but you have not me
always."

Now it became widely known among the Jews that Jesus 9
was there; but they came not only on His account, but also
in order to see Lazarus whom He had brought back to life.
The High Priests, however, consulted together to put 10
Lazarus also to death, for because of him many of the Jews 11
[4] left them and became believers in Jesus.

Jesus rides into Jerusalem

[5] The next day a great crowd of those who 12
had come to the Festival, hearing that Jesus
was coming to Jerusalem, took branches of [6] the 13
palm trees and went out to meet Him, shouting as they
went,

"God save him! BLESSINGS ON HIM WHO COMES IN THE NAME OF THE LORD (Ps. cxviii. 26)—even on the King of Israel!"

And Jesus, having procured a young ass, sat upon it, just 14
as the Scripture says,

"FEAR NOT, [7] DAUGHTER OF ZION! SEE, THY KING IS 15
COMING RIDING ON AN ASS'S COLT" (Zech. ix. 9).

The meaning of this His disciples did not understand at 16

1. *Pure*] Or 'liquid.'
2. *Money-box*] The word occurs in the N.T. only here and in xiii. 29. Cp. 2 Chron. xxiv. 8–11, LXX.
3. *Allow her to have kept*] Or '(her purpose was but) to keep.' The women who later on brought spices to anoint Christ's dead body came too late (Mark xvi. 1).—ED.
4. *Left them and became*] Not all at once, but, as the imperfect tense implies, in long and frequent succession.
5. (vv. 12–19.) Cp. Matt. xxi. 1–11; Mark xi. 1–11; Luke xix. 29–44.
6. *The palm trees*] Which were growing there.
7. *Daughter*] A Hebraism meaning 'inhabitant.'

the time; but after Jesus was glorified they recollected that this was written about Him, and that they had done this to Him. The large number of people, [1] however, who had been present when He called Lazarus out of the tomb and brought him back to life, related what they had witnessed. This was also why the crowd came to meet Him, because they had heard of His having performed that miracle. The result was that the Pharisees said among themselves, 17 18 19

"[2] Observe how idle all your efforts are! The world is gone after him!"

A higher Life the Result of Death

Now some of those who used [3] to come up to worship at the Festival were Greeks. [4] They came to Philip, of Bethsaïda in Galilee, with the request, 20 21

"Sir, we wish to see Jesus."

Philip came and told Andrew: Andrew and Philip told Jesus. His answer was, 22 23

"The time has come for the Son of Man to be glorified. In most solemn truth I tell you that unless the grain of wheat falls into the ground and dies, it remains what it was—a single grain; but that if it dies, it yields a rich harvest. He who holds [5] his life dear, is destroying it; and he who [6] makes his life of no account in this world [7] shall keep it to the Life [8] of the Ages. If a man wishes to be my servant, let him follow me; and where I am, there too shall my servant be. If a man wishes to be my servant, the Father will honour him. Now is my soul full of trouble; and what shall I say? Father, [9] save me from this hour. But [10] for this purpose I have come to this hour. Father, glorify Thy name." 24 25 26 27 28

A Voice from Heaven

Thereupon there came a voice from the sky,

"I have glorified it and will also glorify it again."

1. *However*] See *Aorist*, Appendix B, 5.
2. *Observe &c.*] Or 'Do you see that . . ?'
3. *To come up*] To the part of the country spoken of in all the earlier part of the chapter. Or perhaps 'to go up.'
4. *They came*] Apparently the whole body with one consent.
5. *His life*] Or 'his soul;' cp. x. 11; but "not the soul in the present acceptation of that term" (Alford).
6. *Makes of no account*] Lit. 'hates.'
7. *Shall keep it*] Lit. 'will be keeping guard over it.'
8. *Of the Ages*] Greek 'aeonian.'
9. *Save me from this hour*] Cp. Matt. xxvi. 39; Mark xiv. 36; Luke xxii. 42. Or we may understand the clause to mean, "Shall I pray, 'Father . . hour'?"
10. *For this purpose*] I.E. of triumphing over Sin, the Devil, and Death, just when they seemed to be triumphing over Him.

The crowd that [1]stood by and heard it, said that there 29
had been thunder. Others said,

"An angel spoke to him."

"It is not for my sake," said Jesus, "that that voice came, 30
but for your sakes. Now [2]is a judgement of this world: 31
now will the Prince of this world be driven out. And I—[3]if 32
I am lifted up [4]from the earth—will draw all men to me."

He said this to indicate the kind of death He would die. 33

The crowd answered Him, 34

"We have heard out of the Law that the Christ remains for ever. In what sense do you say that the Son of Man must be lifted up? Who is that Son of Man?"

"Yet a little while," He replied, "the light is among 35
you. [5]Be faithful to the light that you have, for fear
darkness should [6]overtake you; for a man who walks
in the dark does not know where he is going. [7]In the 36
degree that you have light, believe in the Light, so that
you may become sons of Light."

Much Unbelief, yet many secret Disciples

Jesus said this, and went away and [8]hid
Himself from them. But though He had 37
performed [9]such great miracles in their
presence, they did not believe in Him—in order 38
that the words of Isaiah the Prophet might be fulfilled,

"LORD, WHO HAS BELIEVED OUR PREACHING?
AND THE ARM OF THE LORD—TO WHOM HAS IT BEEN
UNVEILED?" (Isa. liii. 1.)

For this reason they were unable to believe—because 39
Isaiah said again,

"HE HAS BLINDED THEIR EYES AND MADE THEIR MINDS 40
CALLOUS,
LEST THEY SHOULD SEE WITH THEIR EYES AND PERCEIVE
WITH THEIR MINDS,
AND SHOULD TURN,
AND I SHOULD HEAL THEM" (Isa. vi. 9, 10).

1. *Stood by*] Lit. 'stood.' Cp. Matt. xxvi. 73, n.
2. *Is a judgement of*] Or 'there comes judgement upon,'—ED.
3. *If*] Or 'when.' Cp. xiv. 3, n.; 1 John iii. 2, n.
4. *From*] More lit. 'out of.'
5. *Be faithful to*] Lit. 'walk according to.'
6. *Overtake*] Cp. i. 5, where the same verb occurs.
7. *In the degree that you have light*] Lit. 'As you have the light.' For 'as' V.L. has 'while.'
8. *Hid Himself*] In Classical Greek the verb would mean 'was hidden,' by some one else.
9. *Such great*] Or 'so many,' but in this Gospel we find but little stress laid on the number of our Lord's miracles, only seven being recorded.

Isaiah uttered these words because he saw His glory; 41
and he spoke of Him. Nevertheless even from among the 42
Rulers many believed in Him.

But because of the Pharisees they did not avow their
belief, for fear they should be shut out from the synagogue.
For they loved the glory that comes from men rather than 43
the glory that comes from God.

Jesus and His heavenly Father

But Jesus [1] cried aloud, 44
"He who believes in me, believes not so much
in me, as in Him who sent me; and he who 45
sees me sees Him who sent me. I have come like light 46
into the world, in order that no one who believes in me may
remain in the dark. And if any one hears my teachings 47
and [2] regards them not, I do [3] not judge him; for I did not
come to judge the world, but to save the world. He who 48
sets me at naught and does not receive my teachings is
not left without a judge: the Message which [4] I have spoken
will judge him on the last day. Because I have not spoken 49
on my own authority; but the Father who sent me,
Himself [5] gave me a command what to say and in what
words to speak. And I know that [6] His command is the 50
Life of the Ages. What therefore I speak, I speak just as
the Father has bidden me."

A Lesson in Humility

[7] Now just before the Feast of the Passover 1 13
this incident took place. Jesus knew that the
time had come for Him to leave this world
and go to the Father; and having loved His own who were
in the world, He loved them [8] to the end. While supper 2
was proceeding, the Devil having by this time suggested
to Judas Iscariot, the son of Simon, the thought of betray-
ing Him, Jesus, although He knew that the Father had 3
put everything into His hands, and that He had come

1. *Cried aloud*] The tense (aorist) of this verb does not admit of the interpretation preferred by Tholuck, Olshausen and others, "Jesus was accustomed emphatically to declare," thus making the last seven verses of this chapter an epitome of all His discourses.

2. *Regards them not*] Lit. 'keeps no guard over them.' Cp. verse 25, n. This verb occurs only three times in this Gospel, the third instance being xvii. 12.

3. *Not judge*] I.E. 'not now judge.' Cp. xvii. 9, n.—ED.

4. *I have spoken*] The rendering 'I spoke' would be understood by the ordinary English reader as referring to words spoken only on one definite occasion, an interpretation altogether inadmissible.

5. *Gave me*] And it still continues in my care (the Greek perfect).

6. *His command is*] I.E. 'from obedience to Him comes.'—ED.

7. (vv. 1–20.) Cp. Luke xxii. 24–30.

8. *To the end*] So in Matt. x. 22 and elsewhere. Or perhaps 'wholly,' 'intensely,' 'perfectly,' as in 2 Macc. viii. 29.

forth from God and was now going to God, rose from table, 4
threw off His upper garments, and took a towel and
tied it round Him. Then He poured water into a basin, 5
and proceeded to wash the feet of the disciples and to wipe
them with the towel which He had put round Him.
When He came to Simon Peter, Peter objected. 6

"Master," he said, "are *you* going to wash my feet?"

"What I am doing," answered Jesus, "for the present 7
you do not know, but afterwards you shall know."

"Never, while the world lasts," said Peter, "shall you 8
wash my feet."

"If I do not wash you," replied Jesus, "you have no
share with me."

"Master," said Peter, "wash not only my feet, but also 9
my hands and my head."

"Any one who has lately bathed," said Jesus, "does not 10
need to wash [2]more than his feet, but is clean all over.
And you my disciples are clean, and yet this is not true of
all of you."

For He knew who was betraying Him, and that was 11
why He said,

"You are not all of you clean."

So after He had washed their feet, put on His garments 12
again, and returned to the table, He said to them,

"Do you understand what I have done to you? You 13
call me 'The [3]Rabbi' and 'The [4]Master,' and rightly so,
for such I am. If I then, your Master and Rabbi, have 14
washed your feet, it is also your duty to wash one another's
feet. For I have set you an example in order that you 15
may do what I have done to you. In most solemn truth 16
I tell you that a servant is not superior to his master, nor
is a messenger superior to him who sent him. If you 17
know all this, blessed are you if you act accordingly. I 18
am not speaking of all of you. I know whom I have
chosen, but things are as they are in order that the Scripture
may be fulfilled, which says, 'HE WHO EATS [5]MY BREAD HAS
LIFTED UP HIS HEEL AGAINST ME' (Ps. xli. 9). From this 19
time forward I tell you things before they happen, in order

1. *When He came*] There is no indication of the order in which our Lord went to the disciples.
2. *More than his feet*] v.L. omits these words.
3. *Rabbi*] Lit. 'Teacher.'
4. *Master*] Or 'Lord.'
5. *My bread*] v.L. 'bread with me.'

that when they do happen you may believe that [1] I am He.
In most solemn truth I tell you that he who receives who- 20
ever I send receives me, and that he who receives me receives
Him who sent me."

The Traitor indicated

[2] After speaking thus Jesus was troubled in 21
spirit and said with deep earnestness,

"In most solemn truth I tell you that one
of you will betray me."

The disciples began looking at one another, at a loss to 22
know to which of them He was referring. There was 23
at table one of His disciples—the one Jesus [3] loved—[4] reclin-
ing with his head on Jesus's bosom. Making a sign there- 24
fore to him, Simon Peter said,

"Tell us to whom he is referring."

So he, having his head on Jesus's bosom, leaned back 25
and asked,

"Master, who is it?"

"It is the one," answered Jesus, "for whom I shall [5] dip 26
this piece of bread and to whom I shall give it."

Accordingly He dipped the piece of bread, and took it
and gave it to Judas, the son of the Iscariot Simon. Then, 27
after Judas had received the piece of bread, Satan entered
into him.

"Lose no time [6] about it," said Jesus to him.

But why He said this no one else at the table understood. 28
Some, [7] however, supposed that because Judas had the 29
money-box Jesus meant, "Buy what we require for the
Festival," or that he should give something to the poor.
So Judas took the piece of bread and immediately went 30
out. And it was night.

The new Law—the Law of Love

So when he was gone out, Jesus said, 31
"Now [8] is the Son of Man glorified, and God
is glorified in Him. Moreover God will glorify 32

1. *I am He*] See viii. 24, n.
2. (vv. 21–35.) Cp. Matt. xxvi. 21–25; Mark xiv. 18–21; Luke xxii. 21–23.
3. *Loved*] The same word as in xx. 7. Cp. xi. 5, n.
4. *Reclining &c.*] In our Lord's time Roman customs were to a great extent adopted among the Jews. At meals the Romans reclined on broad sloping couches which were placed on three sides of a square. On each couch three, four, or even five guests lay at full length obliquely, each on his left side, resting his elbow on a cushion.
5. *Dip*] I.E. in the gravy.
6. *About it*] Lit. (in) 'what you are doing.'
7. *However*] See *Aorist*, Appendix A, 12.
8. *Is glorified*] Or, a shade more literally, 'has been glorified.' 'Was glorified' seriously misrepresents, in respect of time, the true meaning of the verb. See *Aorist* xi. 3.

Him in Himself, and will glorify Him without delay. [1] Dear 33
children, I am still with you a little longer. You will seek
me, but, as I said to the Jews, 'Where I am going you
cannot come,' so for the present I say to you. A new 34
commandment I give you, [2] to love one another; that as I
have loved you, you also may love one another. It is by 35
this that every one will know that you are my disciples—
if you love one another."

Peter's Denial foretold

[3] "Master," inquired Simon Peter, "where 36
are you going?"

"Where I am going," replied Jesus, "you
cannot be my follower now, but you shall be later."

"Master," asked Peter again, "why cannot I follow you 37
now? I will lay down my [4] life on your behalf."

"You say you will lay down your life on my behalf!" 38
said Jesus; "in most solemn truth I tell you that [5] the cock
will not crow before you have three times disowned me."

Christ's Departure and Return

"Let not your hearts be troubled. [6] Trust in 1 14
God: trust in me also. In my Father's house 2
there are many resting-places. Were it other-
wise, I would have told you; for I am going [7] to make ready
a place for you. And [8] if I go and make ready a place for 3
you, I will return and [9] take you to be with me, that where
I am you also may be. And where I am going, you all 4
know the way."

"Master," said Thomas, "we do not know where you 5
are going. [10] In what sense do we know the way?"

1. *Dear children*] Lit. 'Little children.' Cp. xxi. 17, n.

2. *To love*] Or 'in order that you may love.' Some regard the institution of the Lord's Supper as the 'commandment' referred to by our Lord. In the order of events that institution, though not mentioned by John, precedes verse 21. See Luke xxii. 19–23.

3. (vv. 36–38.) Cp. Matt. xxvi. 31–35; Mark xiv. 27–31; Luke xxii. 31–38.

4. *Life*] Or 'soul.'

5. *The cock will not crow*] The meaning is 'dawn will not have come.' "It was night" (verse 30).—Ed.

6. *Trust* (twice)] Or 'you trust.' The second half of the verse may be punctuated, 'Trust: in God and in me, trust.'

7. *To make ready*] Later on in the Apostolic age the Heavenly home is declared to be now ready (Heb. xi. 16). Cp. Rev. xiv. 13, n.—Ed.

8. *If I go &c.*] Or less exactly, 'when I have gone and made ready.' The 'if' does not indicate any uncertainty. Cp. xii. 32; 1 John iii. 2; and the 'si' in Vergil, *Aeneid* vi. 828.

9. *Take you to be with me*] Lit. 'receive you to myself.' Some think the original significance of these words was an intimation that the ministry of the Apostles as a whole would be cut short by their Master's personal return from Heaven. Cp. xxi. 22; Matt. x. 23; xvi. 28; xxiv. 34. Others find the fulfilment of the promise in the coming of the Saviour to every individual Christian in the hour of death.—Ed.

10. *In what sense*] Cp. xii. 34.

"I am the Way," replied Jesus, "and the Truth and the 6
Life. No one comes to the Father except through me. If 7
you—all of you—knew me, you would fully know my
Father also. From this time forward you know Him and
have seen Him."

His Union with the Father

"Master," said Philip, "cause us to see the 8
Father: that is all we need."

"Have I been so long among you," Jesus 9
answered, "and yet you, Philip, do not know me? He
who has seen me has seen the Father. How can *you* ask
me, 'Cause us to see the Father'? Do you not [1]believe 10
that I am in the Father and that the Father is in me? The
things that I tell you all I do not speak on my own
authority: but the Father [2]dwelling within me carries on
His own [3]work. Believe me, all of you, that I am in the 11
Father and that the Father is in me; or at any rate, [4]believe
me because of what I do. In most solemn truth I tell 12
you that he who trusts in me—the things which I do he shall
do also; and greater things than these he shall do, because
I am going to the Father. And whatever any of you ask 13
[5]in my name, I will do, in order that the Father may be
glorified in the Son. If you make any request [6]of me in 14
my name, I will do it.

The Holy Spirit promised to the obedient

"If you love me, you will obey my command- 15
ments. And I will ask the Father, and He 16
will give you another [7]Advocate to be for ever
with you—the Spirit of truth. That Spirit 17
the world cannot receive, because it does not see Him or
know Him. You know Him, because He remains by your
side and is in you. I will not leave you [8]bereaved: I am 18
coming to you. Yet a little while and the world [9]will see 19
me no more, but you will see me: because I live, you also

1. *Believe*] 'What I have already told you, and not you alone.' See x. 38.
2. *Dwelling*] v.l. 'who dwells.'
3. *Work*] Lit. 'works,' but plainly not in the sense in which we commonly speak of 'the works of God.'
4. *Believe me because*] v.l. omits 'me.'
5. *In my name*] Or 'on the ground that you are mine.' See Westcott.
6. *Of me*] v.l. omits.
7. *Advocate*] According to etymology, 'one called to one's side to help.' Cp. Acts iv. 36, n. "The sense of advocate, counsel, one who pleads, convinces, convicts, in a great controversy, who strengthens on the one hand and defends on the other, meeting formidable attacks, is alone adequate" (Westcott). If the leading thought here were that of 'comfort,' the form of the word would convey the modified sense, not of 'comforter,' but of 'comforted.'
8. *Bereaved*] Or 'orphans.'
9. *Will see*] Lit. 'sees.

shall live. At that time you will know that I am in my 20
Father, and that you are in me, and that I am in you. He 21
who has my commandments and obeys them—he it is who
loves me. And he who loves me will be loved by my Father,
and I will love him and will clearly reveal myself to him."

Obedience and Love find God

Judas (not the Iscariot) asked, 22
"Master, [1]how is it that you will reveal
yourself clearly to us and not to the world?"

"If any one loves me," replied Jesus, "he will obey my 23
[2]teaching; and my Father will love him, and we will come
to him and make our home [3]with him. He who has no 24
love for me does not obey my teaching; and yet the
teaching to which you are listening is not mine, but is the
teaching of the Father who sent me.

The Holy Spirit the great Teacher

"All this I have spoken to you while still 25
with you. But the Advocate, the Holy Spirit 26
whom the Father will send [4]at my request,
will teach you everything, and will bring to
your memories [5]all that I have said to you. Peace I leave 27
with you: my own peace I give to you. It is not as the
world gives its greetings that I give you peace. Let not
your hearts be troubled or dismayed.

Christ's Departure to the Father

"You heard me say to you, 'I am going 28
away, and yet I am coming to you.' If you
loved me, you would have rejoiced because I
am going to the Father; for the Father is [6]greater than I
am. I have now told you before it comes to pass, that 29
when it has come to pass you may believe. In future I 30
shall not talk much with you, for the [7]Prince [8]of this world
is coming. And yet in me he has nothing; but it is in 31
order that the world may know that I love the Father, and
that it is in obedience to the command which the Father
gave me that I thus act. Rise, let us be going."

1. *How is it*] Lit. 'What has happened.'
2. *Teaching*] Lit. 'word.'
3. *With him*] Or 'by his side,' as in verse 17. See also verse 25. (Stapfer's rendering *chez lui* is certainly permissible, and perhaps gives the exact sense.) Cp. Acts xxi. 8, 16, where the same preposition is similarly used.
4. *At my request*] Lit. 'in my name.' See verse 13, n.
5. *All that I have said to you*] The 'have' is indispensable here, the aorist tense being, as its name implies, indefinite, while 'I said' is definite. See this argued at length in *Aorist* v. Both Segond and Stapfer rightly use the past indefinite—"tout ce que je vous ai dit."
6. *Greater than I am*] Cp. Phil. ii. 7.
7. *Prince*] Or 'Ruler.'
8. *Of this world*] Lit. 'of the world.'

The True Vine and its Branches

"I am the Vine—the True Vine, and my Father is the vine-dresser. Every branch in me —if it bears no fruit, He takes away; and every branch that bears fruit He prunes, that it may bear more fruit. Already you are cleansed—through the [1] teaching which I have given you. Continue in me, and let me continue in you. Just as the branch cannot bear fruit of itself—that is, if it does not continue in the vine—so neither can you if you do not continue in me. I am the Vine, you are the branches. He who continues in me and in whom I continue bears abundant fruit, for apart from me you can do nothing. If any one does not continue in me, he is like the unfruitful branch [2] which is at once thrown away and then withers up. Such branches they gather up and throw into the fire and they are burned.

A close Union with Christ through Obedience

"If you continue in me and my [3] sayings continue in you, ask what you will and it shall be done for you. By this [4] is God glorified—by your bearing abundant fruit and thus being true disciples of mine. As the Father [5] has loved me, [6] I have also loved you: continue in my love. If you obey my commands, you will continue in my love, as I have obeyed my Father's commands and continue in His love.

The Joy which will result

"These things [7] I have spoken to you in order that I may have joy in you, and that your joy may become perfect. This is my commandment to you, to love one another as I have loved you. No one has greater love than this—a man laying down his life for his friends. You are my friends, if you do what I command you. No longer do I call you [8] servants, because a servant does not know what his master is doing; but I have called you friends, because all that I have heard from the Father I have made known to you. It is not you who chose me,

1. *Teaching . . given*] Lit. 'word . . spoken.'
2. *Which is . . thrown away*] Lit. 'he has been thrown away.' If the connexion be severed, the result is immediately apparent—he has been flung aside for the burning. Similarly the aorist can be accounted for in verse 8.
3. *Sayings*] Of warning, rebuke, encouragement, instruction, promise.
4. *Is glorified*] Lit. 'has been glorified.' No sooner will you have shown yourselves fruitful branches—my true disciples—than at once glory has accrued to God.
5. *Has loved*] The simple 'loved' would refer to some definite past time, or would represent the Greek imperfect rather than the aorist.
6. *I have also &c.*] Or 'and I love you, continue &c.'
7. *I have spoken*] And let them be treasured in your hearts—the Greek perfect.
8. *Servants . . servant*] Lit. 'bondservants . . bondservant.'

but it is I who chose you and appointed you that you might go and be fruitful and that your fruit might remain; so that whatever petition you present to the Father in my name He may give you.

The World will hate and persecute

"Thus I command you to love one another. 17
If the world hates you, remember that it has 18
first had me as the fixed object of its hatred.
If you belonged to the world, the world would love its own 19
property. But because you do not belong to the world, and I
have chosen you out of the world—for that reason the world
hates you. Bear in mind what I said to you, 'A servant is 20
not superior to his master.' If they have persecuted me,
they will also persecute you: if they have obeyed my
teaching, they will obey yours also. But they will inflict all 21
this suffering upon you on account of your bearing my name
—because they do not know Him who sent me.

The Guilt of sinning against Light

"If I had not come and spoken to them, they 22
would have had no sin; but as the case stands
they are without excuse for their sin. He who 23
hates me hates my Father also. If I had not 24
done among them, [1] as I have, such miracles as no one else
ever did, they would have had no sin; but they [2] have in fact
seen and also hated both me and my Father. But this has 25
been so, in order that the saying may be fulfilled which
stands written in their Law, 'THEY HAVE HATED ME WITHOUT ANY REASON' (Ps. xxxv. 19; lxix. 4).

Inward Light and external Testimony

"When the Advocate is come whom I will 26
send to you from the Father's presence—the
Spirit of Truth who comes forth from the
Father's presence—He will be a witness concerning me. And 27
you also are witnesses, because you have been with me from
the first.

Excommunication and Martyrdom foretold

"These things I have spoken to you in order 1 **16**
to clear stumbling-blocks out of your path.
You will be excluded from the synagogues; 2
nay more, the time is coming when any one
who has murdered one of you will suppose he is offering
service to God. And they will do these things because they 3
have failed to recognize [3] the Father and to discover who I

1. *As I have*] Implied in the definite article, which is used here in the Greek. Cp. verse 9, n.
2. *Have . . seen*] See *Aorist* vii. 6.
3. *The Father*] I.E. 'in me.' Cp. verse 25; 2 Cor. v. 19.

am. But I have spoken these things to you in order that 4
when the time for their accomplishment comes you may
remember them, and may recollect that I told you. I did
not, however, tell you all this at first, because I was still
with you. But now I am returning to Him who sent me; 5
and not one of you [1]asks me where I am going. But grief 6
has filled your hearts because I have said all this to you.

The Holy Spirit to come when Jesus went away

"Yet it is the truth that [2]I am telling you— 7
it is to your advantage that I go away. For
unless I go away, the Advocate will not come to
you; but if I go, I will send Him to you. And 8
He, when He comes, will [3]convict the world in
respect of sin, of righteousness, and of judgement;—of sin, 9
because they do not believe in me; of righteousness, because 10
I am going to the Father, and [4]you will no longer see me;
of judgement, because the Prince of this world is under 11
sentence.

Truth, and our Capacity for receiving it

"I have much more to say to you, but you 12
are unable at present to bear the burden of it.
But when He has come—the Spirit of Truth— 13
He will guide you into all the truth. For He
will not speak as Himself originating what He says, but
[5]all that He hears He will speak, and He will make known
[6]the future to you. He will glorify me, because He will 14
take of what is mine and will make it known to you.
Everything that the Father has is mine; that is why I said 15
that the Spirit of Truth takes of what is mine and will make
it known to you.

Eternal Joy would follow brief Sorrow

"A little while and you see me no more, and 16
again a little while and you shall see me."
Some of His disciples therefore said to one 17
another,

"What does this mean which He is telling us, 'A little
while and you do not see me, and again a little while and you
shall see me,' and '[7]Because I am going to the Father'?"

1. *Asks me*] The 'me' is not emphatic as though Jesus were upbraiding them with selfish thoughtlessness about Himself. The sense seems rather to be, 'as by this time you fully understand.' Cp. xiv. 28.
2. *I am telling*] The 'I' is expressed in the Greek, but is not emphatic. There is no antithesis implied between our Lord and some other person.
3. *Convict*] Or 'bring demonstration to.'
4. *You will . . see*] Lit. 'you see.'
5. *All that He hears &c.*] Cp. viii. 26, 28.
6. *The future*] Lit. 'the things that are coming.'
7. *Because*] Or 'that,' a word which may be omitted here in translating.

So they asked one another repeatedly, 18
"What can that 'little while' mean which He speaks of? We do not understand His words."

Jesus perceived that they wanted to ask Him, and He 19
said,

"Is this what you are questioning one another about—my saying, 'A little while and you do not see me, and again a little while and you shall see me'? In most solemn truth 20
I tell you that you will weep aloud and lament, but the world will be glad. You will mourn, but your grief will be turned into gladness. A woman, when she is in labour, has 21
sorrow, because her time has come. But when she has given birth to the babe, she no longer remembers the pain, because of her joy at a child being born into the world. So 22
you also now have sorrow; but [1] I shall see you again, and your hearts will be glad, and your gladness no one will take away from you. You will put no questions to me [2] then. 23

Prayer in Christ's Name

"In most solemn truth I tell you that whatever you ask the Father for in my name He will give you. As yet you have not asked for anything [3] in my name: ask, and you shall receive, that your hearts may be filled with gladness. 24

Later on He would speak more plainly

"All this I have spoken to you in veiled language. The time is coming when I shall no longer speak to you in veiled language, but [4] will tell you about the Father in plain words. [5] At that time 25
you will make your requests in my name; and I do not promise to ask the Father on your behalf, for the Father 26
Himself holds you dear, because you [6] have held me dear and have believed that I came from the Father's presence. I 27
came [7] from the Father and have come into the world. Again I am leaving the world and am going to the Father." 28

1. *I shall see you again*] "At my Resurrection—by my Spirit—at my Second Advent" (Alford).
2. *Then*] Lit. 'in that day'—a Hebrew rather than an English idiom.
3. An indication that Christians are not to limit themselves to the use of 'the Lord's Prayer' (Matt. vi. 9; Luke xi. 2). Fulness of blessing, and especially the Father's promised gift of the Holy Spirit, come to us only as the result of our having 'linked with each petition the great Redeemer's Name.'—ED.
4. *Will tell you*] Lit. 'will bring word to you.'
5. *At that time*] Cp. verse 23, n.
6. *Have held . . have believed*] Greek perfects, implying 'and you are still of the same mind.' See *Aorist* vii. 3, 4.
7. *From the Father*] Lit. 'out of the Father.' The preposition is different from that used in the last clause of verse 27, and also from the one in the last clause of verse 30.

"Ah, now you are using plain language," said His 29
disciples, "and are uttering no figure of speech! Now we 30
know that you have all knowledge, and do not need to be
pressed with questions. Through this we believe that you
came from God."

"Do you at last believe?" replied Jesus. "Remember 31, 32
that the time is coming, nay, has already come, for you all to
be dispersed each to his own home and to leave me alone.
And yet I am not alone, for the Father is with me.

Concluding Words of Encouragement

"I have spoken all this to you in order that 33
in me you may have peace. In the world you
have affliction. But keep up your courage: *I*
have won the victory over the world."

Christ prays for Himself

When Jesus had thus spoken, He raised his 1 **17**
eyes towards Heaven and said,

"Father, the hour has come. Glorify Thy
Son that the Son may glorify Thee; even as Thou hast 2
given Him authority over all mankind, so that on all whom
Thou hast given Him He may bestow the Life of the Ages.
And in this consists the Life of the Ages—in [1] knowing Thee 3
the only true God and Jesus Christ whom Thou hast sent.
I have glorified Thee on earth, having done perfectly the 4
work which [2] by Thine appointment has been mine to do.
And now, Father, do Thou glorify me in Thine own 5
presence, with the glory that I had in Thy presence before
the world existed.

Christ prays for His Apostles

"I have revealed Thy [3] perfections to the men 6
whom Thou gavest me out of the world.
Thine they were, and Thou gavest them to me,
and [4] they have obeyed Thy message. Now they know that 7
whatever Thou hast given me is [5] from Thee. For the 8
truths which Thou didst [6] teach me I have taught them.
And they have received them, and have known for certain
that I came out from Thy presence, and have believed that
Thou didst send me.

1. *Knowing*] Or, as the tense implies, 'an ever-enlarging knowledge of.'
2. *By Thine appointment has been mine*] Lit. 'Thou hast given me.' The perfect tense is used in the Greek, implying 'and it remains in my hands.'
3. *Perfections*] Or 'name' (of Father). But cp. Exod. xxxiv. 5–7; Isa. ix. 6; Jer. xxiii. 6.
4. *They have obeyed*] Greek perfect. Perhaps proleptically spoken; cp. verse 10.
5. *From Thee*] Or (sent) 'from Thy presence.'
6. *Teach . . taught*] Lit. 'give . . given.'

"[1] I am making request [2] for them: for the world [3] I do 9
not make any request, but for those whom Thou hast given
me. Because they are Thine, and everything that is mine is
Thine, and everything that is Thine is mine; and I [4] am 10
crowned with glory in them. I am now no longer in the 11
world, but they are in the world and I am coming to Thee.

"Holy Father, keep them [5] true to Thy name—the name
which Thou hast given me [6] to bear—that they may be one,
even as we are. While I was with them, I kept them true 12
to Thy name—the name Thou hast given me [6] to bear—and I
kept watch over them, and not one of them is lost but only
he who is [7] doomed to destruction—that the Scripture may
be fulfilled.

"But now I am coming to Thee, and I speak these words 13
while I am in the world, in order that they may have my
gladness within them filling their hearts. I have given 14
them Thy [8] Message, and the world has hated them,
because they do not belong to the world, just as I do not
belong to the world. I do not ask that Thou wilt remove 15
them out of the world, but that Thou wilt protect them from
[9] the Evil one. They do not belong to the world, just 16
as I do not belong to the world. Make them holy 17
[10] in the truth: Thy [8] Message is truth. Just as Thou 18
didst send me into the world, I also [11] have sent them;

1. *I am making request*] John nowhere, either in the Gospel or in his Epistles, uses the ordinary word for 'pray' or 'prayer.' But this may be a mere matter of style.

2. *For*] The same preposition in the Greek is used in Luke xxii. 32; Acts viii. 15; Col. i. 3; 2 Thess. iii. 1; and elsewhere. Some, however, prefer to render 'concerning.'

3. *I do not make*] I.E. 'I do not now make.' In Greek the present tense is more emphatically present than in English. Cp. vii. 8, n.—ED.

4. *Am crowned with glory*] Such is the force of the tense (the Greek perfect), used proleptically. I.E. our Lord spoke as though the act of crowning was already complete. Cp. verses 6, 22.

5. *True to*] Lit. 'in' (Thy name), as men representing Thee. Cp. v. 43. What the Father gave to the Son, the Son in turn has given to His disciples—the teaching (verse 8), the glory (verse 22), and here the unspeakable dignity and honour of being the representatives of God among men, and of bearing His name. Cp. 'a man of God' (2 Kings i. 9; 1 Tim. vi. 11), 'a man in Christ' (2 Cor. xii. 2).

6. *To bear*] Or 'to make known.'

7. *Doomed to*] Lit. 'a son of.' Cp. the Hebrew idioms 'a son of stripes,' Deut. xxv. 2, 'a son of death,' 1 Sam. xx. 31; and for the genitive cp. 'the people of my wrath,' Isa. x. 6. There is an idiomatic expression in this verse similar to those in Luke iv. 26, 27.—ED.

8. *Message*] Lit. 'Word.' God's whole revelation—instruction, correction, warning, encouragement, promises—as often in the O.T.

9. *The Evil one*] I.E. 'its ruler.' Cp. xiv. 30. Or 'from the evil' (which is in the world).

10. *In the truth*] Let them live and move and have their being in the truth, and so grow holy under its influence. Or 'by the truth.'

11. *Have sent*] Proleptic. Cp. verse 10 and xx. 21.

and on their behalf I [1] consecrate myself, in order that they 19
may become perfectly consecrated in truth.

Christ prays for His future Followers

"Nor is it for them alone that I make 20
request. It is also for [2] those who trust in me
through their teaching; that they may all be 21
one, even as Thou art in me, O Father, and I
am in Thee; that they also may be in us; that the world
[3] may believe that Thou didst send me. And the glory 22
which Thou hast given me [4] I have given them, that they
may be one, just as we are one: I in them and Thou in me; 23
that they may stand perfected [5] in one; that the world may
come to understand that Thou didst send me and hast loved
them with the same love as that with which Thou hast
loved me.

"Father, [6] those whom Thou hast given me—I desire that 24
where I am they also may be with me, that they [7] may see
the glory—my glory—my gift from Thee, which Thou hast
given me because Thou didst love me before the creation of
the world. [8] And, righteous Father, though the world has 25
failed to recognize Thee, I have known Thee, and these have
perceived that Thou didst send me. And I have made known 26
Thy [9] name to them and will make it known, that the love
with which Thou hast loved me may be in them, and that I
may be in them."

Judas brings armed Men

[10] After offering this prayer Jesus went out with 1 **18**
His disciples to a place on the further side of
the Ravine of the Cedars, where there was a
garden which He entered—Himself and His disciples.
[11] Now Judas also, who at that very time was betraying Him, 2
knew the place, for Jesus had often resorted there with His
disciples. So Judas, [12] followed by the battalion and by a 3

1. *Consecrate myself*] Or 'make myself a holy' (sacrifice).
2. *Those who trust*] I.E. all believers, future as well as present.
3. *May believe*] The tense indicates as the exact sense, 'in order that it may be the prevailing and standing belief of the world that &c.'
4. *I have given them*] Proleptic. Cp. verse 10; Rom. viii. 17, 29.
5. *In one*] Lit. (perfectly united) 'into one.'
6. *Those whom*] Lit. 'that which' or (the gift) 'which,' i.e. the Church in the widest sense of the word, as in Matt. xvi. 18.
7. *May see*] Certainly not as mere listless or uninterested spectators. The word (one out of six which all signify 'see') is a favourite word with John and Luke, though it is not once used by Paul. Some prefer 'behold.'
8. *And, righteous Father*] Lit. 'Righteous Father, and.' In Greek a vocative is often placed before a conjunction.
9. *Name*] Cp. verse 6, n.
10. Cp. Matt. xxvi. 30; Mark xiv. 26; Luke xxii. 39.
11. (vv. 2–11.) Cp. Matt. xxvi. 47–56; Mark xiv. 43–52; Luke xxii. 47–53.
12. *Followed by*] Lit. 'having' 'received' or 'got.'

detachment of the Temple police sent by the High Priests and Pharisees, came there with torches and [1]lamps and weapons. Jesus therefore, knowing all that was about to befall Him, went out to meet them. 4

"[2]Who are you looking for?" He asked them.

"For Jesus the Nazarene," was the answer. 5

"I am he," He replied.

(Now Judas who was betraying Him was also standing with them.) As soon then as He said to them, "I am he," they went backwards and [3]fell to the ground. Again therefore He asked them, 6 7

"[2]Who are you looking for?"

"For Jesus the Nazarene," they said.

"I have told you," replied Jesus, "that I am he. If therefore you are looking for me, let these my disciples go their way." 8

He made this request in order that the words He had spoken might be fulfilled, 9

"As for those whom Thou hast given me, I have not lost one."

Peter's rash Act

Simon Peter, however, having a sword, drew it, and, aiming at the High Priest's [4]servant, cut off his right ear. The servant's name was Malchus. Jesus therefore said to Peter, 10 11

"Put back your sword. Shall I refuse to drink the cup of sorrow which the Father has given me to drink?"

Jesus arrested and taken to Annas

[5]So the battalion and their [6]tribune and the Jewish police closed in, and took Jesus and bound Him. They then brought Him to [7]Annas first; for Annas was the father-in-law of Caïaphas who was High Priest that year. (It was this Caïaphas who had advised the Jews, saying, 12 13 14

"It is to your interest that one man should die for the People.")

1. *Lamps*] Such as might easily be carried out of doors.
2. *Who*] The objective interrogative 'Whom?' is now obsolescent.—Ed.
3. *Fell to the ground*] A proof that had He chosen to exert His supernatural power He was infinitely stronger than they, and that in reality He was voluntarily surrendering Himself to death. See x. 18, and cp. the angel's act in putting Jacob's thigh out of joint (Gen. xxxii. 25).—Ed.
4. *Servant*] Or 'slave.'
5. (vv. 12–18, and 25–27.) Cp. Matt. xxvi. 57, 58, 69–75; Mark xiv. 53, 54, 66–72; Luke xxii. 54–62.
6. *Tribune*] This title is found in Mark vi. 21 (where see note), 18 times in the Acts, and twice in the Revelation.
7. *Annas*] More correctly 'Hannas.'

Peter disowns his Master

Meanwhile Simon Peter was following Jesus, 15
and so also was another disciple. The latter
was known to the High Priest, and went in
with Jesus into the court of the High Priest's palace. But 16
Peter remained standing outside the door, till the disciple
who was acquainted with the High Priest came out and
induced the portress to let Peter in. This led the girl, the 17
portress, to ask Peter,

"Are you also one of this man's disciples?"

"No, I am not," he replied.

Now because it was cold the [1] servants and the police had 18
lighted a [2] charcoal fire, and were standing and warming
themselves; and Peter too remained with them, standing
and warming himself.

Annas questions Jesus

[3] So the High Priest questioned Jesus about 19
His disciples and His teaching.

"As for me," replied Jesus, "[4] I have spoken 20
[5] openly to the world. I [6] have continually taught in some
synagogue or in the Temple where all the Jews are wont to
assemble, and I have said nothing in secret. Why do you 21
question me? Question [7] those who heard what it was I
said to them: these witnesses here know what I said."

Upon His saying this, one of the officers standing by 22
struck Him [8] with his open hand, asking Him as he
did so,

"Is that the way you answer the High Priest?"

"If I have spoken wrongly," replied Jesus, "bear witness 23
to it as wrong; but if rightly, why that blow?"

[9] So Annas [10] sent Him bound to Caïaphas the High 24
Priest.

1. *Servants*] Or 'slaves.'
2. *Charcoal fire*] In the N.T. the word is only found here and in xxi. 9.
3. (vv. 19–24.) Cp. Matt. xxvi. 59–68; Mark xiv. 55–65; Luke xxii. 63–71.
4. *I have spoken*] This is the perfect tense in the Greek, and implies (see *Aorist* vii. 3, 4) that 'the world' was in possession of full knowledge as to His teaching. Cp. verse 21.
5. *Openly*] Or, perhaps, 'without reserve.'
6. *Have taught . . have said nothing*] These are not perfects, but aorists; it was unnecessary to keep the same shade of meaning as just before. Yet the English idiom demands the perfect, for here our simple past tense would represent the Greek imperfect. With 'always,' or any equivalent phrase, the Greek perfect is extremely rare; not once is it to be found in the N.T. Cp. *Aorist* viii.
7. *Those who heard*] Such is the English idiom (omitting 'have'), although it is the perfect tense in the Greek. See *Aorist* vii. 9.
8. *With his open hand*] Or, perhaps, 'with a rod.'
9. *So Annas sent*] It is quite possible to render, "Annas, however, had sent. See *Aorist*, pp. 19, 53.
10. *Sent*] "Across the court-yard" (Farrar).

Peter again disowns his Master

But Simon Peter remained standing and 25
[1] warming himself, and this led to their asking him,

"Are you also one of his disciples?"

He denied it, and said,

"No, I am not."

One of the High Priest's servants, a relative of the man 26
whose ear Peter had cut off, said,

"Did I not see you in the garden with him?"

Once more Peter denied it, and immediately a cock 27
crowed.

Christ taken before the Roman Governor

[2] So they brought Jesus from Caïaphas's house 28
to the [3] Praetorium. It was the early morning,
and they would not enter the Praetorium themselves for fear of defilement, and in order that they might be able to eat the Passover. [4] Accordingly Pilate 29
[5] came out to them and inquired,

"What accusation have you to bring against this man?"

"If the man were not a criminal," they replied, "we 30
would not have handed him over to you."

"Take him yourselves," said Pilate, "and judge him by 31
your Law."

"We have no power," replied the Jews, "to put any man to death."

They said this that the words might be fulfilled in which 32
Jesus predicted the kind of death He was to die.

Pilate questions Him

[6] Re-entering the Praetorium, therefore, Pilate 33
called Jesus and asked Him,

"Are *you* the King of the Jews?"

"Do you say this of yourself, or have others told it you 34
about me?" replied Jesus.

"Am I a Jew?" exclaimed Pilate; "it is your own 35
nation and the High Priests who have handed you over to me. What have you done?"

"My kingdom," replied Jesus, "does not belong to this 36

1. *Warming himself*] The fire was apparently in the court-yard of Annas's palace (verse 15); but possibly this court was common to both palaces, as our Lord was able (Luke xxii. 61) while in the palace of Caïaphas to turn round and look at Peter. See Geikie, *Life of Christ* ii. 514.
2. Cp. Matt. xxvii. 1–2; Mark xv. 1; Luke xxiii. 1.
3. *Praetorium*] Or 'Governor's Palace.'
4. (vv. 29–32.) Cp. Luke xxiii. 2.
5. *Came out* (or outside) *to them*] The formal trial not beginning till xix. 13. V.L. omits 'out' or 'outside.'
6. (vv. 33–38.) Cp. Matt. xxvii. 11–14; Mark xv. 2–5; Luke xxiii. 3–5.

world. If my kingdom did belong to this world, my subjects [1]would have resolutely fought to save me from being delivered up to the Jews. But, as a matter of fact, my kingdom has not this origin."

"So then *you* are a king!" rejoined Pilate. 37

"Yes," said Jesus, "you say truly that I am a king. For this purpose [2]I was born, and for this purpose I have come into the world—to give testimony for the truth. Every one who is [3]a friend of the truth listens to my voice."

"What is truth?" said Pilate. 38

Pilate willing to release Him

But no sooner had he spoken the words than he went out again to the Jews and told them,

"I find no crime in him. [4]But you have a custom that I 39
should release one prisoner to you at the Passover. So shall I release to you the King of the Jews?"

With a roar of voices they again cried out, saying, 40
"Not this man, but Barabbas!"

Now Barabbas was a robber.

Then Pilate took Jesus and scourged Him. 1 **19**

Jesus scourged and mocked

And the soldiers, twisting twigs of thorn into a 2
wreath, put it on His head, and threw round Him a crimson cloak. Then they began to march up to 3
Him, saying in a mocking voice,

"Hail, King of the Jews!"

And they struck Him with the palms of their hands.

Once more Pilate [5]came out and said to the 4

Pilate pronounces Him innocent

Jews,

"See, I am bringing him out to you to let you clearly understand that I find no crime in him."

So Jesus came out, wearing the wreath of thorns and the 5
crimson cloak. And Pilate said to them,

"See, there is the man."

As soon then as the High Priests and the officers saw 6
Him, they shouted,

"To the cross! To the cross!"

1. *Would have resolutely fought*] A hard and determined struggle—here in battle, usually in wrestling—is signified by the verb employed, which occurs also in Luke xiii. 24 and is used six times by Paul (1 Cor. ix. 25, &c.), while the tense (imperfect) marks the prolonged nature of the struggle whether now or at some undefined past time.

2. *I was born*] Greek perfect. See verse 21, n.

3. *A friend of the truth*] Or 'a child of the truth.' Cp. viii. 47; 1 John iii. 19.

4. (vv. 39–40.) Cp. Matt. xxvii. 15–23; Mark xv. 6–14; Luke xxiii. 18–23.

5. *Came out*] Apparently from the vaulted hall (supposed to have been lately discovered) where he had witnessed the hideous torture of the scourging.

"Take him yourselves and crucify him," said Pilate; "for I, at any rate, find no crime in him."

"We," replied the Jews, "have a Law, and in accordance 7
with that Law he ought to die, for having claimed to be the Son of God."

He again questions Him

More alarmed than ever, Pilate no sooner 8
heard these words than he re-entered the 9
Praetorium and began to question Jesus.

"What is your origin?" he asked.

But Jesus gave him no answer.

"Do you refuse to speak even to me?" asked Pilate; 10
"do you not know that I have it in my power either to release you or to crucify you?"

"You would have had no power whatever over me," 11
replied Jesus, "had it not been granted you from above. On that account he who has delivered me up to you is more guilty than you are."

He passes sentence of Death

Upon receiving this answer, Pilate was for 12
releasing Him. But the Jews [1] kept shouting,

"If you release this man, you are no friend of Caesar's. Every one who sets himself up as king declares himself a rebel against Caesar."

On hearing this, Pilate brought Jesus out, and [2] sat down 13
on the judge's seat in a place called the Pavement—or in Hebrew, Gabbatha. It was the day of Preparation for the 14
Passover, about [3] six o'clock in the morning. Then he said to the Jews,

"There is your king!"

This caused a storm of outcries, 15

"Away with him! Away with him! Crucify him!"

"Am I to crucify your king?" Pilate asked.

"We have no king, except Caesar," answered the High Priests.

[4] Then Pilate gave Him up to them to be crucified. 16

Accordingly they took Jesus [5]; and He went out carrying 17

1. *Kept shouting*] Imperfect tense. v.l. has the aorist, indicating the utterance of a loud and simultaneous shout.

2. *Sat down*] Or 'made Him sit;' in mockery. And said (verse 14) "There is your king!" The verb is either transitive or intransitive. But in the fragment of the Petrine Gospel, discovered 1886–87, we read, "They clothed Him in purple, and made Him sit on the judge's seat."—Ed.

3. *Six o'clock in the morning*] i.e. if the fourth Evangelist used the Roman method of reckoning the hours of the day. Cp. i. 39, n.; iv. 6, n.; and Westcott's note here. Otherwise the meaning is 'noon,' 'mid-day.'—Ed.

4. (vv. 16–17.) Cp. Matt. xxvii. 31–34; Mark xv. 20–23; Luke xxiii. 26–33.

5. *They took Jesus*] v.l. adds, 'and led Him away.'

Jesus is taken to Golgotha and crucified

His own cross, to the place called Skull-place—
or, in Hebrew, Golgotha—[1] where they nailed 18
Him to a cross, and two others at the same
time, one on each side and Jesus in the middle.
And Pilate wrote a notice and had it fastened 19
to the top of the cross. It ran thus:

JESUS THE NAZARENE, THE KING OF THE JEWS.

Many of the Jews read this notice, for the place where 20
Jesus was crucified was near the city, and the notice was
in three languages—Hebrew, Latin, and Greek. This led 21
the Jewish High Priests to remonstrate with Pilate.

"You should not write 'The King of the Jews,'" they said, "but that he claimed to be King of the Jews."

"What I have written I have written," was Pilate's 22
answer.

The Soldiers take His Clothes

So the soldiers, as soon as they had crucified 23
Jesus, took His garments, including His [2] tunic,
and divided them into four parts—one part for
each soldier. The tunic was without seam, woven from
the top in one piece. So they said to one another, 24

"Do not let us tear it. Let us draw lots for it."

This happened that the Scripture might be fulfilled which says,

"THEY SHARED MY GARMENTS AMONG THEM, AND DREW LOTS FOR MY CLOTHING" (Ps. xxii. 18).

That was just what the soldiers did.

Mary and John

[3] Now standing close to the cross of Jesus 25
were His mother and His mother's sister, [4] Mary
the wife of Clopas, and Mary of Magdala. So 26
Jesus, seeing His mother, and seeing the disciple whom
He loved standing near, said to His mother,

"[5] Behold, your son!"

Then He said to the disciple, 27

"Behold, your mother!"

1. (vv. 18–24.) Cp. Matt. xxvii. 35–38; Mark xv. 24–27; Luke xxiii. 33, 34, 38.
2. *Tunic*] The close-fitting under garment.
3. (vv. 25–27.) Cp. Matt. xxvii. 39–44; Mark xv. 29–32; Luke xxiii. 35–37, and 39–43.
4. *Mary the wife of Clopas*] This seems the most probable sense; lit. 'Clopas's Mary.' There is nothing in the Greek to settle the question whether she was the sister of Mary, the mother of Jesus (just mentioned).
5. *Behold, your son*] Lit. 'Woman, behold your son!' Cp. ii. 4, n.; viii. 10, n.; xx. 13, n.

And from that time the disciple received her into his own home.

Jesus dies

[1] After this, Jesus, knowing that everything was now brought to an end, said—that the Scripture might be fulfilled (Ps. lxix. 21), 28

"I am thirsty."

There was a jar of [2] wine standing there. With this wine they filled a sponge, put it on the end of a stalk of hyssop, and lifted it to His mouth. As soon as Jesus had taken the wine, He said, 29 30

"It is finished."

And then, bowing His head, He yielded up His spirit.

His Body pierced

[3] Meanwhile the Jews, because it was the day of Preparation for the Passover, and in order that the bodies might not remain on the crosses during [4] the Sabbath (for that Sabbath was one of special solemnity), requested Pilate to have the legs of the dying men broken, and the bodies removed. Accordingly the soldiers came and broke the legs of the first man, and also of the other who had been crucified with Jesus. Then they came to Jesus Himself: but when they saw that He was already dead, they refrained from breaking His legs. One of the soldiers, however, made a thrust at His side with a lance, and immediately [5] blood and water flowed out. This statement is the testimony of an eye-witness, and it is true. He knows that he is telling the truth—in order that you also may believe. For all this took place that the Scripture might be fulfilled which declares, 31 32 33 34 35 36

"NOT ONE OF HIS BONES SHALL BE BROKEN" (Exod. xii. 46; Ps. xxxiv. 20).

And again another Scripture says, 37

"THEY SHALL LOOK ON HIM WHOM THEY HAVE PIERCED" (Zech. xii. 10).

Joseph and Nicodemus bury it

[6] After this, Joseph of Arimathaea, who was a disciple of Jesus, but for fear of the Jews a 38

1. (vv. 28–30.) Cp. Matt. xxvii. 45–50; Mark xv. 33–37; Luke xxiii. 44–46.
2. *Wine* (twice)] Lit. 'vinegar' or 'sour wine.' So in verse 30. Cp. Matt. xxvii. 48, n.
3. *Meanwhile*] Lit. 'Therefore'—the resumptive 'therefore.' See *Aorist*, Appendix B; and the notes of Alford and De Wette on Acts xvii. 17.
4. *The Sabbath*] Commencing at sunset.
5. *Blood and water*] "Emblematical of the removal of our guilt by His atoning sacrifice, and the purifying of our souls by His grace" (Scott). See Acts ii. 31, n.
6. (vv. 38–42.) Cp. Matt. xxvii. 57–61; Mark xv. 42–47; Luke xxiii. 50–56.

secret disciple, asked Pilate's permission to carry away the body of Jesus; and Pilate gave him leave. So he came and removed the body. Nicodemus too—he who 39
at first had visited Jesus by night—came bringing a
[1] mixture of myrrh and aloes, in weight about [2] seventy or
eighty pounds. Taking down the body they wrapped it 40
in linen cloths along with the spices, in accordance with
the Jewish mode of preparing for burial. There was a 41
garden at the place where Jesus had been crucified, and
in the garden a new tomb, in which no one had yet
been buried. Therefore, because it was the day of Prepara- 42
tion for the Jewish Passover, and the tomb was close at
hand, they put Jesus there.

The Tomb found empty

[3] On the first day of the week, very early, 1 **20**
while it was still dark, Mary of Magdala came
to the tomb and saw that the stone had been
[4] removed from it. [5] So she ran, as fast as she could, to find 2
Simon Peter and the other disciple—the one who was dear
to Jesus—and to tell them,

"They have taken the Master out of the tomb, and we
do not know where they have put Him."

[6] Peter and the other disciple started at once to go to the 3
tomb, both of them running, but the other disciple ran 4
faster than Peter and reached it before he did. [7] Stooping 5
and looking in, he saw the linen cloths lying there on the
ground, but he did not go in. Simon Peter, however, also 6
came, following him, and entered the tomb. There on the
ground he saw the cloths; and the [8] towel, which had been 7
placed [9] over the face of Jesus, not lying with the cloths,
but folded up and put by itself. Then the other disciple, 8
who had been the first to come to the tomb, also went in
and saw and was convinced. For until now they had not 9
understood the inspired teaching, that He must rise again

1. *Mixture*] v.l. 'roll.'
2. 70 *or* 80 *pounds*] Lit. '100 (Roman) pounds.'
3. Cp. Matt. xxviii. 1–4; Mark xvi. 1–4; Luke xxiv. 1–3.
4. *Removed from*] Or possibly, 'lifted out of.' But the original notion, conveyed by the verb here used, of vertical motion upwards seems to be lost in a large number of cases.
5. Cp. Matt. xxviii. 8; Mark xvi. 8; Luke xxiv. 9–11.
6. (vv. 3–10.) Cp. Luke xxiv. 12.
7. *Stooping and looking in*] One word in the Greek. Cp. verse 11 and 1 Pet. i. 12, n. The tombs were cut into the solid rock.
8. *Towel*] Or 'handkerchief.'
9. *Over the face of Jesus*] Lit. 'on His head.

from among the dead (Ps. xvi. 10). Then they went away 10
and returned home.

Mary sees two Angels

[1] Meanwhile Mary remained standing near the 11
tomb, weeping aloud. She did not enter the tomb, but as she wept she stooped and looked in, and [2] saw two angels clothed in white raiment, sitting one at 12
the head and one at the feet where the body of Jesus had been. They spoke to her. 13

"[3] Why are you weeping?" they asked.

"Because," she replied, "they have taken away my Lord, and I do not know where they have put him."

Mary talks with Jesus

While she was speaking, she turned round 14
and saw Jesus standing there, but did not recognize Him.

"[3] Why are you weeping?" He asked; "[4] who are you 15
looking for?"

She, supposing that He was the gardener, replied,

"Sir, if you have carried him away, tell me where you have put him and I will remove him."

"Mary!" said Jesus. 16

She turned to Him.

"[5] Rabboni!" she cried in Hebrew: the word means 'Teacher!'

"[6] Do not cling to me," said Jesus, "for I have not yet 17
ascended to the Father. [7] But take this message to my brethren: 'I am ascending to my Father and your Father, to my God and your God.'"

Mary of Magdala came and brought word to the disciples. 18

"I have seen the Master," she said.

And she told them that He had said these things to her.

Jesus appears to His Brethren

[8] On that same first day of the week, when it 19
was evening and, for fear of the Jews, the doors

1. (vv. 11–18.) Cp. Matt. xxviii. 9, 10; Mark xvi. 9–11.

2. *Saw*] Or 'observed.' That the fourth Evangelist has used in some 23 passages a somewhat uncommon word (*theoreo*) for 'to see' may be a mere matter of style.

3. *Why*] Lit. 'Woman, why;' but in modern English we seldom use the simple vocative in the language of sympathy and condolence. Cp. ii. 4, n.; viii. 10, n.; xix. 26, n.

4. *Who*] The objective interrogative 'Whom?' is now obsolescent.—Ed.

5. *Rabboni*] The word occurs also in Mark x. 51.

6. *Do not cling*] The time for Him to leave His disciples again not having yet come there was no need to attempt to detain Him.—Ed. The tense of the verb implies that she was clinging to Him.

7. *But*] Lit. 'for' parenthetically. The meaning may be, "for there is this duty for you to discharge first." v.l., as in the A.V., omits the words 'in Hebrew.'

8. (vv. 19–25.) Cp. Mark xvi. 14; Luke xxiv. 36–43.

of the house where the disciples were, were locked, Jesus came and stood in their midst, and said to them,

"Peace be to you!"

Having said this He showed them His hands and also His 20
side; and the disciples were filled with joy at seeing the Master. A second time, therefore, [1] He said to them, 21

"Peace be to you! As the Father sent me, I also now send you."

Having said this He breathed upon them and said, 22

"Receive [2] the Holy Spirit. If you remit the sins of any 23
persons, they [3] remain remitted to them. If you bind fast the sins of any, they remain bound."

Thomas, who was absent, sceptical

Thomas, one of the twelve—surnamed 'the 24
Twin'—was not among them when Jesus came. So the rest of the disciples told him, 25

"We have seen the Master!"

His reply was,

"Unless I see in his hands the wound made by the nails and put my [4] finger into the wound, and put my hand into his side, I will never believe it."

Jesus appears again. Thomas worships Him

A week later the disciples were again in the 26
house, and Thomas was with them, when Jesus came—though the doors were locked—and stood in their midst, and said,

"Peace be to you."

Then He said to Thomas, 27

"Bring your finger here and [5] feel my hands; bring your hand and put it into my side; and do not be ready to disbelieve but to believe."

"My Lord and my God!" replied Thomas. 28

"Because you have seen me," replied Jesus, "you have 29
believed. Blessed are those who have not seen and yet have believed."

1. *He said*] v.l. 'Jesus said.'
2. *The Holy Spirit*] Or (a bestowment of the) 'Holy Spirit,' there being no article here in the Greek.
3. *Remain*] Twice the Greek perfect is used here. See *Aorist* vii. 3, 4. Some have questioned whether the first Christians ever exercised the prerogative, thus conferred on them, of forgiving (or leaving unforgiven) the sins of their fellow men. The true answer seems to be that the gift of the Holy Spirit, in the N.T. sense of the words, carries with it—as nothing else does—complete forgiveness. And in the Acts (viii. 17; xix. 6, &c.) we find the Holy Spirit conveyed through the laying on of the hands of the Apostles, and by the exercise of their wills. This power was given to all the disciples (verses 19, 20).—Ed.
4. *Finger into the wound*] v.l. 'finger into the place.'
5. *Feel*] Or 'examine.' Lit. 'see.'

The Object of the fourth Gospel

[1]There were also a great number of other signs which Jesus performed in the presence of the disciples, which are not recorded in this book. But these have been recorded in order that you may believe that He is the Christ, the Son of God, and that, through believing, you may have Life through His name. 30 31

Jesus at the Sea of Galilee

[2]After this, Jesus again showed Himself to the disciples. It was at the Lake of Tiberias. The circumstances were as follows. 1 2

The Draught of Fish

Simon Peter was with Thomas, called the Twin, Nathanael of Cana in Galilee, the sons of Zabdi, and two others of the Master's disciples. Simon Peter said to them, 2 3

"I am going fishing."

"We will go too," said they.

So they set out and went on board their boat; but they caught nothing that night. When, however, day was now dawning, Jesus stood on the beach, though the disciples did not know that it was Jesus. He called to them. 4 5

"Children," He said, "have you any food there?"

"No," they answered.

"Throw the net in on the right hand side," He said, "and you will find fish." 6

So they threw the net in, and now they could scarcely drag it along for the quantity of fish. This made the disciple whom Jesus [3]loved say to Peter, 7

"It is the Master."

Simon Peter therefore, when he heard the words, "It is the Master," drew on his [4]fisherman's shirt—for [5]he had not been wearing it—put on his girdle, and sprang into the water. But the rest of the disciples came in the [6]small boat (for they were not far from land—only about a hundred yards off), dragging the net full of fish. 8

1. On the absence of a connecting adverb at the beginning of this verse (where 'however' might, with little or no advantage, be inserted—but certainly not 'therefore') see *Aorist*, Appendix B, 4.

2. *After this*] Whether a week later, or a month, or even more, there is nothing to indicate.

3. *Loved*] The stronger and more emphatic word is used here, as it is in xix. 26, though not in xx. 2.

4. *Fisherman's shirt*] Or 'outer tunic.'

5. *He had not been wearing it*] Lit. 'he was naked.' It is said that to this day fishermen are to be seen at the Sea of Galilee at work at their nets, wearing no clothes

6. *Small boat*] The nearest English word would perhaps be 'dinghy.' It was probably large enough to hold six men.

A Meal of Bread and Fish

As soon as they landed, they saw a charcoal 9
fire burning there, with fish broiling on it, and
bread close by. Jesus told them to fetch some 10
of the fish which they had just caught. So Simon Peter 11
went on board [1]the boat and drew the net ashore full of
large fish, 153 in number; and yet, although there were so
many, the net had not broken.

"Come this way and have breakfast," said Jesus. 12

But not one of the disciples ventured to question Him as
to who He was, for they felt sure that it was the Master.
Then Jesus came and took the bread and gave them some, 13
and the fish in the same way. This was now the third 14
occasion on which Jesus showed Himself to the disciples
after He had risen from among the dead.

Jesus tests Peter's Love for Him

When they had finished breakfast, Jesus asked 15
Simon Peter,

"Simon, son of John, do you [2]love me [3]more
than these others do?"

"Yes, Master," was his answer; "you know that you
[2]are dear to me."

"[4]Then feed my lambs," replied Jesus.

Again a second time He asked him, 16

"Simon, son of John, do you love me?"

"Yes, Master," he said, "you know that you are dear
to me."

"Then be a shepherd to my sheep," He said.

A third time Jesus put the question: 17

"Simon, son of John, am I dear to you?"

It grieved Peter that Jesus asked him the third time,

"Am I dear to you?"

"Master," he replied, "you know everything, you can
see that you are dear to me."

"Then feed my [5]much-loved sheep," said Jesus. "In most 18
solemn truth I tell you that whereas, when you were young,
you used to put on your girdle and walk whichever way you

1. *The boat*] Not the fishing smack, but the small boat (verse 8) to which the ropes of the net were made fast.

2. *Love. Are dear*] Cp. xi. 3, 5, n. The former emphatic word the humbled Peter does not now dare to apply to his own affection for the Master.

3. *More &c.*] Cp. xiii. 6, 8, 37. To this part of the question Peter gives no answer.

4. (vv. 15–17.) *Then feed . . then be . . then feed*] Lit. 'Feed . . be . . feed;' omitting 'then.' v.l. has 'Jonas' for 'John' in each of these three verses.

5. *Much-loved sheep*] Such seems to be the force of the diminutive. Cp. xiii. 33, n.; 1 John ii. 1, n. v.l. simply 'sheep.'

chose, when you have grown old you will stretch out your arms and [1] some one else will put [2] a girdle round you and [3] carry you where you have no wish to go."

This He said to indicate the kind of death by which that 19
disciple would bring glory to God; and after speaking thus He said to him,

"Follow me."

John and the Return of Jesus

Peter turned round and noticed the disciple 20
whom Jesus loved following—the one who at the supper had leaned back on his breast and had asked,

"Master, who is it that is betraying you?"

On seeing him, Peter asked Jesus, 21

"And, Master, what about him?"

"If I desire him to remain [4] till I come," replied Jesus, 22
"what concern is that of yours? You, yourself, must follow me."

Hence the report spread among the brethren that that 23
disciple would never die. Yet Jesus did not say, "He is not to die," but, "If I desire him to remain till I come, [5] what concern is that of yours?"

The Testimony of an Eye Witness

That is the disciple who gives his testimony as 24
to these matters, and has written this history; and we know that his testimony is true. [6] But 25
there are also many other things which Jesus did—so vast a number indeed that if they were all described in detail, I suppose that the world itself could not contain the books that would have to be written.

1. *Some one else*] The Centurion under whose orders the details of Peter's crucifixion would be carried out.

2. *A girdle*] The rope which would be put round his waist to bind him to the cross.

3. *Carry*] When both cross and victim were lifted, for the cross to be planted in the hole dug to receive its foot. Or possibly 'bring' or 'lead,' as in Matt. ix. 2.

4. *Till I come*] Lit. 'While I am coming.' A baldly literal interpretation of these two verses is to be found in the idea that our Lord's return was to take place in John's lifetime, but that John was to survive the event and become the Apostle of the new era—the Christian era of love to God and man. Others have found in the words a suggestion that the 'Rapture' or 'Translation' of the saints at the Coming of the Lord (Matt. xxiv. 31; 1 Thess. iv. 17) will not exempt their earthly bodies from physical death, but will mean the ascension of their spirits—their real and innermost selves—to Heaven in new and glorified bodies, resembling the resurrection body in which the Lord Jesus ascended (Mark xvi. 19; Luke xxiv. 51; Acts i. 9; 1 Cor. xv. 51, 52). In that case even if John had lived until the Parousia—and the possibility of his doing so is hinted at here by our Lord—this would not have meant that he escaped death, but that, through his union with the Saviour, death became to him the gate of eternal Life and Glory.—ED.

5. *What concern is that of yours?*] V.L. omits these words.

6. V.L. omits verse 25. Another V.L. adds 'Amen' at the end.

THE ACTS OF THE APOSTLES

The authorship of this book has been much discussed, but it may now be affirmed with certainty that the writer of our third Gospel is also the author of "the Acts," and that he speaks from the standpoint of an eye-witness in the four "we" sections (xvi. 10–17; xx. 5–15; xxi. 1–18; xxvii.–xxviii. 16), and is known in Paul's Letters as "Luke the beloved physician" (Col. iv. 14; 2 Tim. iv. 11; Philem. 24).

The date necessarily depends upon that of the third Gospel. If the latter was written before the destruction of Jerusalem, then Luke's second work may well have been issued between 66 and 70, A.D. But the tendency, in the present day, is to date the Gospel somewhere between 75 and 85, A.D., after the destruction of the city. In that case "the Acts" may be assigned to any period between 80 and 90, A.D. The latter conclusion, though by no means certain, is perhaps the more probable.

The familiar title of the book is somewhat unfortunate, for it is manifestly not the intention of the writer to describe the doings of the Apostles generally, but rather just so much of the labours of Peter and Paul—and especially the latter—as will serve to illustrate the growth of the early Church, and at the same time exhibit the emancipation of Christianity from its primitive Judaic origin and environment.

It is plain that the writer was contemporary with the events he describes, and although his perfect ingenuousness ceaselessly connects his narrative with history, in no case has he been proved to be in error. The intricacy of the connexions between this record and the Pauline Letters will be best estimated from a study of Paley's *Horae Paulinae*. We know nothing definite as to the place where the Acts was written, nor the sources whence the information for the earlier portion of the narrative was obtained. But it may be truthfully affirmed that from the modern critical ordeal the work emerges as a definite whole, and rather confirmed than weakened in regard to its general authenticity.

THE ACTS OF THE APOSTLES

Introduction

The risen Jesus seen for six Weeks

My former narrative, Theophilus, dealt with 1 **1**
all that Jesus did and taught [1] as a beginning,
down to the day on which, after giving 2
instructions through the Holy Spirit to the
Apostles whom He had chosen, He was [2] taken up to
Heaven. He had also, after He suffered, [3] shown Himself 3
alive to them with many sure [4] proofs, [5] appearing to them
at intervals during forty days, and speaking of the Kingdom
of God. And [6] while in their company He charged them 4
not to leave Jerusalem, but to wait for the Father's
promised gift.

"This you have heard of," He said, "from me. For 5
John indeed baptized with water, but before many days
have passed you shall be baptized with the Holy Spirit."

[7] Once when they were with Him, they asked Him, 6
"Master, is this the time at which you are about to
restore the kingdom for Israel?"

"It is not for you," He replied, "to know [8] times or 7
epochs which [9] the Father has reserved within His own
authority; [10] and yet you [11] will receive power when the 8

1. *As a beginning*] So laying the first foundation of the Christian Church. Or 'from the beginning.'
2. *Taken up to Heaven*] Lit. simply 'taken up.' Or 'taken up again;' the ascent reversing the previous descent. See Eph. iv. 9, n.
3. *Shown*] More lit. 'presented.' In xxiii. 33; Eph. v. 27; Col. i. 22; the same verb is used.
4. *Proofs*] Of the reality of His resurrection.
5. *Appearing to them at intervals*] Or 'being seen repeatedly.'
6. *While in their company*] Or 'while eating with them.'
7. *Once . . asked Him*] More lit. 'They, then, having assembled to meet Him, began to ask Him.'
8. *Times or epochs*] The former word 'implies something longer' (Bengel) than the latter.
9. *The Father*] Cp. Mark xiii. 32.
10. "These words contain the whole plan of the Acts" (De Wette).
11. *Will receive*] Or 'shall receive,' according as we take the word to be a prediction or a promise. The Holy Spirit was sent by the Father (John xiv. 16, 26), and also by the Son (John xvi. 7).

Holy Spirit has come upon you, and you will be my witnesses in Jerusalem and in all Judaea and Samaria and to the remotest parts of the [1] earth."

Christ taken up into Heaven

When He had said this, and while they were looking at Him, He was carried up, and a cloud closing beneath Him hid Him from their sight. 9
But, while they stood intently gazing into the sky as He went, suddenly there were two men in white garments standing by them, who said, 10 11

"Galilaeans, why stand looking into [2] the sky? This same Jesus who has been taken up from you into [2] Heaven will come [3] in just the same way as you have seen Him going into Heaven."

The Church in Jerusalem

The Apostles meet in Jerusalem for Prayer

Then they returned to Jerusalem from the mountain called the Oliveyard, which is near Jerusalem, [4] about a mile off. They entered the city, and they went up [5] to the upper room which was now their fixed place for meeting. Their names were Peter and [6] John, James and Andrew, Philip and Thomas, Bartholomew and Matthew, James the son of Alphaeus, Simon the Zealot, and Judas the brother of James. All of these with one mind continued earnest in prayer, 12 13 14 together with some women, and Mary the mother of Jesus, and His brothers.

Peter's Speech

It was on one of these days that Peter stood up in the midst of the brethren—the entire number of persons present being about 120—and said, 15

"[7] Brethren, it was necessary that the Scripture should 16

1. *Earth*] Or 'land.' There does not appear to be any positive historical evidence that any Apostle, except Paul, ever preached outside Palestine. Indeed, Matt. x. 23 seems to preclude the possibility of their having done so.—ED.
2. *The sky. Heaven*] The same word in the Greek.
3. *In just the same way*] Suddenly, personally, visibly, and (some have supposed) with a measure of privacy and secrecy. Cp. John xiv. 19, 21; Heb. ix. 28; xii. 14.—ED.
4. *About a mile*] Lit. 'a Sabbath's journey.'
5. *To the upper room . . meeting*] Or 'to the upper room of the house which was now their residence.' The relative clause may be rendered 'where they had been residing.' See *Aorist*, p. 12.
6. *John, James*] V.L. 'James, John.'
7. *Brethren*] Preceded in the Greek by 'Men' (approaching in sense our 'Gentlemen' or 'Sirs'). 'Men and brethren' suggests the erroneous notion that two classes of persons were addressed.

be fulfilled—the prediction, I mean, which the Holy Spirit uttered by the lips of David, about Judas, who acted as guide to those who arrested Jesus. For Judas was reckoned as one of our number, and [1]a share in this ministry was allotted to him."

[2](Now having bought a piece of ground with the money paid him for his wickedness he fell there with his face downwards, and, his body bursting open, he became disembowelled. This fact became widely known to the people of Jerusalem, so that the place received the name, in their language, of Achel-damach, which means 'The Field of Blood.')

"For it is written in the Book of Psalms,

"'LET HIS [3]ENCAMPMENT BE DESOLATE:
LET THERE BE NO ONE TO DWELL THERE' (Ps. lxix. 25);

and

"'HIS [4]WORK LET ANOTHER TAKE UP' (Ps. cix. 8).

"It is necessary, therefore, that of the men who have been with us all the time that the Lord Jesus went in and out among us—beginning from His baptism by John down to the day on which He was taken up [5]again from us into Heaven—one should be appointed to become a witness with us as to His resurrection."

Matthias selected in Place of Judas

So [6]two names were proposed, Joseph called Bar-Sabbas — and surnamed [7]Justus — and Matthias. And the brethren prayed, saying, "Thou, Lord, [8]who knowest the hearts of all, show clearly which of these two Thou hast chosen to occupy the place in this ministry and Apostleship [9]from which Judas [10]through transgression fell, in order to go to his own place."

1. *A share . . to him*] Lit. 'he obtained his lot.'
2. Some are of opinion that these verses are not (as here printed) a parenthetical statement by Luke, but a part of Peter's address, as if the 120 believers needed to be informed of a fact which was "widely known to the people of Jerusalem."
3. *Encampment*] So the same Greek word, as representing the same Hebrew word, is translated in the R.V. in Gen. xxv. 16; Num. xxxi. 10. ('Castles' and 'goodly castles' in the A.V.)
4. *Work*] Lit. 'overseership.' The same word, sometimes rendered 'visitation or 'bishopric,' is found in Luke xix. 44; 1 Tim. iii. 1; 1 Pet. ii. 12.
5. *Again*] Cp. Eph. iv. 8, n.
6. *Two names were proposed*] Lit. 'they caused two to stand.'
7. *Justus*] Or 'the Just.'
8. *Who knowest the hearts*] Lit. 'Heart-knower.' The word is also found in xv. 8.
9. *From which*] I.E. 'from which ministry and Apostleship.'
10. *Through transgression fell*] Lit. 'transgressed.'

Then they drew lots between them. The lot fell on 26
Matthias, and a place among the eleven Apostles was
voted to him.

The Outpouring of the Holy Spirit

[1] At length, on the day of the Harvest Festival, I 2
they had all met in one place; when suddenly 2
there came from the sky a sound as of a strong
rushing blast of wind. This filled the whole
house where they were sitting; and they saw tongues of what 3
looked like fire [2] distributing themselves over the assembly,
and on the head of each person a tongue alighted. They 4
were all filled with the Holy Spirit, and began to speak
[3] in foreign languages according as the Spirit gave them
words to utter.

'The Gift of Tongues'

Now there were Jews [4] residing in Jerusalem, 5
devout men from every part of the world. So 6
when [5] this noise was heard, they came crowding
together, and were amazed because everyone heard his
own language spoken. They were beside themselves with 7
wonder, and exclaimed,

"Are not all these speakers Galilaeans? How then does 8
each of us hear his own native language spoken by them?
Some of us are [6] Parthians, Medes, Elamites. Some are 9
[7] inhabitants of Mesopotamia, of Judaea or Cappadocia, of
Pontus or [8] the Asian Province, of Phrygia or Pamphylia, of 10
Egypt or of the parts of Africa towards Cyrene. Others
are visitors from Rome—being either Jews or converts
from heathenism—and others are Cretans or Arabians. 11
Yet we all alike hear these Galilaeans speaking in our

1. *At length, on the day of the Harvest Festival*] Lit. 'when the day was completing itself as the fiftieth day.'

2. *Distributing themselves*] The present participle. Or 'parting asunder.' 'Cloven' would be a perfect participle in the Greek.

3. *In foreign languages*] Lit. 'with tongues of a different kind.'

4. *Residing*] Or, perhaps, 'staying.' Cp. verse 9, n.

5. *This noise was heard*] See verse 2, though the word for 'sound' is different. The word here employed commonly signifies the human voice, but it is also used of wind (John iii. 8), musical instruments, millstones, wings, chariots, and water.

6. *Parthians &c.*] I.E. Parthian Jews, &c.

7. *Inhabitants*] The same word as in verses 5, 9. It usually signifies settled residence. It seems, therefore, that we must understand these to have been Jews who had spent most of their lives in Mesopotamia—and so probably of all the rest from Parthians down to Arabians—but who had come back to die in the Holy City, this being an object of ambition with many Jews throughout the world. But there can be no doubt that along with these residents many Jews who were visitors to Jerusalem from foreign countries to the Pentecost would also come, attracted by the strange sound.

8. *The Asian Province*] Lit. 'Asia,' which in the N.T. always signifies the Roman Province of Asia, embracing about one-third of Asia Minor on the west, with Ephesus for its capital.

own language about the wonderful things which God has done."

They were all astounded and bewildered, and asked one another, 12

"What can this mean?"

But others, scornfully jeering, said, 13

"They are brim-full of [1]sweet wine."

Peter's Speech

Peter however, together with the Eleven, stood up and addressed them in a loud voice. 14

"Men of Judaea, and all you inhabitants of Jerusalem," he said, "be in no uncertainty about this matter but pay attention to what I say. For this is not 15 intoxication, as you suppose, it being only the [2]third hour of the day. But that which was 16 predicted through the Prophet Joel has happened:

These Marvels the Fulfilment of Prophecy

"'And it shall come to pass in [3]the last days, God 17 says,

That I will pour out [4]My Spirit upon all [5]mankind;
And your sons and your daughters shall prophesy,
And your young men shall see visions,
And your old men shall have dreams;
And even upon My bondservants, both men and 18 women,
At that time, I will pour out [4]My Spirit, and they shall prophesy.
I will display marvels in the sky above, 19
And signs on the earth below,
Blood and fire, and pillars of smoke.
The sun shall be turned into darkness 20

1. *Sweet wine*] One very intoxicating species of this is said to be produced by steeping raisins in old wine.

2. *Third hour*] About 9 a.m. "The first hour of prayer, before which no Jew might eat or drink" (Alford).

3. *The last days*] Perhaps of the Jewish dispensation. Right down to the destruction of Jerusalem the Apostles recognized that they were living at the end of an ancient era. The phrase 'the End' occurs Matt. x. 22; xxiv. 6, 13, 14; Mark xiii. 7, 13; Luke xxi. 9; 1 Cor. i. 8; Heb. iii. 6, 14; vi. 11; 1 Peter ii. 7; Rev. ii. 26, and (in a different sense) 1 Cor. xv. 24. Cp. 1 Cor. x. 11. 'The last time,' 'the last times,' 'the latter times,' 'the last days,' are spoken of in 1 Tim. iv. 1; 2 Tim. iii. 1; Heb. i. 2; James v. 3; 1 Peter i. 5, 20; 2 Peter iii. 3; Jude 18. 'The last day' is referred to in John vi. 39, 40, 44, 54; xi. 24; and 'the last hour' in 1 John ii. 18.—Ed.

4. *My Spirit*] Here, and in verse 18, lit. 'of' or 'from My Spirit'—a share or portion, as it were, of the infinite wealth of power, wisdom and grace, potentially included in that wondrous gift. In the original Hebrew of Joel ii. 28, 29, this 'of' or 'from' is not expressed.

5. *Mankind*] Lit. 'flesh.' Or we may render 'upon all classes of men.' Cp. Mark i. 5, n.

AND THE MOON INTO BLOOD,
TO USHER IN THE DAY OF THE LORD—
[1]THAT GREAT AND ILLUSTRIOUS DAY;
AND EVERY ONE WHO CALLS ON THE NAME OF THE 21
LORD SHALL BE SAVED' (Joel ii. 28–32).

"Listen, Israelites, to what I say. Jesus the 22
The Resurrection of Jesus of Nazareth
Nazarene, a man accredited to you [2]from God by miracles and marvels and signs which God did among you through Him, as you yourselves know, Him—delivered up through God's settled purpose and 23
foreknowledge—you by the hands of [3]Gentiles have nailed to a cross and have put to death. But God has raised Him to 24
life, having [4 5]terminated the throes of death, for in fact it was not possible for Him to be held fast by death. For 25
David says in reference to Him,

"'I CONSTANTLY FIXED MY EYES UPON THE LORD,
BECAUSE HE IS AT MY RIGHT HAND IN ORDER THAT
I MAY CONTINUE UNSHAKEN.
FOR THIS REASON MY HEART [6]IS GLAD AND MY TONGUE 26
[6]EXULTS.
MY BODY ALSO [7]SHALL REST IN HOPE.
FOR THOU WILT NOT LEAVE ME IN [8]THE UNSEEN WORLD 27
FORSAKEN,
NOR GIVE UP THY HOLY ONE TO UNDERGO [9]DECAY.
THOU HAST MADE KNOWN TO ME THE WAYS OF LIFE: 28
THOU WILT FILL ME WITH GLADNESS [10]IN THY PRESENCE'
(Ps. xvi. 8–11).

"As to the patriarch David, I need hardly remind you, 29

1. *That great and illustrious day*] Such to the first Christians was the epoch of the fall of Judaism and the establishment of the Kingdom of Heaven over the earth in 70 A.D. Such also to all consecrated believers is the day of their own death. And such to the whole world will be the day of final judgement.—ED.

2. *From God*] I.E. 'a man (sent) from God, accredited as such.'

3. *Gentiles*] Lit. 'men without the Law,' or perhaps simply 'wicked,' 'impious.'

4. *Terminated*] Lit. 'untied.'

5. *Terminated the throes*] As of childbirth. So in Job xxxix. 2, LXX., "Hast thou numbered the full months for their bringing forth, and terminated their throes?" Christ was, as it were, born from the grave into a new life.

6. *Is glad. Exults*] On the tense see *Aorist* vi. 6.

7. *Shall rest*] According to etymology this verb signifies 'to dwell as in a tent.' But in Matt. xiii. 32; Mark iv. 32; Luke xiii. 19; it is used of the roosting of birds in trees.

8. *The Unseen World*] Greek, 'Hades,' the abode of departed spirits; Hebrew, 'Sheol.' "Hades is, as it were, the sepulchre of souls" (Bengel).

9. *Decay*] The word denotes the decomposition of the body after death. See 1 Cor. xv. 42.

10. *In Thy presence*] Lit. 'with' (i.e. 'together with,' not 'by') 'Thy presence.'

brethren, that he died and was buried, and that we still have his tomb among us. Being a Prophet, however, and 30
knowing that God had solemnly sworn to him [1] to seat a descendant of his upon his throne (Ps. cxxxii. 11), with 31
prophetic foresight he spoke of the resurrection of [2] the Christ, to the effect that He was not left forsaken in the Unseen World, nor did His body undergo decay (Ps. xvi. 10).
This Jesus, God has raised to life—[3] a fact to which all of us 32
testify.

The promised Holy Spirit

"Being therefore lifted high [4] by the mighty 33
hand of God, He has received from the Father the promised Holy Spirit and has poured out this
which you [5] see and hear. For David [6] did not ascend into 34
Heaven, but he says himself,

"'THE LORD SAID TO MY LORD,
SIT AT MY RIGHT HAND
UNTIL I MAKE THY FOES A FOOTSTOOL UNDER THY 35
FEET' (Ps. cx. 1).

"Therefore let [7] the whole House of Israel know beyond 36
all doubt that God has made Him both LORD and CHRIST —this Jesus whom you crucified."

3,000 new Adherents gained

[8] Stung to the heart by these words, they said 37
to Peter and the rest of the Apostles,
"Brethren, what are we to do?"

1. *To seat*] Or 'that . . should take his seat.'

2. The stress in this sentence lies on the words 'the Christ.' It is a mistake to suppose that even incipient corruption is indicated by the 'blood and water' that flowed from the pierced heart of the dead Jesus. The separation of the blood into clot and *serum* would not take place till the body had grown cold, several hours after death. It follows that what was seen by the Apostle (who gives his 'evidence,' John xix. 34, 35, expressly as an eye-witness) consisted of a certain quantity of the living blood and living *serum* (*Liquor pericardii*). The quantity need not have been great, but just sufficient for him to be able to say with certainty that he had seen it.

3. *A fact to which all of us testify*] Or the relative may be masculine, and refer to Jesus: 'whose witnesses we all are.' Cp. i. 8; xiii. 31. Bengel prefers 'whose,' as referring to God, and compares x. 41; 1 Cor. xv. 15.

4. *By the mighty hand of God*] Or 'to God's right hand.'

5. *See and hear*] They saw the tongues of fire, and heard the words which were spoken.

6. *Did not ascend*] When he died. Cp. John iii. 13, n. That he did ascend when our Lord ascended was the belief of the mediæval Church. But Dr. J. S. Russell (author of *The Parousia*) has argued for the belief that 70 A.D., the time of the destruction of Jerusalem and the full establishment of Christ's heavenly Kingdom, was the date when the O.T. saints passed from Paradise (the outer court or garden of Heaven) to Heaven itself, the way into the Most Holy place not having been made manifest so long as the Jewish Temple was still in existence (Heb. ix. 8).—ED.

7. *The whole House*] Not 'every house.' See *Theological Monthly*, April 1889, p. 274.

8. *Stung*] Lit. 'pierced' or 'stabbed deep,' as with the thrust of a spear. A less emphatic verb occurs in John xix. 34.

"Repent," replied Peter, "and be baptized, every one of 38
you, in the name of Jesus Christ, [1] with a view to the
remission of your sins, and you shall receive [2] the gift of the
Holy Spirit. For to you belongs the promise, and to your 39
children, and to all who are [3] far off, whoever the Lord our
God [4] may call."

And with many more appeals he solemnly warned and 40
entreated them, saying,

"[5] Escape from this crooked generation."

Those, therefore, who joyfully welcomed his Message 41
were baptized; and on that one day about three thousand
persons were added to them; and they were constant in 42
listening to the teaching of the Apostles and in their attend-
ance at the [6] Communion, that is, the Breaking of the Bread,
and [7] at prayer.

The daily Life of the Church

Fear came upon every one, and many marvels 43
and signs [8] were done by the Apostles. And 44
all the believers kept together, and had every-
thing in common. They sold their [9] lands and other 45
property, and distributed the proceeds among all, according
to every one's necessities. And, day by day, attending con- 46
stantly in the [10] Temple with one accord, and breaking bread
[11] in private houses, they took their meals with great happi-
ness and single-heartedness, praising God and being 47
regarded with favour by all the people. Also, day by day,

1. *With a view to*] Or 'for.'
2. *The gift*] "The word for gift (*dorea*) is generic, and differs from the specific 'gift' (*charisma*) of 1 Cor. xii. 4, 9, 28." (Plumptre).
3. *Far off*] Either locally (i. 8) or as to spiritual condition (Eph. ii. 13, 17), or both.
4. *May call*] Lit. 'shall have called to Himself.'
5. *Escape*] Or 'Secure your salvation.' Lit. 'Be saved.' 'Save yourselves' (but without emphasis on the pronoun) is also a possible translation, as shown by Jas. iv. 7, 10; 1 Pet. v. 6.
6. *Communion*] Some interpret the word (which is literally 'partnership') to mean 'distribution.' This however would have been only the act of a few rich persons. It is better (with Beza and Grotius) to take the word in apposition (there being no 'and' in the best texts) with the verbal noun next mentioned. In 1 Cor. x. 16 the word is rendered 'joint-participation.'
7. *At prayer*] Lit. 'at the prayers.'
8. *Were done by*] More lit. 'took place through.' All the indicative verbs in verses 42 to 47 are in the imperfect tense, pointing to continuous, repeated, and habitual action.
9. *Lands*] Such is the meaning of the same word in v. 1, 3, 8.
10. *Temple*] Cp. Matt. xxi. 12, n.
11. *In private houses*] No doubt the upper rooms (i. 13, n.) in the large houses of the wealthier Christians were used for this purpose, and so we get here our first glimpse of the "Church in the house" (Rom. xvi. 5; 1 Cor. xvi. 19; Col. iv. 15; Philem. 2). 'At home' (R.V.) is unlikely. It would suggest that the Breaking of the Bread (as well as the love-feast which preceded it) took place in the house of every individual believer. 'From house to house' is a possible rendering.

the Lord added [1] to their number those whom He was saving.

A lame Beggar cured

One day Peter and John were going up to the Temple for [3] the hour of prayer—the ninth hour —and, just then, some men were carrying there one who had been lame from his birth, whom they were wont [4] to place every day close to the Beautiful [5] Gate (as it was called) of the Temple, for him to beg from the people as they went in. Seeing Peter and John about to go into the Temple, he asked them for alms. Peter fixing his eyes on him, as John did also, said,

"Look at us."

So he looked and waited, expecting to receive something from them.

"I have no silver or gold," Peter said, "but what I have, I give you. In the name of Jesus Christ, the Nazarene— [6] walk!"

Then taking his hand Peter lifted him up, and immediately his [7] feet and ankles were [8] strengthened. Leaping up, he stood upright and began to walk, and went into the Temple with them, walking, leaping, and praising God. All the people saw him walking and praising God; and [9] recognizing him as the man who used to sit at the Beautiful Gate of the Temple asking for alms, they were filled with awe and amazement at what had happened to him.

Peter's Speech. This Miracle the Work of Christ

While he still clung to Peter and John, the people, awe-struck, ran up crowding round them in what was known as Solomon's Portico. Peter, seeing this, [10] spoke to the people.

"Israelites," he said, "why do you wonder at [11] this man?

1. *To their number*] Lit. 'to the same thing (or place).' The expression occurs in i. 15 and signifies 'together' or 'assembled.'

2. *Whom He was saving*] Lit. 'who were being saved' or 'who were saving themselves' (the 'themselves' being unemphatic). "They were escaping (as it were) from the Flood, and taking refuge in the Ark, the Church" (Wordsworth).

3. *The hour of prayer*] I.E. of evening prayer—about 3.0 p.m. Cp. ii. 15, n.

4. *To place*] That he lay down is not implied by the Greek, and is in itself improbable.

5. *Gate*] Or 'Door.'

6. *Walk*] The tense (present) implies the continual power to do this. V.L., as in the A.V., 'rise up and walk.'

7. *Feet*] Lit. 'soles.'

8. *Strengthened*] Lit. 'made firm.'

9. *Recognizing*] One after another looked at him, and then saw and knew the familiar face.

10. *Spoke to*] Lit. 'answered.' Cp. Matt. xi. 25, n.

11. *This man*] Or 'this' (which has happened).

Or why gaze at us, as though by any power or piety of
our own we had enabled him to walk? The God of 13
Abraham, Isaac, and Jacob, the God of our forefathers, has
conferred this honour on His [1]Servant Jesus, whom you
delivered up and disowned in the presence of Pilate, when
he had decided to let Him go. Yes, you disowned the holy 14
and righteous One, and asked as a favour the release of [2]a
murderer. The Prince of Life you put to death; but God 15
has raised Him from the dead, and we are witnesses as to
that. It is His name—[3]faith in that name being the con- 16
dition—which has strengthened this man whom you behold
and know; and the faith which He has given has made this
man sound and strong again, [4]as you can all see.

An Appeal for Faith and Obedience

"And now, brethren, I know that it was in 17
ignorance that you did it, as was the case with
your rulers also. But in this way God has 18
fulfilled the declarations He made through all the Prophets,
that His Christ would suffer. Repent, therefore, and 19
[5]reform your lives, so that the record of your sins may be
cancelled, and that there may come [6]seasons of revival from
the Lord, and that He may send the Christ [7]appointed 20
beforehand for you—even Jesus. [8]Heaven must receive 21
Him until those times of which God has spoken [9]from the
earliest ages through the lips of His holy Prophets—the
times of the [10]reconstitution of all things. Moses [11]declared, 22
"'THE LORD YOUR GOD WILL RAISE UP A PROPHET FOR YOU
FROM AMONG YOUR BRETHREN AS HE HAS RAISED ME. IN ALL

1. *Servant*] Or, perhaps, 'Child.' So in verse 26; Matt. xii. 18; Isa. xi. 1, LXX.
2. *A murderer*] Lit. 'a man a murderer.' So 'a man a prophet,' Luke xxiv. 19; 'a man a magician,' Acts xiii. 6. Cp. Matt. xviii. 23; xxii. 2, nn.
3. *Faith*] That of the Apostles, according to some interpreters, but see xiv. 9. *Faith . . being the condition*] Lit. 'on condition of the faith.' Cp. ii. 38; Heb. x. 28.
4. *As you can all see*] Lit. 'before you all.'
5. *Reform your lives*] Lit. 'turn back;' not merely turn aside from your evil way, but go straight back in the precisely opposite direction. See *Theological Monthly*, ii. 121, August 1889.
6. *Seasons*] Not 'the seasons,' as Alford. *Seasons of revival*] I.E. times of spiritual blessing. Such have come to the penitent right down through the Christian era.—ED.
7. *Appointed beforehand for*] V.L. 'preached beforehand to.'
8. *Heaven must receive Him*] Or 'He must take possession of Heaven.' So most of the Lutheran divines.
9. *From the earliest ages*] Lit. 'from the age.'
10. *Reconstitution*] Or 'restoration,' namely "to a state of primeval order, purity and happiness" (Hackett). Others explain the word as referring to the new and infinitely better order of things inaugurated when the Christian era succeeded the Jewish dispensation upon the fall of Jerusalem in 70 A.D. The word is found only here. Cp. i. 6; Matt. xvii. 11.—ED.
11. *Declared*] V.L. adds 'to our forefathers.'

THAT HE SAYS TO YOU, YOU MUST LISTEN TO HIM. AND EVERY ONE, WITHOUT EXCEPTION, WHO REFUSES TO LISTEN TO THAT PROPHET SHALL BE UTTERLY DESTROYED FROM AMONG THE PEOPLE' (Deut. xviii. 15–19; Lev. xxiii. 29). [1] Yes, and all the Prophets, from Samuel onwards—all who have spoken—have also [2] announced the coming of this present time. 23 24

"You are the [3] heirs of the Prophets, and of the [4] Covenant which God made with your forefathers when He said to Abraham, 'AND THROUGH YOUR POSTERITY ALL THE FAMILIES OF THE WORLD SHALL BE BLESSED' (Gen. xii. 3; xxii. 18). It is to you first that God, after raising His Servant from the grave, has sent Him to bless you, by causing every one of you to turn from your wickedness." 25 26

Arrest of Peter and John

While they were saying this to the people, the Priests, the [5] Commander of the Temple Guard, and the Sadducees came upon them, highly incensed at their teaching the people and proclaiming in the case of Jesus the Resurrection from among the dead. They arrested the two Apostles and lodged them in custody till the next day; for it was already evening. But many of those who had listened to their preaching believed; and the number of the adult men had now grown to be about 5,000. 4 1 2 3 4

Their Trial and Defence

The next day a meeting was held in Jerusalem of their Rulers, Elders, and Scribes, with [6] Annas the High Priest, Caïaphas, John, Alexander, and the other members of the high-priestly family. So they made the Apostles stand [7] in the centre, and demanded of them, 5 6 7

"[8] By [9] what power or [10] in [9] what name have you done this?"

Then Peter was filled with the Holy Spirit, and he replied, 8

"Rulers and Elders of the people, if we to-day are under examination concerning [11] the benefit conferred on a man 9

1. *Yes*] See vii. 43, n.
2. *Announced the coming of*] Lit. simply 'announced.'
3. *Heirs*] Lit. 'sons.'
4. *Covenant . . made with*] Or 'charter . . granted to.'
5. *Commander of the Temple Guard*] "The Captain of the Levitical guard of the Temple who was on duty" (Olshausen).
6. *Annas*] Or, probably more correctly, 'Hannas.'
7. *In the centre*] "The Sanhedrin sat in a semicircle" (Wordsworth).
8. *By*] Lit. 'in.' Apparently a Hebraism.
9. *What . . what*] Cp. John x. 32, n.
10. *In*] Or 'by.' In the Greek the preposition is the same in both clauses.
11. *The benefit*] The 'this' of the question in verse 7. Possibly 'a benefit' would be a better translation; but see Middleton, on *The Article*, I. iii. 6.

helplessly lame, as to [1]how [2]this man [3]has been cured; be it known to you all, and to all the people of Israel, that [10] [4]through the name of Jesus [5]the Anointed, the Nazarene, whom *you* crucified, but whom *God* has raised from among the dead—[6]through that name this man stands here before you in perfect health. This Jesus is THE STONE TREATED [11] WITH CONTEMPT BY YOU THE BUILDERS, BUT IT HAS BEEN MADE THE CORNERSTONE (Ps. cxviii. 22). And in no other is [7]the [12] great salvation to be found; for, in fact, there is no second name under Heaven that has been given among men through which we are to be saved."

The two Apostles released

As they looked on [8]Peter and John so fear- [13] lessly outspoken—and also discovered that they were illiterate persons, untrained in the schools —they were surprised; and [9]now they recognized them as having been with Jesus. And seeing the man standing with [14] them—the man who had been cured—they had no reply to make. So they ordered them to withdraw from the [15] Sanhedrin while they conferred among themselves.

"What are we to do with these men?" they asked one [16] another; "for the fact that a remarkable [10]miracle has been performed [11]by them is well known to every one in Jerusalem, and we cannot deny it. But to prevent [12]the matter spreading [17] any further among the people, let us stop them by threats from speaking in future [13]in this name to any one whatever."

So they recalled the Apostles, and ordered them altogether [18]

1. *How*] Lit. 'in whom,' or 'in what,' the pronoun being either masculine or neuter.
2. *This man*] Peter, while he speaks, points to the man.
3. *Has been cured*] And continues cured—the perfect tense in the Greek. See *Aorist* vii. 3, 4.
4. *Through the name*] Lit. 'in the name.' Cp. verse 7 and notes.
5. *The Anointed*] Or 'Christ.' But we must not forget that 'Jesus Christ' was by no means yet in common use as an ordinary compound name, if indeed it ought ever to be so regarded in the N.T.
6. *Through that name*] Or 'in Him.' Cp. verse 9, n.
7. *The great salvation*] The cure of all spiritual maladies. It is, in the Greek, the same noun or the cognate verb that is used at the end of verse 9, at the end of this verse, and in this phrase; as well as in Matt. i. 21.
8. *Peter &c.*] Lit. 'Peter's freedom of speech and John's.' Cp. Phil. i. 2, n.
9. *Now they recognized*] One after another (imperfect tense) they recalled the appearance, and perhaps the features, of the two whom they had seen with the Nazarene.
10. *Miracle*] Lit. 'sign.'
11. *By them*] Or possibly 'through them,' if we can believe that the Sadducees would recognize the Apostles as "the accredited agents of a higher power" (Hackett).
12. *The matter*] Lit. 'it.' They are unwilling to mention the unquestionable miracle and the teaching inevitably associated with it.
13. *In this name*] A name which they hated so much that they would not utter it, unless obliged, as immediately below. Cp. Luke x. 37, n.

to give up [1] speaking or teaching in the name of Jesus.'
But Peter and John replied, 19
"[2] Judge whether it is right in God's sight to listen to you
instead of listening to God. As for us, what we have seen 20
and heard we cannot help speaking about."

The Court added further threats and then let them go, 21
being quite unable to find any way of punishing them on
account of the people, because all gave God the glory for the
thing that had happened. For the man was over forty years 22
of age on whom this miracle of restoration to health had
been performed.

The Church prays for Courage

After their release the two Apostles went to 23
their friends, and told them all that the High
Priests and Elders had said. And they, upon 24
hearing the story, [3] all lifted up their voices to God and said,
"O Sovereign Lord, it is Thou who didst make Heaven
and earth and sea, and all that is in them, and didst say 25
[4] through the Holy Spirit by the lips of our forefather David,
Thy [5] servant,

"'WHY HAVE THE NATIONS [6] STAMPED AND RAGED,
AND THE PEOPLES FORMED FUTILE PLANS?
THE [7] KINGS OF THE [8] EARTH CAME NEAR, 26
AND THE RULERS ASSEMBLED TOGETHER
AGAINST THE LORD AND AGAINST HIS ANOINTED'"
(Ps. ii. 1, 2).

"They did indeed assemble [9] in this city in hostility to 27
Thy holy Servant Jesus whom Thou hadst anointed—Herod
and Pontius Pilate with the Gentiles and also the [10] tribes of
Israel—to do all that Thy [11] power and Thy will had pre- 28
determined should be done. And now, Lord, [12] listen to their 29

1. "*Speaking*, in private conversation: *teaching*, in public discourse" (Bengel).
2. *Judge*] 'Judge ye' at the end of the clause, although that is the order of the words in the original, lends an emphasis to the pronoun which is not warranted by the Greek.
3. *All*] Lit. 'with one mind.'
4. *Through the Holy Spirit by the lips of our forefather David*] v.L. 'through the lips of David.' The Greek here on which most modern critics are agreed is untranslatable. Tischendorf, Meyer and Scrivener reject it.
5. *Servant*] Lit. 'child;' the same word as in verses 27, 30. Cp. iii. 13, n.
6. *Stamped and raged*] Lit. 'pawed the ground' (or perhaps 'snorted') like restive horses.
7. *Kings of the earth*] Here denotes the rulers of Palestine. Cp. Rev. xvii. 18, n.—ED.
8. *Earth*] Or 'land.
9. *In this city*] v.L. omits.
10. *Tribes*] Lit. 'peoples,' alluding to verse 25.
11. *Power*] Lit. 'arm.' See *Aorist* i. 2.
12. *Listen to*] Lit. 'look upon.' The same Greek word occurs Luke i. 25.

threats, and enable Thy servants to proclaim Thy Message
with fearless courage, [1] whilst Thou stretchest out Thine 30
arm to cure men, and to give signs and marvels through the
name of Thy holy Servant Jesus."

The Request granted

When they had prayed, the place in which 31
they were assembled shook, and they were, one
and all, filled with the Holy Spirit, and proceeded
to tell God's Message with boldness.

The brotherly Love of the Church

Among all those who had embraced the faith 32
there was but one heart and soul, so that none of
them claimed any of his possessions as his own,
but everything they had was common property;
while the Apostles with great force of conviction delivered 33
their testimony as to the resurrection of the Lord Jesus; and
great grace was upon them all. And, in fact, there was not 34
a needy man among them, for [2] all who were possessors of
lands or houses [3] sold them, and [3] brought the money which
they realised, and [4] gave it to the Apostles, and distribution 35
was made to every one according to his wants. In this way 36
Joseph, whom the Apostles gave the name of Bar-Nabas—
signifying 'Son of [5] Encouragement'—a Levite, [6] a native
of Cyprus, sold [7] a farm which he had, and brought the 37
money and [4] gave it to the Apostles.

Falsehood punished

There was a man of the name of [8] Ananias 1 5
who, with his wife Sapphira, sold some property
but, with her full knowledge and consent, [9] dis- 2

1. *Whilst Thou stretchest out*] Or 'by Thy stretching out.'
2. *All*] In the Hebrew sense; by no means implying absolute universality. In the present case we know that Mark's mother did not sell her house, xii. 12.
3. *Sold. Brought*] These and all the verbs in verses 32–35 are in the imperfect tense. The sales did not all take place simultaneously and once for all.
4. *Gave it to the Apostles*] Lit. 'laid it at the feet of the Apostles.'
5. *Encouragement*] The primary meaning of this noun, as well as the verb from which it is derived (which occur, in all, about 134 times in the N.T.), is that of 'calling to one's side,' as an officer heading his troops, or a leader in any hazardous enterprise, may call his followers to keep close to him. By both word and example he rouses the sluggish and cheers the disheartened. Hence the words may signify (1) both exhortation and comfort; the latter of these ideas, apart from the former, being often expressed by a different word in Greek (John xi. 19, 31). To convey this double sense in English the most appropriate words appear to be 'encourage' and 'encouragement.' But (2) a mother, too, may call her weeping child to her side, and the element of cheer may predominate (2 Cor. i. 3–7). (3) The thought of danger, suffering or sorrow, being dropped, these words often widen their significance into the more general one of 'entreating,' 'beseeching,' 'earnestly requesting' (Matt. viii. 5, 31, 34).
6. *A native of Cyprus*] See xviii. 2, n.
7. *A farm*] Or 'an estate.' A 'field' erroneously suggests a few acres of ground surrounded by a hedge.
8. *Ananias*] Perhaps, more correctly, 'Hananias.'
9. *Dishonestly kept back*] "The person defrauded is God" (Wordsworth). The word also occurs in Titus ii. 10.

honestly kept back part of the price which he received for it, though he brought the rest and gave it to the Apostles.

"Ananias," said Peter, "why [1] has Satan taken possession 3
of your heart, that you should try to deceive the Holy Spirit and dishonestly keep back part of the price paid you for this land? While it remained unsold, was not the land your 4
own? And when sold, was it not at your own disposal? How is it that you have [2] cherished this design in your heart? [3] It is not to men you have told this lie, but to God."

Upon hearing these words Ananias fell down dead, and all 5
who heard the words were awe-struck. The younger men, 6
however, rose, and wrapping the body up, carried it out and buried it.

About three hours had passed, when his wife came in, 7
knowing nothing of what had happened. Peter at once 8
[4] questioned her.

"Tell me," he said, "whether you sold the land for so much."

"Yes," she replied, "for so much."

"How was it," replied Peter, "that you two agreed [5] to 9
try an experiment upon the Spirit of the Lord? [6] The men who have buried your husband are already at the door, and they will carry you out."

Instantly she fell down dead at his feet, and the young 10
men [7] came in and found her dead. So they carried her out and buried her by her husband's side. This incident struck 11
terror into the whole Church, and into the hearts of all who heard of it.

Many other Miracles

Many signs and marvels continued to be done 12
among the people by the Apostles; and by common consent they all met in Solomon's Portico.

1. *Has Satan taken*] I.E. 'have you allowed Satan to take.'
2. *Cherished*] Lit. 'placed.'
3. *It is not to men &c.*] I.E. 'Your attempt to deceive us men is nothing in comparison with your idle attempt to deceive God.' But the order of the words (the negative being connected with 'lied,' not with 'men'), though this is not a decisive argument, suggests as possibly the preferable rendering, 'In men's estimation this was not a lie, but God judges otherwise.' It may be that Ananias acted the lie without speaking it.
4. *Questioned*] Lit. 'answered.' Cp. Matt. xi. 25, n.
5. *To try an experiment upon*] "To test the omniscience of the Spirit, then visibly dwelling in the Apostles and the Church, was in the highest sense to tempt the Spirit of God" (Alford). See Matt. iv. 7, n.
6. *The men*] Lit. 'the feet of those.'
7. *Came in and*] Or, perhaps, 'when they came in.' So Alford.

But [1] none of the others dared to attach themselves to them. 13
Yet the people held them in high honour—and more and 14
more believers in the Lord joined them, including great
numbers both of men and women—so that they [2] would even 15
bring out [3] their sick friends into the streets and lay them on
light couches or mats, in order that when Peter came by, at
least his shadow might fall on one or other of them. The 16
inhabitants, too, of the towns in the neighbourhood of
Jerusalem [4] came in crowds, bringing sick persons and some
who were harassed by foul spirits, and they were cured, one
and all.

The Apostles miraculously released from Prison

This roused the High Priest. He and all his 17
party—the sect of the Sadducees—were filled
with angry jealousy and laid hands upon the 18
Apostles, and put them into the public jail.
But during the night an angel of the Lord opened the 19
prison doors and brought them out, and said,

"Go and stand in the Temple, and go on proclaiming to 20
the people all [5] this Message of Life."

Having received that command they went into the Temple, 21
just before daybreak, and began to teach.

They openly teach in the Temple Courts

So when the High Priest and his party came,
and had called together the Sanhedrin as well as
all the [6] Elders of the [7] descendants of Israel, they
sent to the jail to fetch the Apostles. But the 22
officers went and could not find them in the prison. So they
came back and brought word, saying, 23

"The jail we found quite safely locked, and the warders
were on guard at the doors, but [8] upon going in we found no
one there."

When the Commander of the Temple Guards and the 24

1. *None of the others &c.*] The meaning seems to be either (1) that none of the Jewish rulers had the courage to avow themselves Christians—cp. John ix. 22; xii. 42; (2) that no unbeliever ventured to intrude on these gatherings; or (3) that so great was the respect and awe inspired by the Apostles that ordinary Christians held aloof from them. But the last-named explanation is an unlikely one.

2. *Would . . bring out . . would lay*] The tense implies repeated or habitual action.

3. *Their sick friends*] Lit. 'the sick.'

4. *Came. Were cured*] The tense is the imperfect, and implies that this went on for some time.

5. *This Message of Life*] Lit. 'the words of this life.' In Hebrew the adjective often agrees with the second of two nouns.

6. *Elders*], Lit. 'Eldership' or 'Senate.' The word here employed occurs nowhere else in the N.T., though it is found more than twenty times in the LXX.

7. *Descendants*] Lit. 'sons,' here and elsewhere, when followed by 'of Israel.'

8. *Upon going in*] Lit. 'having opened' (the doors).

High Priests heard this statement, they were utterly at a loss with regard to it, wondering what would happen next. And 25
some one came and brought them word, saying,

"[1] The men you put in prison are actually in the Temple, standing there, teaching the people."

Peter again testifies to the Resurrection

Upon this the Commander went with the 26
officers, and brought the Apostles; but without using violence; for they were afraid of being stoned by the people. So they brought them 27
and made them stand [2] in front of the Sanhedrin. And then the High Priest questioned them.

"We strictly forbad you to teach in that name—did we 28
not?" he said. "And see, you have filled Jerusalem with your teaching, and are trying to make us responsible for that man's death!"

Peter and the other Apostles replied, 29

"We must obey God rather than man. The God of our 30
forefathers has [3] raised Jesus to life, whom you crucified and put to death. God has exalted Him [4] to His right hand as 31
Chief Leader and as Saviour, to give Israel repentance and forgiveness of sins. And we—and the Holy Spirit whom 32
God has given to those who obey Him—are witnesses as to these things."

Gamaliel urges the Sanhedrin to be cautious

[5] Infuriated at getting this answer, they [6] were 33
disposed to kill the Apostles. But a Pharisee of 34
the name of Gamaliel, a teacher of the Law, held in honour by all the people, rose from his seat and requested that [7] they should be sent outside the court for a few minutes.

"Israelites," he said, "be careful what you are about 35
to do in dealing with these men. Years ago Theudas 36
appeared, professing to be a person of importance, and a body of men, some four hundred in number, joined him. He was killed, and all his followers were dispersed and annihilated. After him, at the time of the Census, came 37

1. *The men . . are actually*] Lit. 'See, the men . . are.' Cp. Matt. viii. 24, n.
2. *In front of*] Lit. 'in.' See iv. 7, n.
3. *Raised . . to life*] Lit. 'raised up.' The verb occurs in x. 40; xiii. 37; 1 Cor. vi. 14, and nearly 80 other passages, in most of which it is in the passive. Others explain the word here as meaning 'sent into the world.' Cp. xiii. 22; Matt. xi. 11.
4. *To His right hand*] Or 'with His mighty hand.' Cp. ii. 33, n.
5. *Infuriated*] Lit. 'sawn asunder.' The word occurs here and in vii. 54.
6. *Were disposed*] v.l. 'consulted together.'
7. *They*] Lit. 'the fellows,' 'the men.' v.l. 'the Apostles.'

Judas, the Galilaean, and was the leader in a revolt. He too perished, and all his followers were scattered. And now I tell you to hold aloof from these men and leave them alone—for if this scheme or work is of human origin, it will come to nothing. But if it is really from God, you will be powerless to put them down—lest perhaps you find yourselves to be actually fighting against God."

38 39

The Apostles discharged

His advice carried conviction. So they called the Apostles in, and—after [1] flogging them—ordered them not to speak in the name of Jesus, and then let them go. They, therefore, [2] left the Sanhedrin and went their way, [3] rejoicing that they had been deemed worthy to suffer disgrace on behalf of [4] the NAME. But they did not desist from teaching every day, in the Temple or in private houses, and telling the Good News about Jesus, the Christ.

40 41 42

Seven Church Officers appointed

About this time, as the number of the disciples was increasing, complaints were made by [5] the Greek-speaking Jews against the [6] Hebrews because their widows were habitually overlooked in the daily [7] ministration. So the Twelve called together the general body of the disciples and said,

VI. 1 2

"It does not seem [8] fitting that [9] we Apostles should neglect the delivery of God's Message and [10] minister at tables. Therefore, brethren, pick out from among yourselves seven men of good repute, full of the Spirit and of wisdom, and we will appoint them to undertake this duty. But, as for us, we will devote ourselves to prayer and to the [11] delivery of the Message."

3 4

The suggestion met with general approval, and they

5

1. *Flogging*] This would be the Jewish 'forty stripes save one,' not the Roman scourging (with the *horribile flagellum*) which our Lord suffered. See Deut. xxv. 2, 3; 2 Cor. xi. 24.
2. *Left the Sanhedrin*] Lit. 'went from the face of the Sanhedrin.'
3. *Rejoicing*] Cp. the Lord's beatitudes (Matt. v. 10–12).
4. *The NAME*] Of Jesus. Cp. Lev. xxiv. 11, 16; 3 John 7, in the Greek.
5. *The Greek-speaking Jews*] Lit. 'the Hellenists.'
6. *Hebrews*] When used as here in opposition to Hellenists, this word denotes the Jews of Palestine, who spoke Aramaic.
7. The two words 'ministration' and 'minister' are derivatives of the one which we have anglicized into 'deacon,' and hence the officials named below are commonly called 'the seven deacons.' The term 'deacon' itself had not yet acquired its distinctive sense.
8. *Fitting*] Lit. 'pleasing.'
9. *We Apostles*] Lit. simply 'we.'
10. *Minister at tables*] I.E. attend to business matters. Or the original may perhaps mean 'wait at table,' with reference to daily public meals.
11. *Delivery*] Lit. 'ministration.'

selected Stephen, a man full of faith and of the Holy Spirit, Philip, Prochorus, Nicanor, Timon, Parmenas, and Nicolas, a proselyte of Antioch. These men they brought to the 6
Apostles, and, after prayer, they laid their hands upon them.

Rapid Growth of the Church

Meanwhile God's Message continued to spread, 7
and the number of the disciples in Jerusalem very greatly increased, and [1] very many priests obeyed the faith. And Stephen, full of grace and power, 8
performed great marvels and signs among the people.

Stephen is arrested

But some members of the so-called 'Synagogue of the Freed-men,' together with some 9
Cyrenaeans, Alexandrians, Cilicians and [2] men from Roman Asia, were roused to encounter Stephen in debate. They were quite unable, however, to resist the 10
wisdom and the Spirit with which he spoke. Then they 11
privately put forward men who declared,

"We have heard him speak blasphemous things against Moses and against God."

In this way they excited the people, the Elders, and the 12
Scribes. At length they came upon him, seized him with violence, and took him [3] before the Sanhedrin. Here they 13
brought forward false witnesses who declared,

"This fellow is incessantly speaking against the Holy Place and the Law. For we have heard him say that Jesus, 14
the Nazarene, will pull [4] this place down to the ground and will change the customs which Moses handed down to us."

The High Priest questions him

At once the eyes of all who were sitting in 15
the Sanhedrin were fastened on him, and they saw his face looking just like the face of an angel. Then the High Priest asked him, 1 7

"Are these statements true?"

The reply of Stephen was, 2

"Sirs—brethren and fathers—listen to me. [5] God Most

1. *Very many priests*] "4,289 priests returned from Babylon (Ezra ii. 36–39), and the number would probably have much increased since then" (Alford).
2. *Men from Roman Asia*] See ii. 9, n.
3. *Before*] Lit. 'in.'
4. *This place*] The Temple with its courts. "The Sanhedrin, usually assembled under the presidency of the High Priest, sat in the chamber called *Gazith*, on the south side of the Temple."
5. *God Most Glorious*] Lit. 'the God of Glory,' a common Hebraism. "In the Hebrew language there is a want of adjectives in proportion to the substantives" (Gesenius). Alford, who manifests a strange reluctance to recognize the frequent occurrence of Hebraisms in the Greek of the New Testament, explains thus—"the God of (i.e. who possesses and manifests Himself by) Glory, i.e. the Shechinah."

Stephen's Defence. A Review of the Nation's History

Glorious appeared to our forefather Abraham when he was living in Mesopotamia, before he settled in Haran, and said to him, 3

"'Leave your country and your relatives, and go into whatever land I point out to you' (Gen. xii. 1).

"Thereupon he left Chaldaea and settled in Haran till after 4
the death of his father, when God caused him to remove into this country where [1]you now live. But he gave him no 5
inheritance in it, no, not a single [2]square yard of ground (Deut. ii. 5). And yet He promised to bestow the land as a permanent possession on him and his posterity after him—and promised this at a time when Abraham was childless (Gen. xvii. 8). And God declared that Abraham's posterity 6
should for four hundred years make their home in a country not their own, and be reduced to slavery and be oppressed.

"'And the nation, whichever it is, that enslaves them, I 7
will judge,' said God; 'and afterwards they shall come out' (Gen. xv. 13, 14), 'and they shall worship Me in this place' (Exod. iii. 12).

"Then He gave him the Covenant of circumcision (Gen. 8
xvii. 10), and under this Covenant he became the father of Isaac—whom he circumcised on the eighth day (Gen. xxi. 4). Isaac became the father of Jacob, and Jacob became the father of the twelve Patriarchs.

"The Patriarchs were jealous of Joseph and sold him into 9
slavery in Egypt (Gen. xxxvii. 11, 28). But God was with him (Gen. xxxix. 2, 21) and delivered him from all his 10
afflictions, and gave him favour and wisdom when he stood before Pharaoh, king of Egypt, who appointed him governor over Egypt and all the royal household (Gen. xli. 37, 40, 43, 55; Ps. cv. 21). But there came a famine throughout the 11
whole of Egypt and Canaan—and great distress—so that our forefathers could find no food (Gen. xli. 54). When, how- 12
ever, Jacob heard that there was wheat to be had, he sent our forefathers into Egypt (Gen. xlii. 1); that was the first time. On their second visit Joseph made himself known to 13
his brothers (Gen. xlv. 4), and Pharaoh was informed of Joseph's parentage. Then Joseph sent and invited his father 14

1. *You*] Not 'we,' Stephen being probably a Hellenist.
2. *Square yard*] Lit. 'as much as a man can step across.'

Jacob and all his family, numbering [1] seventy-five persons
(Gen. xlv. 9; xlvi. 27), to come to him, and Jacob went 15
down into Egypt (Gen. xlvi. 5). There he died, and so did
our forefathers (Gen. xlix. 33; Exod. i. 6), and they were 16
taken to [2] Shechem and were laid in the tomb which
[3] Abraham had bought from the sons of Hamor at Shechem
for a sum of money paid in silver (Gen. l. 13; Josh.
xxiv. 32).

"But as the time drew near for the fulfilment of the 17
promise which God had made to Abraham, the people
became many times more numerous in Egypt, until there 18
arose a foreign king over Egypt who knew nothing of
Joseph (Exod. i. 7, 8). He adopted a crafty policy towards 19
our race, and oppressed our forefathers, making them cast
out their infants so that they might not [4] be permitted to
live (Exod. i. 10, 22). At this time Moses was born—a 20
[5] wonderfully beautiful child (Exod. ii. 2); and for three
months he was cared for in his father's house. At length he 21
was cast out, but Pharaoh's daughter adopted him, and
brought him up as her own son (Exod. ii. 5, 10). So Moses 22
was educated in all the learning of the Egyptians, and
possessed great influence through his eloquence and his
achievements.

"And when he was just forty years old, it occurred to him 23
to visit his brethren the descendants of Israel. Seeing one 24
of them wrongfully treated he took his part, and secured
justice for the ill-treated man by striking down the Egyptian.
He supposed his brethren to be aware that by him God was 25
sending them deliverance; this, however, they did not under-
stand. The next day, also, he came and found two of them 26
fighting, and he endeavoured to make peace between them.
"'Sirs,' he said, 'you are brothers. Why are you
wronging one another?'

"But the man who was doing the wrong [6] resented 27
his interference, and asked,

1. *Seventy-five*] Instead of the five less of the original Hebrew. So in the LXX., Gen. xlvi. 27. "Stephen, as a Hellenistic Jew, naturally accepted the number which he found in the Greek version" (Plumptre).
2. *Shechem*] "In the time of Jerome the tombs of the twelve Patriarchs were shown at Shechem" (Plumptre).
3. *Abraham had bought*] Probably a Samaritan tradition. For 'at Shechem' v.L. has 'the father (or, the son) of Shechem.'
4. *Be permitted to live*] The same verb is used in Exod. i. 17, LXX.
5. *Wonderfully beautiful*] Lit. 'beautiful to God,' a Hebraism. So in Jonah iii. 3, Nineveh is described as (literally) "a city great to God."
6. *Resented his interference*] Or 'pushed him away.'

"'Who appointed you magistrate and judge over us?
Do you mean to kill me as you killed the Egyptian yesterday?' 28
"Alarmed at this question, Moses fled from the country 29
and went to live in the land of Midian (Exod. ii. 11–15).
There he became the father of two sons.
"But at the end of forty years there appeared to him in the 30
Desert of Mount Sinai an angel in the middle of a flame of
fire in a bush. When Moses saw this he wondered at the 31
sight; but on his going up to look further, the voice of the
Lord was heard, saying, 32
"'I am the God of your forefathers, the God of Abraham,
of Isaac, and of Jacob.'
"Quaking with fear Moses did not dare gaze.
"'Take off your shoes,' said the Lord, 'for the spot on 33
which you are standing is holy ground. I have seen, yes, 34
I have seen the oppression of My people who are in Egypt and
have heard their groans, and I have come down to deliver
them. And now [1] I will send you to Egypt' (Exod. iii. 10).
"The Moses whom they rejected, asking him, 'Who 35
appointed you magistrate and judge?'—that same Moses
[2] we find God sending as a magistrate and a [3] deliverer by
the help of the angel who appeared to him in the bush.
This was he who brought them out, [4] after performing 36
marvels and signs in Egypt and at the Red Sea, and in the
Desert for forty years. This is the Moses who said to the 37
descendants of Israel,
"'GOD WILL RAISE UP A PROPHET FOR YOU, FROM AMONG YOUR BRETHREN, JUST AS HE RAISED ME UP'[5] (Deut. xviii. 15, 18).
"This is he who was among the [6] Congregation in the 38
Desert, together with the angel who spoke to him on Mount
Sinai and with our forefathers, who received [7] ever-living
[8] utterances to hand on [9] to us.

1. *I will send*] Lit. (according to all the best MSS.) 'let Me send.'
2. *We find God sending*] Lit. 'God has sent.' It is the perfect tense: '*him*, we see in the sacred narrative, *God has sent*.' See *Aorist* vii. 8.
3. *Deliverer*] Lit. 'redeemer,' 'ransomer.'
4. *After performing*] Or simply 'performing.'
5. V.L. adds 'To him you must listen.'
6. *Congregation*] The word here used by Luke ('ecclesia') means in the LXX. the congregation or 'assembly' of all Israel, as in Deut. xviii. 16. There are as many as 70 passages in all. Elsewhere in the N.T. it is translated 'Church.'
7. *Ever-living*] Lit. 'living.' Cp. 1 Peter i. 23, 24. The sense 'life-giving' is not in the word, though suggested by it. See Rom. viii. 3; Gal. iii. 21.
8. *Utterances*] I.E. God's utterances. The same word is found in Rom. iii. 2; Heb. v. 12; 1 Pet. iv. 11.
9. *To us*] V.L. 'to you.

"Our forefathers, however, would not submit to him, but spurned his authority and in their hearts turned back to Egypt. They said to Aaron, 39 40

"'Make [1] gods for us, to march in front of us; for as for this Moses who brought us out of the land of Egypt, we do not know what has become of him' (Exod. xxxii. 1–8).

"Moreover they made a calf at that time, and offered a sacrifice to the idol and kept rejoicing in the gods which their own hands had made. So God turned from them and gave them up to the worship of the Host of Heaven, as it is written in the Book of the Prophets, 41 42

"'WERE THEY VICTIMS AND SACRIFICES WHICH YOU [2] OFFERED ME,
FORTY YEARS IN THE DESERT, O HOUSE OF ISRAEL?
[3] YES, YOU [4] LIFTED UP [5] MOLOCH'S TENT 43
AND THE STAR OF THE GOD REPHAN—
THE IMAGES WHICH YOU MADE IN ORDER TO WORSHIP THEM;
AND I WILL REMOVE YOU BEYOND BABYLON'
(Amos v. 25–27).

"Our forefathers had [6] the Tent of the Testimony in the Desert, built as He who spoke to Moses had instructed him to make it in imitation of the model which he had seen. That Tent was bequeathed to the next generation of our forefathers. Under Joshua they brought it with them when they were taking possession of the land of the Gentile nations, whom God drove out before them. So it continued till David's time. David obtained favour with God, and asked leave to provide a dwelling-place for the God of Jacob. But it was Solomon who built a house for Him. Yet the Most High does not dwell in buildings erected by men's hands. But, as the Prophet declares, 44 45 46 47, 48

1. *Gods*] Or 'a God.' 'Elohim,' the Hebrew word for 'God,' is plural in form, the *pluralis excellentiae*.

2. *Offered Me*] The 'Me' in the Greek is not emphatic. The emphasis is on 'victims,' &c.

3. *Yes*] Lit. 'And.' So in Hebrew the common word for 'and' is rendered 'yea' in Job v. 19; Prov. vi. 16; xxx. 18, 29; Amos i. 3, 6, 9, 11.

4. *Lifted up*] I.E. 'as mock heave-offerings to insult Me.'

5. *Moloch's Tent*] So there was a sacred Tent in the camps of the Carthaginian army.

6. *The Tent of the Testimony*] I.E. the Tent which contained 'the Ark of the Testimony' (Exod. xl. 20)—the Law of the Ten Commandments—which, so long as they preserved it and obeyed it, bore witness to the presence of God and to His gracious promises. 'Promise,' for which the Hebrew language has no separate and distinct word, is probably the leading thought where 'testimonies' occurs so frequently in Ps. cxix.

"'THE SKY IS MY THRONE,
AND EARTH IS THE FOOTSTOOL FOR MY FEET.
WHAT KIND OF HOUSE WILL YOU BUILD FOR ME, SAYS THE LORD,
OR WHAT RESTING PLACE SHALL I HAVE?
DID NOT MY HAND FORM THIS UNIVERSE' (Isa. lxvi. 1, 2). 49 50

These Jews resembled their Forefathers

"O stiff-necked men, uncircumcised in heart and ears, you also are continually [1] at strife with the Holy Spirit—just as your forefathers were. Which of the Prophets did not your forefathers persecute? Yes, they killed those who announced beforehand the advent of the righteous One, whose betrayers and murderers you have now become—you who received the Law [2] given through angels, and yet have not obeyed it." 51 52 53

Stephen is stoned to Death

As they listened to these words, they became infuriated and gnashed their teeth at him. But, [3] full of the Holy Spirit and looking up to Heaven, [4] Stephen [5] saw the glory of God, and Jesus standing at God's right hand. 54 55

"[6] I can see Heaven wide open," he said, "and the Son of Man standing at God's right hand." 56

Upon this, with a loud outcry they stopped their ears, rushed upon Stephen in a body, dragged him out of the city, and [7] stoned him, the witnesses throwing off their outer garments and giving them into the care of a young man called Saul. So they [7] stoned Stephen, [8] while he prayed, 57 58 59

"[9] Lord Jesus, receive my spirit."

Then, rising on his knees, he cried aloud, 60

"[10] Lord, do not reckon this sin against them."

And with these words he fell asleep. And Saul fully approved of his murder. 8 1

1. *At strife*] The same word is used in Num. xxvii. 14, LXX.
2. *Given through*] Lit. 'ordinances of.' Cp. Gal. iii. 19.
3. *Full*] Lit. 'being full,' the same verb as in viii. 16, where see note.
4. *Stephen*] Lit. 'he.'
5. *Saw*] Perhaps with the inner spiritual eye. The vision was manifestly withheld from the bystanders. Cp. ix. 7; Matt. xxiv. 30, n.—ED.
6. *I can see*] Lit. 'I see.'
7. *Stoned him*] It seems impossible to convey in a concise form in English the full force of the tense (imperfect) here employed, as indicating the protracted horrors of the cruel act.
8. *While he prayed*] Lit. 'calling on' (the Lord).
9. *Lord Jesus, receive my spirit*] Cp. 'Father, to Thy hands I entrust my spirit' (Luke xxiii. 46).
10. *Lord, do not reckon &c.*] Cp. 'Father, forgive them' (Luke xxiii. 34); and contrast 'Lord, look on it, and require it' (2 Chron. xxiv. 22).—ED.

Believers persecuted and scattered

At this time a great persecution broke out against the Church in Jerusalem, and [1] all except the Apostles were scattered throughout Judaea and Samaria. A party of [2] devout men, however, [3] buried Stephen, and made loud lamentation over him. But Saul cruelly harassed the Church. He went into house after house, and, dragging off both men and women, threw them into prison.

The Church in Judaea and Samaria

Philip's Preaching and Miracles

Those, however, who were scattered abroad went from place to place spreading the Good News of God's Message; while Philip went down to the city of Samaria and proclaimed Christ there. Crowds of people, with one accord, gave attention to what they heard from him, listening, and witnessing the signs which he did. For, with a loud cry, foul spirits came out of many possessed by them, and many paralytics and lame persons were restored to health. And there was great joy in that city.

Simon the Magian

Now for some time past there had been a man named Simon living there, who had been practising magic and astonishing [4] the Samaritans, pretending that he was more than human. To him people of all classes paid attention, declaring,

"This man is the Power of God, known as the great Power."

His influence over them arose from their having been, for a long time, bewildered by his sorceries. But when Philip began to tell the Good News about the Kingdom of God and about the Name of Jesus Christ, and they embraced the faith, they [5] were baptized, men and women alike. Simon himself

1. *All*] "All the teachers" (Bengel).
2. *Devout*] This adjective and the derivative noun and verb occur seven times in the writings of Luke and in Hebrews. The earlier meaning of simple 'fear' is found in Hebrews; but in the third Gospel and the Acts the word is limited to the fear of God.
3. *Buried*] The word, which occurs nowhere else in the N.T., implies the wrapping up (v. 6) of the body in the garments, and the carrying it to the tomb.
4. *The Samaritans*] Not the people of the city only. See Olshausen.
5. *Were baptized*] Or 'got themselves baptized.' Cp. xxii. 16. The tense (imperfect) indicates, not that the baptism was prolonged or repeated in the individual case, but that a great number of men and women came, one after another, to be baptized.

also [1] believed, and after being baptized remained in close attendance on Philip, and was full of amazement at seeing such signs and such great miracles performed.

Peter and John visit Samaria

When the Apostles in Jerusalem heard that the 14
Samaritans had accepted God's Message, they
sent Peter and [2] John to visit them. They, when 15
they came down, prayed for them that they might receive the
Holy Spirit: for He had not as yet fallen upon any of them. 16
They [3] had only been baptized [4] into the name of the Lord
Jesus. Then the Apostles [5] placed their hands upon them, 17
and they [5] received the Holy Spirit.

The Magian is sternly rebuked

When, however, Simon saw that it was through 18
the laying on of the Apostles' hands that the
Spirit was bestowed, he offered them money.

"Give me too," he said, "that power, so that every one 19
on whom I place my hands will receive the Holy Spirit."

"Perish your money and yourself," replied Peter, "because 20
you have imagined that you can obtain God's free gift with
money! [6] No part or lot have you in this [7] matter, for your 21
heart is not right in God's sight. [8] Repent, therefore, of this 22
wickedness of yours, and pray to the Lord, [9] in the hope that
the [10] purpose which is in your heart may perhaps be forgiven
you. For I perceive that you [11] have fallen into the bitterest 23
bondage of unrighteousness."

"Pray, both of you, to the Lord for me," answered 24
Simon, "that nothing of what you have said may come
upon me."

1. *Believed*] I.E. he ceased to be indifferent or hostile, and professing sympathy with the Gospel Message had himself enrolled as a disciple and adherent—a learner in Christ's school!—ED.

2. *John*] Not hereafter mentioned in this book.

3. *Had . . been baptized*] Lit. 'were having-been baptized' (like the Latin 'baptizati erant'). Some, misled by derivation, imagine that the word here used for 'were' properly indicates original condition. But it is plain that the original condition of these Samaritans was that they were unbaptized.

4. *Into the name*] Or 'unto the name.'

5. *Placed. Received*] Imperfect tenses, implying oft-repeated action. Cp. John xx. 23, n.

6. *No part or lot*] "No part by purchase, no lot gratuitously" (Bengel).

7. *Matter*] Lit. 'word;' a Hebraism.

8. *Repent of*] Lit. 'Repent' (and turn) 'from.' Cp. 2 Cor. xii. 21; Heb. vi. 1; Rev. ii. 21.

9. *In the hope that*] Lit. 'if (or, whether) therefore.' The exact sense seems to be, "Find out by prayer *whether*, the offence being so rank and *therefore* the possibility of pardon so doubtful, the sin can nevertheless be forgiven." Elsewhere the expression occurs only in xvii. 27; Mark xi. 13.

10. *Purpose*] The word occurs only here in the N.T. The purpose was no doubt that of making money out of the spiritual gift.

11. *Have fallen into*] Lit. 'are into.' The literal rendering of the rest of the verse (as in the A.V.) exhibits the figure of speech 'hendiadys.'

Philip and the pious Abyssinian

So the Apostles, after giving a solemn charge 25
and delivering the Lord's Message, travelled
back to Jerusalem, making known the Good
News also in many of the Samaritan villages. And an 26
angel of the Lord said to Philip,

"Rise and proceed [1] south to [2] the road that runs down
from Jerusalem to Gaza, [3] crossing the Desert."

Upon this he rose and went. Now, [4] as it happened, 27
an Ethiopian eunuch who was in a position of high authority
with Candace, queen of the Ethiopians, as her treasurer,
had visited Jerusalem to worship there, and was now on 28
his way home; and as he sat in his chariot he was [5] reading
the Prophet Isaiah. Then the Spirit said to Philip, 29

"Go and [6] enter that chariot."

So Philip ran up and heard the eunuch reading the 30
Prophet Isaiah.

"[7] Do you understand what you are reading?" he asked.

"Why, how can I," replied the eunuch, "unless some 31
one explains it to me?"

And he earnestly invited Philip to come up and sit with
him. The passage of Scripture which he was reading 32
was this:

"LIKE A SHEEP HE WAS LED TO SLAUGHTER,
AND JUST AS A LAMB BEFORE ITS SHEARER IS DUMB
SO HE OPENED NOT HIS MOUTH.
IN HIS HUMILIATION JUSTICE WAS DENIED HIM. 33
[8] WHO WILL MAKE KNOWN HIS POSTERITY?
FOR HE IS DESTROYED FROM AMONG MEN" (Isa. liii. 7, 8).

"Pray, of whom is the Prophet speaking?" inquired the 34
eunuch; "of himself or of some one else?"

Then Philip [9] began to speak, and, commencing with that 35

1. *South*] Or, possibly, 'towards noon.'
2. *The road &c.*] "There were several ways leading from Jerusalem to Gaza" (Robinson).
3. *Crossing the Desert*] Or 'a town which is desert;' the reference in that case being to the more ancient of the two towns which bore the name of Gaza.
4. *As it happened*] Lit. 'behold.'
5. *Reading &c.*] Whether in the Hebrew or the Greek Version (the LXX.) is not stated. It is still a custom with the Orientals, even when reading to themselves, to read aloud.
6. *Enter that*] Lit. 'join yourself to this.'
7. *Do you*] Or 'Yes, but you do not . . do you?'
8. *Who will &c.*] Or perhaps 'Who shall declare His duration?' Although He is cut off as man, yet He is the Son of the Eternal.
9. *Began &c.*] Lit. 'opened his mouth.' "Imperfect Hebraism; i.e. it was not peculiar to the Hebrews or Hellenistic writers, but most common to them" (Hackett).

same portion of Scripture, told him the Good News about Jesus.

Philip baptizes him

So they proceeded on their way till they came 36
to some water; and the eunuch exclaimed,
"See, here is water; what is there to prevent
my being baptized?"[1]

So he stopped the chariot; and both of them—Philip and 38
the eunuch—went down into the water, and Philip baptized
him. But no sooner had they come up out of the water 39
than [2]the Spirit of the Lord caught Philip away, and the
eunuch did not see him again. With a glad heart he
resumed his journey; but Philip found himself at [3]Ashdod. 40
Then visiting town after town he everywhere made known
the Good News until he reached Caesarea.

Saul of Tarsus is suddenly converted

Now Saul, whose every breath was a threat IX. 1
of destruction for the disciples of the Lord,
went to the High Priest and begged from him 2
letters addressed to the synagogues in Damascus,
in order that if he found [4]any believers there, either men or
women, he might bring them in chains to Jerusalem. But 3
on the journey, as he was getting near Damascus, suddenly
there flashed round him a light from Heaven; and falling 4
to the ground he heard a voice which said to him,

"[5]Saul, Saul, why are you persecuting Me?"

"Who art thou, Lord?" he asked. 5

"I am Jesus, whom you are persecuting," was the reply.
"[6]But rise and go to the city, and you will be told what you 6
are to do."

1. v.l. inserts verse 37 here. "You may," said Philip, "if you believe with all your heart." "I believe," he replied, "that Jesus Christ is the Son of God."

2. *The Spirit of the Lord &c.*] The Codex Alexandrinus has the v.l. 'the Holy Spirit fell on the eunuch, and an angel of the Lord caught Philip away.'

3. *Ashdod*] Lit. 'Azotus.' Cp. Josh. xi. 22; xiii. 3; xv. 46, 47; 1 Sam. v. 1–7; 2 Chron. xxvi. 6; Neh. iv. 7; xiii. 24; Jer. xxv. 20; Amos i. 8; Zeph. ii. 4; Zech. ix. 6; 1 Macc. v. 68; x. 84.—Ed.

4. *Any believers there*] Lit. 'any persons who were of the new Way.' Cp. xix. 9, 23; xxii. 4, 22. As a class name, 'believers' (first in x. 45) was perhaps not yet in common and recognized use, nor 'holy ones' (first in this chapter, verses 13, 32), nor 'brethren' (first in verse 30), and still less 'Christians' (xi. 26).

5. *Saul, Saul*] Notice the impressiveness gained, as so often in Hebrew, by the repetition of the word. Cp. "Abraham, Abraham" (Gen. xxii. 11); "Babylon has fallen, has fallen" (Rev. xiv. 8; xviii. 2); "Crucify, crucify him" (Luke xxiii. 21); "O Jerusalem, Jerusalem" (Luke xiii. 34); "Sir, Sir" (Matt. xxv. 11); "Martha, Martha" (Luke x. 41); "Rabbi, Rabbi" (Luke viii. 24); "Moses, Moses" (Exod. iii. 4); "My God, my God" (Matt. xxvii. 46); "Samuel, Samuel" (1 Sam. iii. 10); "Simon, Simon" (Luke xxii. 31).—Ed.

6. *But rise*] v.l. 'You are finding it painful to kick against the ox-goad. And he, trembling and amazed, said, Lord, what dost thou wish me to do? And the Lord said to him, Rise.'

Meanwhile the men who travelled with Saul were standing 7
dumb with amazement, hearing a [1] sound, but seeing no one.
Then he rose from the ground, but when he [2] had opened his 8
eyes, he could not see, and they led him by the [3] arm and
brought him to Damascus. And [4] for two days he remained 9
without sight, and did not eat or drink anything.

Now in Damascus there was a disciple of the name of 10
Ananias. The Lord spoke to him in a vision, saying,

"Ananias!"

"I am here, Lord," he answered.

"Rise," said the Lord, "and go to Straight Street, and 11
inquire at the house of Judas for a man called Saul, from
Tarsus, for he is actually praying. He has seen a man 12
called Ananias [5] come and lay his hands upon him so that he
may recover his sight."

"Lord," answered Ananias, "I have heard about that 13
man from many, and I have heard of the great mischief he has
done to Thy [6] people in Jerusalem; and here he is authorized 14
by the High Priests to arrest all who call upon Thy name."

"Go," replied the Lord; "he is a chosen [7] instrument of 15
Mine to carry My name [8] to the Gentiles and to kings and
to the descendants of Israel. For I will let him know the 16
great sufferings which he must pass through for My sake."

So Ananias went and entered the house; and, laying his 17
two hands upon Saul, said,

"Saul, brother, the Lord—even Jesus who appeared to
you on your journey—has sent me, that you may recover
your sight and be filled with the Holy Spirit."

Instantly there dropped from his eyes what seemed to be 18
scales, and he could see once more. Upon this he rose and
received baptism; after which he took food and regained 19
his strength.

He preaches at Damascus

Then he remained [9] some little time with the
disciples in Damascus. And in the synagogues 20
he began at once to proclaim Jesus as the Son

1. *Sound*] Or 'voice.' See ii. 6, n.; xxii. 9, n.
2. *Had opened*] The tense (perfect) implies 'although they remained wide open.'
3. *Arm*] Or 'hand.'
4. *For two days*] Lit. 'for three days.' The blindness lasted the latter part of the first day, the whole of the second, and the morning of the third. Cp. x. 30, n.; Luke ii. 46, n.
5. *Come and lay*] More exact than 'coming and laying.' Cp. Luke x. 18, n.
6. *People*] Lit. 'saints' or 'holy ones.'
7. *Instrument*] See Mark xi. 16, n.
8. *To the Gentiles*] Lit. 'before nations.'
9. *Some little time*] Lit. 'some days.'

of God; and his hearers were all amazed, and began to ask 21
one another,

"Is not this the man who in Jerusalem [1] tried to exterminate those who called upon that Name, and [2] came here on purpose to carry them off in chains to the High Priests?"

Saul, however, [3] gained more and more influence, and as 22
for the Jews living in Damascus, he bewildered them with his proofs that Jesus is the Christ.

A Plot to kill Saul

[4] At length the Jews plotted to kill Saul; but 23, 24
information of their intention was given to him. They even watched the gates, day and night, in order to murder him; but his disciples took him by night 25
and let him down [5] through the wall, lowering him in a [6] hamper.

He goes to Jerusalem, Caesarea, and Tarsus

So he came to Jerusalem and made several 26
attempts to associate with the disciples, but they were all afraid of him, being in doubt as to whether he himself was a disciple. Barnabas, 27
however, came to his assistance. He brought Saul to the Apostles, and related to them how, on his journey, he had seen the Lord, and that the Lord had spoken to him, and how in Damascus he had fearlessly taught in the name of Jesus. Henceforth Saul was one of them, going in and out 28
of the city, and speaking fearlessly in the name of the Lord. 29
And he often talked with the Hellenists and had discussions with them. But they kept trying to take his life. On 30
learning this, the brethren brought him down to Caesarea, and then [7] sent him by sea to Tarsus.

The Church greatly prospers

The Church, however, throughout the whole 31
of Judaea, Galilee and Samaria, had peace and was spiritually built up; and grew in numbers, [8] living in the fear of the Lord and [9] receiving [10] encouragement from the Holy Spirit.

1. *Tried to exterminate*] Lit. 'laid waste' or 'destroyed.'
2. *Came*] Lit. 'had come.'
3. *Gained . . influence*] Or 'grew stronger and stronger.'
4. *At length*] More lit. 'but when a large sum total of days was forming.'
5. *Through the wall*.] I.E. 'through an opening in the wall.' Cp. 2 Cor. xi. 33.
6. *Hamper*] See Matt. xv. 37, n.
7. *Sent him by sea*] Lit. 'sent him out.' He would disembark at Seleuceia, go up to Antioch, and then proceed by land to Tarsus.
8. *Living*] Lit. 'walking.'
9. *Receiving encouragement from*] Lit. 'in the encouragement of.'
10. *Encouragement*] Or 'consolation.' Cp. iv. 36, n.

Peter cures Aenĕas at Lud

Now Peter, as he went to town after town, 32
came down also to [1] God's people at Lud. There 33
he found a man of the name of Aenĕas, who for
eight years had kept his [2] bed, through being paralysed.
Peter said to him, 34

"Aenĕas, Jesus Christ cures you. Rise and [3] make your
own bed."

He at once rose to his feet. And all the people of Lud and 35
Sharon saw him; and they turned to the Lord.

At Jaffa he brings back Dorcas to Life

Among the disciples at [4] Jaffa was a woman 36
called Tabitha, or, as the name may be trans-
lated, [5] 'Dorcas.' [6] Her life was wholly devoted
to the good and charitable actions which she
was constantly doing. But, as it happened, just at that 37
time she was taken ill and died. After washing her body
they laid it out in a room upstairs. Lud, however, being 38
near Jaffa, the disciples, who had heard that Peter was at Lud,
sent two men to him with an urgent request that he would
come across to them without delay. So Peter rose and went 39
with them. On his arrival they took him upstairs, and the
widow women all came and stood by his side, weeping and
showing him the underclothing and cloaks and garments of
all kinds which Dorcas used to make while she was still with
them. Peter, however, putting every one out of the room, 40
knelt down and prayed, and then turning to the body, he said,

"Tabitha, rise."

Dorcas at once opened her eyes, and, seeing Peter, sat up.
Then, giving her his hand, he raised her to her feet and, 41
calling to him God's people and the widows, he [7] gave her
back to them alive. This incident became known through- 42
out Jaffa, and many [8] believed in the Lord; and Peter 43
remained for a considerable time at Jaffa, staying at the
house of a man called Simon, a tanner.

An Angel brings a Message to Cornelius

Now a Captain of the Italian Regiment, 1 **10**
named Cornelius, was quartered at Caesarea.
He was religious and God-fearing—and so was 2

1. *God's people*] Lit. 'the saints' or 'the holy ones.'
2. *Bed*] Lit. 'mat.'
3. *Make*] Lit. 'spread out flat.'
4. *Jaffa*] Or, retaining the ancient name, 'Joppa.'
5. *Dorcas*] I.E. 'gazelle,' this being the English both of the Aramaic *tabīthā* and of the Greek *dorkas*.
6. *Her life was wholly devoted to*] Lit. 'She was full of.'
7. *Gave her back*] Lit. 'presented her.'
8. *Believed*] I.E. 'became believers.' See *Aorist* vi, 6.

every member of his household. He was also liberal in his charities to the people, and continually offered prayer to God. About three o'clock one afternoon he had a vision, 3
and distinctly saw an angel of God [1]enter [2]his house, who called him by name, saying,

"Cornelius!"

Looking steadily at him, and being much alarmed, he said, 4
"[3]What do you want, Sir?"

"Your prayers and charities," he replied, "have gone up and have been recorded before God. And now send to Jaffa 5
and fetch Simon, surnamed Peter. He is staying as a guest 6
with Simon, a tanner, who has a house close to the sea."[4]

So when the angel who had been speaking to him was 7
gone, Cornelius called two of his [5]servants and a God-fearing soldier who was in constant attendance on him, and, 8
after telling them everything, he sent them to Jaffa.

Peter's Vision

The next day, while they were still on their 9
journey and were getting near the town, about noon Peter went up on the house-top to pray.
He had become unusually hungry and wished for food; but, 10
while they were preparing it, he fell into a trance. The sky 11
had opened to his view, and what seemed to be an enormous sail was descending, being let down to the earth by ropes at the four corners. In it were [6]all kinds of quadrupeds, 12
reptiles and birds, and a voice came to him which said, 13

"Rise, Peter, kill and eat."

"On no account, Lord," he replied; "for I have never yet 14
eaten anything unholy and impure."

Again a second time a voice was heard which said, 15

"What God has purified, you must not regard as unholy."

This [7]was said three times, and immediately the sail was 16
drawn up [8]out of sight.

Arrival of the Servants of Cornelius

While Peter was greatly perplexed as to the 17
meaning of the vision which he had seen, just then the men sent by Cornelius, having by in-

1. *Enter*] Not 'entering.' Cp. ix. 12.
2. *His house*] Lit. 'to him.'
3. *What do you want?*] Lit. 'What is it?'
4. v.l. adds 'He will tell you what you ought to do.'
5. *Servants*] Lit. 'men of the house,' meaning usually 'house-slaves.'
6. *All kinds of*] Lit. simply 'all the.' The derivative adjective which means 'all kinds of' in Classical Greek is not used in the N.T.: the simple 'all' doing duty in its place. Cp. 1 Pet. i. 15 (A.V.).
7. *Was said*] Lit. 'took place.'
8. *Out of sight*] Lit. 'into the sky.'

quiry found out Simon's house, had come to the door and 18
had called the servant, and were asking,

"Is Simon, surnamed Peter, staying here?"

And Peter was still earnestly thinking over the vision, 19
when the Spirit said to him,

"[1] Three men are now inquiring for you. Rise, go down, 20
and go with them without any misgivings; for it is I who
have sent them to you."

So Peter went down and said to the men, 21

"I am the Simon you are inquiring for. What is the
reason of your coming?"

Their reply was, 22

"Cornelius, a Captain, an upright and God-fearing man,
of whom the whole Jewish nation speaks well, has been
divinely instructed by a holy angel to send for you to come
to his house and listen to what you have to say."

Upon hearing this, Peter invited them in, and gave them 23
a lodging.

Peter with Cornelius in Caesarea

The next day he set out with them, some of
the brethren from Jaffa going with him, and the 24
day after that they reached Caesarea. There
Cornelius was awaiting their arrival, and had invited all his
relatives and intimate friends to be present. When Peter 25
entered the house, Cornelius met him, and threw himself at
his feet to do him homage. But Peter lifted him up. 26

"Stand up," he said; "I myself also am but a man."

So Peter went in and conversed with him, and found a 27
large company assembled. He said to them, 28

"[2] You know better than most that a Jew [3] is strictly for-
bidden to associate with a Gentile or visit him; but God has
taught me to call no one unholy or unclean. So for this 29
reason, when sent for, I came without raising any objection.
I therefore ask why you sent for me."

"Just at this hour, [4] three days ago," replied Cornelius, 30

1. *Three*] Another reading omits this word, and a third reading has 'two.'
2. *You . . better than most*] Lit. an emphatic 'you.' Cp. verse 37.
3. *Is strictly forbidden*] By the usage of the nation, not by the Mosaic Law.
4. *Three days*] Lit. 'four days.' The details given in this chapter show that the interval, when stated in idiomatic English, was three days. Supposing (in order to make this clear) that the angel appeared to Cornelius on the Sabbath (Saturday), the messengers, starting the same evening and doubtless sympathizing with their master's eager haste, completed their forced march of 34 miles by about 1.0 p.m. on the Sunday (verse 9). The remainder of that day, and the night following, they rested and enjoyed Peter's hospitality (verse 23). With him and six other Christian Jews in their company, they set out on the Monday, probably early in the morning, on their return journey (verse 23); and on the

"I was [1] offering afternoon prayer in my house, when suddenly a man in shining raiment stood in front of me, who said, 31

"'Cornelius, your prayer has been heard, and your charities have been put on record before God. Send therefore to 32
Jaffa, and invite Simon, surnamed Peter, to come here. He is staying as a guest in the house of Simon, a tanner, close to the sea.'[2]

"Immediately, therefore, I sent to you, and [3] I thank you 33
heartily for having come. That is why all of us are now assembled here in God's presence, to listen to what the Lord has commanded you to say."

Then Peter began to speak. 34

Peter's Speech

"I clearly see," he said, "that [4] God makes no distinctions between one man and another; but that in every nation those who fear Him and live good 35
lives are acceptable to Him. The Message which He sent 36
to the descendants of Israel, when He announced the Good News of peace through Jesus Christ—He is Lord of all—that Message [5] you cannot but know; the story, I mean, 37
which has spread through the length and breadth of Judaea, beginning in Galilee after the baptism which John proclaimed. It tells how God [6] anointed Jesus of Nazareth 38
with the [7] Holy Spirit and with power, so that He went about everywhere doing acts of kindness, and curing all who were being continually oppressed by the Devil—for God was with Jesus.

"And we are witnesses as to all that He did both in the 39

Tuesday (verse 24), about 3.0 or 4.0 p.m., the party reached the Centurion's quarters. This interval from Saturday evening to Tuesday afternoon, according to the Greek, Roman and Hebrew mode of reckoning, is four days, both the first and the last of the days being included. We English are mathematically more correct in calling it three days. So what the French call fifteen days (quinze jours) we more accurately name a fortnight (fourteen-nights). Cp. Luke ii. 46, n.

1. *Offering afternoon prayer*] Lit. 'praying the ninth' (hour), i.e. 'during' that hour; not necessarily implying that the whole hour was spent in prayer. 'At the ninth hour' (A.V.) meaning, in modern phrase, 'when the clock struck three,' is inexact. The real time was between three and four o'clock. Cp. John iv. 52. v.l. inserts 'fasting and' before 'offering.'

2. v.l. adds 'He, when he comes, will speak to you.'

3. *I thank you heartily*] Lit. 'you have done well.' Cp. Matt. xvii. 4; Phil. iv. 14. (The Classical scholar may also compare Plato, *Phoed.* iv.; Steph. p. 60, C).

4. *God makes no distinctions*] See Luke xx. 21, n.

5. *You cannot but*] Not 'you yourselves.' Lit. an emphatic 'you;' you, i.e. as men religiously disposed, living in Judaea, and at the headquarters of the Roman provincial government; you, perhaps, best of all men.

6. *Anointed*] Thus making Him the Anointed One, the Christ, the Messiah.

7. *Holy Spirit and . . power*] i.e. 'power of the Holy Spirit.' Hendiadys. Cp. viii. 23, n.

country of the Jews and in Jerusalem. But they even put
Him to death, [1] by crucifixion. That same Jesus God raised 40
to life on the third day, and permitted Him to appear
unmistakably, not to all the people, but to witnesses—men 41
previously chosen by God—namely, to us, who ate and drank
with Him after He rose from the dead. And He has 42
commanded us to preach to the people and solemnly declare
that this is He who has been appointed by God to be the
Judge of [2] the living and the dead. To Him all the Prophets 43
bear witness, and testify that through His name all who
[3] believe in Him receive the forgiveness of their sins."

Gentiles receive the Holy Spirit and Baptism

While Peter [4] was speaking these words, the 44
Holy Spirit fell on all who were listening to the
Message. And all the [5] Jewish believers who 45
had come with Peter were astonished that on
the Gentiles also the gift of the Holy Spirit was poured out.
For they heard them speaking in tongues and extolling the 46
majesty of God. Then Peter [6] said,

"Can any one forbid the use of water, and object to 47
these persons being baptized—men who have received the
Holy Spirit just as we did?"

And [7] he directed [8] that they should be baptized in the 48
name of Jesus Christ. Then they begged him to remain
with them for a time.

Peter is censured. His Defence

Now the Apostles, and the brethren [9] in various 1 **11**
parts of Judaea, heard that the Gentiles also had
received God's Message; and, when Peter re- 2
turned to Jerusalem, the champions of circumcision found
fault with him.

"You went into the houses of men who are not Jews," 3
they said, "and you ate with them."

1. *By crucifixion*] Lit. 'hanging' Him 'on wood.' 'Tree' in modern English conveys an altogether wrong sense.

2. *The living*] A special reference may be intended to those who were alive at the time Peter spoke. If so the word shows that he expected Christ to return as King and Judge within the lifetime of that generation. Cp. Matt. x. 23; xvi. 28; xxiv. 34.—Ed.

3. *Believe*] Or 'trust,' 'put faith in.'

4. *Was speaking*] Lit. 'was still speaking.'

5. *Jewish*] Or 'circumcised.'

6. *Said*] Lit. 'answered.' Cp. Matt. xi. 25, n.

7. *He directed*] To whom was the work assigned? Not to the new converts: (1) because the 'them' would in that case be in the dative case, and it is not; and (2) because, if the verb was intended to express 'to get themselves baptized' it would probably be in the middle voice, as in xxii. 16. The injunction was therefore probably addressed to the six Jewish disciples who had accompanied Peter from Jaffa.

8. *That they should be*] Lit. 'them to be.'

9. *In various parts of*] Or 'throughout.'

Peter, however, explained the whole matter to them from 4
the beginning.

"While I was in the town of Jaffa, offering prayer," he 5
said, "in a trance I saw a vision. There descended what
seemed to be an enormous sail, being let down from the sky
by ropes at the four corners, and it came close to me.
Fixing my eyes on it, I examined it closely, and saw various 6
kinds of quadrupeds, wild beasts, reptiles and birds. I also 7
heard a voice saying to me,

"'Rise, Peter, kill and eat.'

"'On no account, Lord,' I replied, 'for nothing unholy or 8
impure has ever gone into my mouth.'

"But a voice answered, speaking a second time from the sky, 9

"'What God has purified, you must not regard as unholy.'

"This was said three times, and then everything was 10
drawn up again out of sight.

"Now at that very moment three men came to the house 11
where we were, having been sent from Caesarea to find me.
And the Spirit told me to accompany them [1] without any 12
misgivings. There also went with me these six brethren
who are now present, and we reached the [2] Centurion's
house. Then he described to us how he had seen [3] the angel 13
come and [4] enter his house and say,

"'Send to Jaffa and fetch Simon, surnamed Peter. He 14
will teach you truths by which you and all your family will
be saved.'"

"And," said Peter, "no sooner had I begun to speak than 15
the Holy Spirit fell upon them, just as He fell upon us at the
first. Then I remembered the Lord's words, how He used 16
to say,

"'John baptized with water, but you shall be baptized in
the Holy Spirit.'

"If therefore God gave them the [5] same gift as He gave 17
us when we [6] first believed on the Lord Jesus Christ, why,
who was I to be able to thwart God?"

1. *Without any misgivings*] Or possibly 'making no distinction.' The verb is the same as in x. 20, and it is difficult to believe that a totally different sense can have been intended, in spite of the difference of voice (active instead of middle). It is more likely that (as in other instances) Peter's Greek was faulty.
2. *Centurion's*] Lit. 'man's.'
3. *The angel*] The article shows that Peter's hearers were already acquainted with the outline of the story.
4. *Enter*] Lit. 'stand in.'
5. *Same*] Lit. 'equal.'
6. *First*] See *Aorist* vi. 6.

This statement of Peter's silenced his opponents. They 18
extolled the goodness of God, and said,

"So, then, to the Gentiles also God has given the repentance which leads to Life."

The Church in Antioch

The first Gentile Church

Those, however, who had been driven in various 19
directions by the persecution which broke out on account of Stephen made their way to Phoenicia, Cyprus and Antioch, delivering the Message to none but Jews. But some of them were Cyprians and Cyrenaeans, 20
who, on coming to Antioch, spoke to the [1] Greeks also and told them the Good News concerning the Lord Jesus. The 21
[2] power of the Lord was with them, and there were a vast number who believed and turned to the Lord.

Barnabas sent to Antioch

When tidings of this reached the ears of the 22
Church in Jerusalem, they sent Barnabas as far as Antioch. On getting there he was delighted 23
to see the grace which God had bestowed; and he [3] encouraged them all to remain, with fixed resolve, faithful to the Lord. For he was a good man, and was full of the Holy 24
Spirit and of faith; and the number of believers in the Lord greatly increased.

He brings Saul from Tarsus

Then Barnabas paid a visit to Tarsus to try to 25
find Saul. He succeeded, and brought him to 26
Antioch; and for a whole year they attended the meetings of the Church, and taught a large number of people. And it was in Antioch that the disciples first received the name of 'Christians.'

Relief for the poor Christians in Judaea

At [4] that time certain Prophets came down 27
from Jerusalem to Antioch, one of whom, named 28
Agabus, being instructed by the Spirit, [5] publicly predicted the speedy coming of a great famine throughout the world. (It came in the reign of Claudius.) So the disciples decided to send relief, every one in propor- 29
tion to his means, to the brethren living in Judaea. This 30

1. *Greeks*] v.L. 'Hellenists;' i.e. Greek-speaking Jews.
2. *Power*] Lit. 'hand' or 'arm.' See *Aorist* i. 2.
3. *Encouraged*] Or 'besought.' See iv. 36, n.
4. *That*] Lit. 'this.'
5. *Publicly*] Lit. 'standing up' (in the assembly).

they did, forwarding their contributions to the [1] Elders by Barnabas and Saul.

James beheaded. Peter imprisoned

12 Now, about that time, King Herod arrested
1 certain members of the Church, in order to ill-
2 treat them; and James, John's brother, he be-
3 headed. Finding that this gratified the Jews,
he proceeded to seize Peter also; these being the days of
4 Unleavened Bread. He had him arrested and lodged in
jail, handing him over to the care of [2] sixteen soldiers; and
intended after the Passover to bring him out again to the
5 people. So Peter was kept in prison; but long and fervent
prayer was offered to God by the Church on his behalf.

An Angel rescues Peter

6 Now when Herod was on the point of taking
him out of prison, that very night Peter was
asleep between two soldiers, bound with two
chains, and [3] guards were [4] on duty outside the door.
7 Suddenly an angel of the Lord stood by him, and a light
shone in the cell; and, striking Peter on the side, he woke
him and said,

"Rise quickly."

Instantly the chains dropped off his wrists.

8 "Fasten your girdle," said the angel, "and tie on your
sandals."

He did so. Then the angel said,

"Throw your cloak round you, and follow me."

9 So Peter went out, following him, yet could not believe
that what the angel was doing was real, but supposed that
10 he saw a vision. And passing through [5] the first ward and
the second, they came to the iron gate leading into the city.
This opened to them of itself; and, going out, they passed
on through one of the streets, and then suddenly the angel
11 left him. Peter coming to himself said,

"Now I know for certain that the Lord has sent His angel and has rescued me from the power of Herod and from all that the Jewish people were anticipating."

1. *Elders*] The 'deacons' mentioned in ch. vi. But there is no evidence that the word 'deacon' was used as yet for a special class of Church officers. Cp. ix. 2, n.

2. *Sixteen*] Lit. 'four parties of four each.'

3. *Guards*] The other two men of the four then on duty.

4. *On duty*] Lit. 'keeping their watch.'

5. *The first ward and the second*] Apparently parts of the prison, which Peter had to pass in succession, where the two other soldiers of the quaternion—called 'guards in verse 6—were separately posted, and were doubtless asleep. Between 'going out' and 'they passed' Codex Bezae inserts 'and going down the seven steps.'

The Surprise and Joy of the Church

So, after thinking things over, he went to the house of Mary, the mother of John surnamed Mark, where a large number of people were assembled, praying. When he knocked at the [1] wicket in the door, a maidservant named [2] Rhoda came to answer the knock; and recognizing Peter's voice, for very joy she did not open the door, but ran in and told them that Peter was standing there. 12 13 14

"You are mad," they said. 15

But she strenuously maintained that it was true.

"It is his [3] guardian angel," they said.

Meanwhile Peter went on knocking, until at last they opened the door and saw that it was really he, and were filled with amazement. But he motioned with his hand for silence, and then described to them how the Lord had brought him out of the prison. 16 17

"Tell all this to James and the brethren," he added.

Then he left them, and went to another place.

The two Sentries executed

When morning came, there was no little commotion among the soldiers, as to what could possibly have become of Peter. And when Herod had had him searched for and could not find him, after sharply questioning the guards he ordered them away to execution. He then went down from Judaea to Caesarea and remained there. 18 19

Herod's dreadful Death

Now the people of Tyre and Sidon had incurred Herod's violent displeasure. So they sent a large deputation to wait on him; and having secured the good will of Blastus, his treasurer, they begged the king [4] to be friendly with them again, because their country was dependent on his for its food supply. So, on an appointed day, Herod, having arrayed himself in royal robes, took his seat on the tribunal, and was haranguing them; and the assembled people kept shouting, 20 21 22

"It is the voice of a god, and not of a man!"

Instantly an angel of the Lord struck him, because he had not given the glory to God, and being eaten up by worms, he [5] died. 23

1. *Wicket . . door*] Or 'door of the porch,' 'outer door.'
2. *Rhoda*] Or 'Rose;' a feminine form (as alone suitable for a woman's name of the neuter noun *rhodon*, a rose. Cp. Matt. xvi. 18, n.
3. *Guardian angel*] Or 'spirit.' Lit. 'angel.'—Ed.
4. *To be friendly with them again*] He was hostile in commercial matters.
5. Josephus states that Herod died after five days of agony (*Antiquities* xix. 8).

Barnabas and Saul return to Antioch

But God's Message prospered, and converts were multiplied. And Barnabas and Saul returned from Jerusalem, having discharged their mission, and they brought with them John, surnamed Mark. 24 25

They are ordained as Missionaries

Now there were in Antioch, [1] in the Church there — as Prophets and teachers — Barnabas, [2] Symeon surnamed 'the black,' Lucius the Cyrenaean, Manaen ([3] who was Herod the Tetrarch's foster-brother), and Saul. While they were worshipping the Lord and fasting, the Holy Spirit said, 1 13 2

"Set apart for Me, now at once, Barnabas and Saul, for the work to which I have called them."

So, after fasting and prayer and the laying on of hands, they let them go. 3

First Missionary Tour of Barnabas and Saul

Cyprus

They therefore, being thus sent out by the Holy Spirit, went [4] down to Seleuceia, and from there sailed to Cyprus. Having reached Salamis, they began to announce God's Message in the synagogues of the Jews. And they had John as their [5] assistant. 4 5

Sergius Paulus and Elymas

When they had gone through the whole length of the island as far as Paphos, they there met with a Jewish magician and false prophet, [6] Bar-Jesus by name, who was a friend of the Proconsul Sergius Paulus. The Proconsul was a man of keen intelligence. He sent for Barnabas and Saul, and asked to be told God's Message. But [7] Elymas (or 'the Magician,' for such is the meaning of the name) opposed them, and tried to [8] prevent the Proconsul from accepting the faith. Then Saul, 6 7 8 9

1. *In the Church*] Lit. 'throughout the Church' (cp. xi. 1), an easily intelligible expression if we suppose the 'Church' to signify the entire body of believers in the city, and that they were wont to meet for worship in private houses (xviii. 7) in distinct and scattered congregations, each probably with its own leader.
2. *Symeon*] Or 'Simon.' Cp. xv. 14. Possibly the man who bore the cross behind Jesus (Luke xxiii. 26).
3. *Who was Herod the Tetrarch's foster-brother*] Or 'who had been Herod the Tetrarch's companion in his boyhood.'
4. *Down*] Seleuceia being on the sea-coast, the port of Antioch.
5. *Assistant*] "For the administration of baptism" (Alford). Cp. xix. 22, n.
6. *Bar-Jesus*] I.E. 'son of Joshua.'
7. *Elymas*] Either an Arabic word meaning 'the wise man,' or an Aramaic word meaning 'the mighty man.'
8. *Prevent . . from accepting the faith*] Lit. 'turn aside . . from the faith.'

who is also called Paul, was filled with the Holy Spirit, and, fixing his eyes on Elymas, said, 10

"You who are full of every kind of craftiness and unscrupulous cunning—you son of the Devil and foe to all that is right—will you never cease [1] to misrepresent the straight paths of the Lord? The Lord's hand is now upon you, 11 and you will be blind for a time and unable to see the light of day."

Instantly there fell upon him a mist and a darkness, and, as he walked about, he begged people to lead him [2] by the hand. Then the Proconsul, seeing what had happened, 12 believed, being struck with amazement at [3] the teaching of the Lord.

Perga and the Pisidian Antioch

From Paphos, Paul and his party put out to 13 sea and sailed to Perga in Pamphylia. John, however, left them and returned to Jerusalem. But they themselves, passing through from Perga, came to 14 Antioch in Pisidia.

Paul's great Speech to the Jews in Antioch

Here, on the Sabbath day, they went into the synagogue and sat down. After the reading of 15 the Law and the Prophets, the Wardens of the synagogue sent word to them.

"Brethren," they said, "if you have anything encouraging to say to the people, speak."

So Paul rose, and motioning with his hand for silence, said, 16

"Israelites, and you others who fear God, pay attention to me. The God of this people of Israel chose our fore- 17 fathers, and made the people great during their stay in Egypt, until with [4] wondrous power He brought them out from that land. For a period of about forty years, He [5] fed 18 them, like a nurse, in the Desert. Then, after overthrowing 19 seven nations in the land of Canaan, He divided that country among them as their inheritance for about four hundred and fifty years; and afterwards He gave them judges down 20 to the time of the Prophet Samuel. Next they asked for a 21 king, and God gave them Saul the son of Kish, a Benjamite,

1. *To misrepresent &c.*] Lit. 'to distort' (in your representations to those who will listen to you) 'the Lord's straight paths' (i.e. the paths of faith and holiness in which He bids us walk).
2. *By the hand*] Or 'by the arm.' See Matt. xii. 10, n.; Acts ix. 8; xii. 7.
3. *The teaching of the Lord*] I.E. either the teaching concerning the Lord Jesus, or that which emanated from Him.
4. *Wondrous power*] Lit. 'uplifted arm.'
5. *Fed*] Lit. 'carried.' V.L. 'bore patiently with their perverseness.'

who reigned forty years. After removing him, He raised up 22
David to be their king, to whom He also bore witness when
He said,

" 'I have found David the son of Jesse, a man I love, who
will obey all My commands.'

" It is from among David's descendants that God, in ful- 23
filment of His promise, has raised up a Saviour for Israel,
even Jesus. Before the coming of Jesus, John had pro- 24
claimed to all the people of Israel a baptism of repentance.
But John, towards the end of his career, repeatedly asked 25
the people,

" 'What do you suppose me to be? I am not the Christ.
But there is One coming after me whose sandal I am not
worthy to unfasten.'

" Brethren, descendants of the family of Abraham, and all 26
among you who fear God, to us has this Message of salva-
tion been sent. For the people of Jerusalem and their 27
rulers, [1] by the judgement they pronounced on Jesus, have
actually fulfilled the predictions of the Prophets which are
read Sabbath after Sabbath, through ignorance of those
predictions and of Him. Without having found Him guilty 28
of any capital offence they urged Pilate to have Him put to
death; and when they had carried out everything which had 29
been written about Him, they took Him down from the
[2] cross and laid Him in a tomb.

" But God raised Him from the dead. And, after a few 30 3
days, He appeared to the people who had gone up with Him
from Galilee to Jerusalem and are now witnesses concerning
Him to the Jews. And we bring you the Good News about 32
the promise made to our forefathers, that God has amply 33
fulfilled it to our children in [3] raising up Jesus; as it is also
written in [4] the second Psalm, 'THOU ART MY SON: TO-DAY
I HAVE BECOME THY FATHER' (Ps. ii. 7). And as to His 34
having raised Him from among the dead, never again
to be in the position of one soon to return to decay, He
[5] speaks thus: 'I WILL GIVE YOU THE HOLY AND TRUST-
WORTHY PROMISES MADE TO DAVID' (Isa. lv. 3). Because in 35

1. *By the judgement they pronounced*] Lit. 'having judged,' the verb being used absolutely, as in John v. 30; viii. 50; 1 Pet. ii. 23.
2. *Cross*] Lit. 'timber.' Cp. x. 39, n.
3. *Raising up*] Either 'from the dead' as in verse 34, or as the same verb is used in verse 22 and vii. 37.
4. *The second Psalm*] v.l. 'the first Psalm.'
5. *Speaks*] See *Aorist* vii. 8.

another Psalm also He says, 'THOU WILT NOT [1]GIVE UP THY HOLY ONE TO UNDERGO DECAY' (Ps. xvi. 10). For 36
David, [2] after having been useful to his own generation in accordance with God's purpose, did fall asleep, was gathered to his forefathers, and did undergo decay. But He 37
whom God raised to life underwent no decay.

"Understand therefore, brethren, that through this Jesus 38
forgiveness of sins is announced to you; and in Him every 39
believer is absolved from all offences, from which you could not be absolved under the Law of Moses. Beware, then, 40
lest what is spoken in the Prophets should come true of you:
'BEHOLD, YOU DESPISERS, BE ASTONISHED AND PERISH, BE- 41
CAUSE I AM CARRYING ON A WORK IN YOUR TIME—A WORK WHICH YOU WILL UTTERLY REFUSE TO BELIEVE, THOUGH IT BE FULLY DECLARED TO YOU'" (Hab. i. 5).

The People are deeply impressed

As [3] Paul and Barnabas were leaving the syna- 42
gogue, the people earnestly begged to have all this repeated to them on the following Sabbath.
And, when the congregation had broken up, many of the 43
Jews and of the devout converts from heathenism continued with Paul and Barnabas, who talked to them and urged them to hold fast to the grace of God.

But, being opposed, the Apostles turn to the Gentiles

On the next Sabbath almost the whole popu- 44
lation of the city came together to hear the Lord's Message. Seeing the crowds, the Jews, 45
filled with angry jealousy, opposed Paul's statements and abused him. Then, throwing off all 46
reserve, Paul and Barnabas said,

"We were bound to proclaim God's Message to you first. But since you spurn it and judge yourselves to be unworthy of the Life [4] of the Ages—well, we turn to the Gentiles. For 47
such is the Lord's command to us.

"'I HAVE PLACED THEE,' He says of Christ, 'AS A LIGHT TO THE GENTILES, IN ORDER THAT THOU MAYEST BE A SAVIOUR AS FAR AS THE REMOTEST PARTS OF THE EARTH'" (Isa. xlix. 6).

The Gentiles listened with delight and extolled the Lord's 48

1. *Give up*] Lit. 'give.' This is one of the many Hebraisms of the N.T. The Hebrew verb for 'to give,' even in its simplest forms, is translated in 56 different ways in the Greek of the LXX.
2. *After having been useful &c.*] Or 'after having in his own life-time served God's purpose.'
3. *Paul and Barnabas were*] Or 'the congregation was.' v.l. 'the Jews were.'
4. *Of the Ages*] Greek 'aeonian.' See Matt. xviii. 8, n.

Message; and all who were pre-destined to the Life of the Ages believed.

Persecution drives them to Iconium

So the Lord's Message spread through the 49
whole district. But the Jews influenced the 50
gentlewomen of rank who worshipped with them,
and also the leading men in the city, and stirred up persecution against Paul and Barnabas and drove them out of the district. But they shook off the dust from their feet as 51
a protest against them and came to Iconium; and as for the 52
disciples, they were [1]more and more filled with joy and with the Holy Spirit.

There they escape from the Jews into Lycaonia

At Iconium the Apostles went [2]together to the 1 14
Jewish synagogue and preached, with the result
that a great number both of Jews and Greeks believed. But the Jews who [3]had refused [4]obe- 2
dience stirred up the Gentiles and embittered
their minds against the brethren. Yet Paul and Barnabas 3
remained there for a considerable time, speaking freely and relying on the Lord, while He bore witness to the Message of His grace by permitting signs and marvels to be done by them. At length the people of the city [5]split into parties, 4
some siding with the Jews and some with the Apostles.
And when a hostile movement was made by both Gentiles 5
and Jews, with the sanction of their magistrates, to maltreat and stone them, the Apostles, having become aware of it, 6
made their escape into the Lycaonian towns of Lystra and Derbe, and the neighbouring country. And there they 7
continued to tell the Good News.

A lame Man cured at Lystra. The Result

Now a man who had no power in his feet used 8
to sit in the streets of Lystra. He had been
lame from his birth and [6]had never walked.
[7]After this man had listened to one of Paul's 9
sermons, the Apostle, looking steadily at him and perceiving
that he had faith to be cured, said in a loud voice, 10

1. *More and more*] Implied in the tense (imperfect) of the verb.
2. *Together*] Or 'in the same way.'
3. *Had*] see *Aorist* x. 2, p. 33.
4. *Obedience*] Or possibly 'belief;' if (as the A.V. translators seem to have supposed) the distinction between *apeitheo* and *apisteo* was disregarded by the writers of the N.T. But the Lord's Message is authoritative: to refuse to believe is to disobey.
5. *Split into parties*] The Greek indicates their act of dividing themselves, not the condition consequent on that act, as 'were divided' would imply.
6. *Had never walked*] See *Aorist* viii. 1, p. 28.
7. *After . . had listened*, v.l. 'While . . was listening.'

"Stand upright upon your feet!"

So he sprang up and began to walk about. Then the 11
crowds, seeing what Paul had done, rent the air with their
shouts in the Lycaonian language, saying,

"The gods have assumed human form and have come
down to us."

They called Barnabas 'Zeus,' and Paul, as being the 12
principal speaker, 'Hermes.' And the priest of Zeus—the 13
temple of Zeus being at the entrance to the city—brought
bullocks and garlands to [1]the gates, and in company with
the crowd was intending to offer sacrifices to them. But the 14
Apostles, Barnabas and Paul, heard of it; and tearing their
clothes they rushed out into the middle of the crowd, ex-
claiming,

"Sirs, why are you doing all this? We also are but 15
men, with [2]natures kindred to your own; and we bring you
the Good News that you are to turn from these unreal
things, to worship the ever-living God, the Creator of earth
and sky and sea and of everything that is in them. In times 16
gone by He allowed all the nations to go their own ways;
and yet by His beneficence He has not left His existence 17
unattested—His beneficence, I mean, in sending you rain
from Heaven and fruitful seasons, satisfying your hearts with
food and joyfulness."

Even with words like these they had difficulty in preventing 18
the thronging crowd from offering sacrifices to them.

Paul stoned. The Apostles retrace their Steps

But now a party of Jews came from Antioch 19
and Iconium, and, having won over the crowd,
they stoned Paul and dragged him out of the
town, believing him to be dead. When, how- 20
ever, the disciples had collected round him, he rose and
went back into the town. The next day he went with
Barnabas to Derbe; and, after proclaiming the Good News 21
to the people there and gaining a large number of converts,
they retraced their steps to Lystra, Iconium, and Antioch.
Everywhere they strengthened the disciples by encouraging 22
them to hold fast to the faith, and warned them saying,

"It is through many afflictions that we must make our
way into the Kingdom of God."

1. *The gates*] I.E. of the city. The Greek word in the plural can hardly have been applicable to the entrance to a house.
2. *Natures*] Lit. 'feelings.'

And in every Church, after prayer and fasting, they 23
[1] selected Elders [2] by show of hands, and commended them to the Lord on whom their faith rested.

They make a Stay in Antioch

Then passing through Pisidia they came into 24
Pamphylia; and after telling the Message at 25
Perga they came down to Attaleia. Thence 26
they sailed to Antioch, where they had previously been commended to the grace of God in connexion with the work which they had now completed. Upon their arrival 27
they called the Church together and proceeded to report in detail all that God, working with them, had done, and how He had opened for the Gentiles the door of faith. And they remained a considerable time in Antioch with the 28
disciples.

Gentile Christians and the Law of Moses

But certain persons who had come down from 1 15
Judaea tried to convince the brethren, saying,
"Unless you are circumcised in accordance with the Mosaic custom, you cannot be saved."
Between these new comers and Paul and Barnabas there 2
was no little disagreement and controversy, until at last it was decided that Paul and Barnabas and some other brethren should go up to consult the Apostles and Elders in Jerusalem on this matter. So they set out, being accompanied for a 3
short distance by some other members of the Church; and as they passed through Phoenicia and Samaria, they told the whole story of the conversion of the Gentiles and inspired all the brethren with great joy.

Upon their arrival in Jerusalem they were cordially re- 4
ceived by the Church, the Apostles, and [3] the Elders; and they reported in detail all that God, working with them, had done. But certain men who had belonged to the sect of the 5
Pharisees but were now believers, stood up in the assembly, and said,

1. *Selected*] I.E. 'caused to be selected,' themselves presiding at the meeting.
2. *By show of hands*] The verb itself (lit. 'hand-stretch') implies this, and it is the meaning perhaps universally in the Classical writers, both of the simple verb and of its compounds. One of those compounds is found in x. 41, where the notion of an uplifted hand is hardly admissible; but in 2 Cor. viii. 19, the only other place in the N.T. where the verb occurs, there is no necessity for understanding it in any other than its usual sense. And so in *The Teaching of the Apostles*, ch. 15, "Elect therefore by show of hands bishops and deacons for yourselves, men worthy of the Lord." That the ancients, like ourselves, stretched out the arm upwards in voting, not horizontally as in imposition of hands, is evident from Xenophon, *Anabasis* iii. 2, 33. The use of the word in later Ecclesiastical writers is not decisive of its meaning here.
3. *The Elders*] No mention is made of either bishops or deacons, both being included under the one name 'elders.'

"Yes, Gentile believers ought to be circumcised and be ordered to keep the Law of Moses."

A Council in Jerusalem. Peter's Speech

Then the Apostles and Elders met to consider 6
the [1] matter; and after there had been a long 7
discussion Peter rose to his feet.

"It is within [2] your own knowledge," he said, "that God [3] originally made choice among you that from my lips the Gentiles were to hear the Message of the Good News, and believe. And God, who knows all hearts, gave 8
His testimony in their favour by bestowing the Holy Spirit on them just as He did on us; and He made no difference 9
between us and them, in that He cleansed their hearts by their faith. Now, therefore, why try an experiment upon 10
God, [4] by laying on the necks of these disciples a yoke which neither our forefathers nor we have been able to bear? On 11
the contrary, we believe that it is by the grace of the Lord Jesus that we, as well as they, shall be saved."

A Statement by Paul and Barnabas

Then the whole assembly [5] remained silent 12
while they listened to the statement made by Paul and Barnabas as to all the signs and marvels that God had done among the Gentiles through their instrumentality.

The Advice of James

When they had finished speaking, James said, 13
"Brethren, listen to me. [6] Symeon has re- 14
lated how God first looked graciously on the Gentiles to take from among them a People to be called by His name. And this is in harmony with the language of 15
the Prophets, which says:

"'"AFTERWARDS I WILL RETURN, AND WILL REBUILD 16
DAVID'S FALLEN TENT.
ITS RUINS I WILL REBUILD, AND I WILL SET IT [7] UP AGAIN;
IN ORDER THAT THE REST OF MANKIND MAY EARNESTLY 17
SEEK THE LORD—

1. *Matter*] Lit. 'word.' One of Luke's many Hebraisms.
2. *Your own knowledge*] The 'your' is emphatic. 'You certainly know, even if others do not.' Cp. x. 37, n.
3. *Originally*] Lit. 'from days of the beginning' (of proclaiming the Good News to the Gentiles, about fifteen years before this time).
4. *By laying*] Lit. 'to lay;' a Hebraistic use of the infinitive. Cp. Luke i. 54, n.
5. *Remained silent*] See *Aorist* vi. 6, p. 20, n., the last line of which, however, is an error.
6. *Symeon*] Cp. 2 Pet. i. 1. It was no doubt Peter's original Hebrew name; for which his parents or he himself chose to substitute at a later time the Latin 'Simo(n)'—a word of like form, though totally different in derivation and meaning. Cp. xiii. 1, 9.
7. *Up again*] See Eph. iv. 8, n.

EVEN ALL THE NATIONS WHICH ARE CALLED BY MY NAME,"

SAYS THE LORD, [1]WHO HAS BEEN MAKING THESE THINGS 18
KNOWN [2]FROM AGES LONG PAST' (Amos ix. 11, 12).

"My judgement, therefore, is against inflicting [3]un- 19
expected annoyance on those of the Gentiles who are turning
[4]to God. Yet let us send them written instructions to 20
abstain from [5]things polluted by connexion with idolatry,
from fornication, from meat killed by strangling, and from
blood. For Moses from [6]the earliest times [7]has had his 21
preachers in every town, being read, as he is, Sabbath after
Sabbath, in the various synagogues."

A Letter to the Gentile Churches

Thereupon it was decided by the Apostles and 22
Elders, with the approval of the whole Church,
to choose suitable persons from among them-
selves and send them to Antioch, with Paul and Barnabas.
Judas, called Bar-Sabbas, and Silas, leading men among the
brethren, were selected, and they took with them the follow- 23
ing letter:

"The Apostles and the elder brethren send greeting to the
Gentile brethren throughout Antioch, Syria and Cilicia. As 24
we have been informed that certain persons who have gone
out from among us have disturbed you by their teaching and
have unsettled your minds, without having received any such
instructions from us; we have [8]unanimously decided to 25
select certain men and send them to you in company with
our dear friends Barnabas and Paul, who have endangered 26
their very lives for the sake of our Lord Jesus Christ. We 27
have therefore sent Judas and Silas, who are themselves

1. *Who has been making*] Lit. 'making,'—one word only. This Greek, if it occurred in a Classical author, would be incapable of being rendered by a relative. But we have here a literal translation of the Hebrew in which the simple participle may be used. On the tense ('has been making') see *Aorist* iii. 2, 3.

2. *From ages long past*] Lit. 'from (the) age.' The expression occurs only in one other place, Luke i. 70, where the thought is the same.

3. *Unexpected*] The same prefix (for it is a compound verb in the Greek) is used to signify 'unawares,' 'privily,' 'stealthily,' 'insidiously,' in Luke xx. 20; Gal. ii. 4; 2 Pet. ii. 1; Jude 4; Judges xvi. 16 (LXX., Alex.).

4. *To God*] Lit. 'to the (true) God.'

5. *Things polluted*] See verse 29. 'Pollution' is an inexact rendering.

6. *The earliest times*] Lit. 'the generations of the beginning' (of the Mosaic legislation); a sense which evidently must not be pressed. Cp. verse 7, n.

7. *Has had*] See *Aorist* iii. 2, 3.

8. *Unanimously*] Lit. 'having become unanimous,' implying diversity of opinion at first, and serious discussion. Some follow the Vulgate in understanding one-ness of *place* to be intended, but neither the usage of the word elsewhere (in ten passages in the Acts and one in Romans) sanctions this sense, nor does the etymology favour it. In English it might be roughly represented by 'same-minded-ly.'

bringing you the same message by word of mouth. For it 28
has seemed good to the Holy Spirit and to us to lay upon
you no burden heavier than these necessary requirements—
You must abstain from things sacrificed to idols, from blood, 29
from things strangled, and from fornication. Keep your-
selves clear of these things, and it will be well with you.
Farewell."

They, therefore, having been solemnly sent, came down 30
to Antioch, where they called together the whole assembly
and delivered the letter. The people [1]read it, and were 31
delighted with the comfort it brought them. And Judas 32
and Silas, being themselves also [2]Prophets, gave [3]them a
long and encouraging talk, and strengthened them in the
faith. After spending some time there they received an 33
affectionate farewell from the brethren to return to those
who had sent them.[4] But Paul and Barnabas remained 35
in Antioch, teaching and, in company with many others,
telling the Good News of the Lord's Message.

St. Paul's Second Missionary Tour

Silas takes the Place of Barnabas

After a while Paul said to Barnabas, 36
"Suppose we now revisit the brethren in the
various towns in which we have made known
the Lord's Message—to see whether they are prospering!"

Barnabas, however, was bent on taking with them John, 37
whose other name was Mark, while Paul deemed it undesir- 38
able to have as their companion one who had deserted them
in Pamphylia and had not gone on with them to the work.
So there arose a serious disagreement between them, which 39
resulted in their parting from one another, Barnabas taking
Mark and setting sail for Cyprus. But Paul chose Silas as 40
his travelling companion; and set out, after being commended
by the brethren to the grace of the Lord; and he passed 41
through Syria and Cilicia, strengthening the Churches

1. *Read*] No doubt, as was the custom in the assemblies of the people in Athens, some authorized individual read the document aloud, while the rest of the people present listened.

2. *Prophets*] The prediction of future events was but one function of a prophet, who was primarily a speaker for God, receiving from Him a message to deliver to others. Cp. especially Exod. iv. 16; vii. 1.—ED.

3. *Them*] Lit. 'the brethren.'

4. V.L. inserts verse 34, 'But Silas thought proper to remain there still.'

Timothy Joins them at Lystra

He also came to Derbe and to Lystra. At 1 16
Lystra he found a disciple, Timothy by name—
the son of [1] a Christian Jewess, though he had
a Greek father. Timothy was well spoken of by the brethren 2
at Lystra and Iconium, and Paul desiring that he should 3
accompany him on his journey, took him and circumcised
him on account of the Jews in those parts, for they all knew
that his father was a Greek.

As they journeyed on from town to town, they handed 4
to the brethren for their observance the decisions which had
been arrived at by the Apostles and Elders in Jerusalem.
So the Churches went on gaining a stronger faith and 5
growing in numbers from day to day.

Phrygia, Galatia, Troas

Then [2] Paul and his companions passed 6
through [3] Phrygia and Galatia, having been
forbidden by the Holy Spirit to proclaim the
Message in the province of Asia. When they reached the 7
frontier of Mysia, they were about to enter Bithynia, but
the Spirit of Jesus would not permit this. So, [4] passing along 8
Mysia, they came to [5] Troas.

An Appeal from Macedonia

Here, one night, Paul saw a vision. There 9
was a Macedonian who was standing, en-
treating him and saying,

"Come over into Macedonia and help us."

So when he had seen the vision, we immediately looked 10
out for an opportunity of passing on into Macedonia,
confidently inferring that God had called us to proclaim the
Good News to the people there.

Arrival in Philippi

Accordingly we put out to sea from Troas, 11
and ran a straight course to Samothrace. The
next day we came to Neapolis, and thence to 12
Philippi, [6] which is a city in Macedonia, the first in its

1. *A Christian Jewess*] Lit. 'a woman, a believing Jewess.'

2. *Paul and his companions*] Lit. 'they.'

3. *Phrygia and Galatia*] Lit. 'the Phrygian and Galatian land.' Almost all the names of countries in Greek are adjectives followed by "land" expressed or understood.

4. *Passing along*] Or 'passing by,' 'neglecting' so far as their work of preaching was concerned.

5. *Troas*] Here apparently the town. See 2 Cor. ii. 12, n. The Troad, as a territory, was not at this period a part of Mysia, and was accessible to travellers from Phrygia who might leave Mysia on their left without entering it. Thus the passing by may be understood in both senses above stated.

6. *Which is &c.*] Or 'which is a very important city in the province of Macedonia;' or perhaps 'which is the first city (the traveller arrives at) in that division of Macedonia.' But there seems to be no way of rendering the clause not open to some objection. The chief town of Macedonia as a whole was not Philippi but Thessalonica; and the chief town of Macedonia Prima was Amphipolis.

district, a Roman colony. And there we stayed some little time.

Conversion of Lydia

13 On the Sabbath we went beyond the city gate to the riverside, where we had reason to believe that there was a place for prayer; and sitting down we talked with the women who had come together.
14 Among our hearers was one named Lydia, a dealer in purple goods. She belonged to the city of Thyateira, and was a worshipper [1] of the true God. The Lord opened her heart, so
15 that she gave attention to what Paul was saying. When she and her household had been baptized, she urged us, saying,

"If [2]in your judgement I am a believer in the Lord, come and stay at my house."

And she made us go there.

Cure of a mad Slave Girl

16 One day, as we were on our way to the place of prayer, a slave girl met us who [3]claimed to be inspired and was accustomed to bring her
17 owners large profits by telling fortunes. She kept following close behind Paul and the rest of us, crying aloud,

"These men are the bondservants of the Most High God, and are proclaiming to you the way of salvation."

18 This she persisted in [4]for a considerable time, until Paul, [5]wearied out, turned round and said to the spirit,

"I command you in the name of Jesus Christ to come out of her."

And it came out [6]immediately.

Paul and Silas arrested

19 But when her owners saw that their hopes of gain were gone, they seized Paul and Silas and dragged them off to the [7]magistrates in
20 the public square. Then they brought them before the praetors.

"These men," they said, "are creating a great disturb-

1. *Of the true God*] Lit. 'of the God;' expressed in the Greek here and in xviii. 7, though not in xiii. 43, 50; xvii. 4, 17.
2. *In your judgement I am*] Lit. 'if you have judged me, and still judge me, to be.' In the Greek it is the perfect tense. See *Aorist* vii. 3, 4.
3. *Claimed to be inspired*] Lit. 'had a spirit, a Python.'
4. *For a considerable time*] Lit. 'for many days;' meaning probably what we should express by 'for some weeks.'
5. *Wearied out*] Or 'deeply grieved.'
6. *Immediately*] Or 'that very instant.' The Greek word commonly rendered by our word 'hour' and etymologically identical with it, is yet by no means equivalent to it in meaning, except when used of the 12 (or 24) divisions of the day, and it is not absolutely equivalent even then.
7. *Magistrates*] Their proper title was 'duumviri,' but they often assumed the higher rank of praetors, to which they had no right, although Luke concedes it to them five times in this chapter.

ance in our city. They are Jews, and are teaching customs 21
which we, as Romans, are not permitted to adopt or
practise."

The crowd, too, [1] joined in the outcry against them, till 22
at length the praetors [2] ordered them to be stripped and beaten
with rods; and, after severely flogging them, they threw them 23
into jail and bade the jailer keep them safely. He, having 24
received an order like that, lodged them in the inner prison,
and secured their feet in the stocks.

Conversion of their Jailer

About midnight Paul and Silas were praying 25
and singing hymns to God, and the prisoners
were listening to them, when suddenly there 26
was such a violent shock of earthquake that the prison
shook to its foundations. Instantly the doors all flew open,
and the chains [3] fell off from every prisoner. Starting up 27
from sleep and seeing the doors of the jail wide open, the
jailer drew his sword and was on the point of killing himself,
supposing that the prisoners had escaped. But Paul shouted 28
loudly to him, saying,

"Do yourself no injury: we are all here."

Then, calling for lights, he sprang in and fell trembling 29
at the feet of Paul and Silas; and, bringing them out of the 30
prison, he exclaimed,

"O sirs, what must I do to be saved?"

'Believe on the Lord Jesus," they replied, "and both you 31
and your household will be saved."

And they told [4] the Lord's Message to him as well as to 32
all who were in his house. Then he took them, even at 33
that time of night, washed their wounds, and he and all
his household were immediately baptized; and bringing 34
the Apostles up into his house, he spread a meal for them,
and was filled with gladness, [5] with his whole household,
[6] his faith resting on God.

1. *Joined in the outcry*] Or 'rose as one man.'
2. *Ordered*] The tense (imperfect) indicates protracted action. They kept lounding on the lictors to do the cruel deed thoroughly.
3. *Fell off*] The verb signifies more than the mere loosening of the chains. They quite let go their hold. Cp. Heb. xiii. 5, where the same verb is inadequately rendered 'leave' in the A.V. and 'fail' in the R.V.
4. *The Lord's*] v.l. 'God's.'
5. *With his whole household*] Grammatically these words may belong both to those which immediately precede and to those which follow. (The Classical student may refer to Euripides, *Phoen.* 4, with Paley's note, and to Horace, *Epistles* i. 19, 17, with Orelli's note.)
6. *His faith resting on God*] Lit. 'having believed on God with a continuing faith.' All this is implied by the perfect tense. Cp. verse 15.

The two Apostles released

In the morning the praetors sent their lictors 35
with the order,
"Release those men."

So the jailer brought Paul word, saying, 36
"The praetors [1]have sent orders for you to be released. Now therefore you can go, and proceed on your way in peace."

But Paul said to them, 37
"After [2]cruelly beating us in public, without trial, Roman citizens though we are, they have thrown us into prison, and are they now going to send us away privately? [3]No, indeed! Let them come in person and fetch us out."

This answer the lictors took back to the praetors, who 38
were alarmed when they were told that Paul and Silas were Roman citizens. Accordingly they came and [4]apologized 39
to them; and, bringing them out, asked them to leave the city. Then Paul and Silas, having come out of the prison, 40
went to Lydia's house; and, after seeing the brethren and encouraging them, they left Philippi.

Paul preaches to the Jews in Thessalonica

Then, passing through Amphipolis and Apol- 1 **17**
lonia, they went to Thessalonica. Here there 2
was a synagogue of the Jews. Paul—following his usual custom—betook himself to it, and [5]for three successive Sabbaths reasoned with them from the Scriptures, which he clearly explained, pointing out that it 3
had been necessary for the Christ to suffer and rise again from the dead, and insisting,

"The Jesus whom I am announcing to you is the Christ."

Some of the people were won over, and [6]attached themselves to Paul and Silas, including many [7]God-fearing 4
Greeks and not a few gentlewomen of high rank.

A serious Riot follows

But the jealousy of the Jews was aroused, and, 5
calling to their aid some ill-conditioned and idle fellows, they got together a riotous mob and

1. *Have sent*] Again the Greek perfect, for the lictors were still standing there. Cp. verse 15.
2. *Cruelly beating*] Lit. 'flaying.'
3. *No, indeed*] Or 'Why, no!'
4. *Apologized to*] Lit. 'entreated.'
5. *For three successive Sabbaths*] Or 'for three weeks.' It was, and still is, the custom of the Jews to assemble on other days besides the Sabbath. See article 'Synagogue' in Kitto's *Biblical Cyclopaedia*. On the other hand cp. xviii. 4.
6. *Attached themselves*] Or 'were allotted by God.'
7. *God-fearing Greeks*] Or 'Greek worshippers' (of the true God). See xiii. 43; xvi. 14.

filled the city with uproar. They then attacked the house of Jason and searched for Paul and Silas, to bring them out before the assembly of the people. But, failing to find them, 6
they dragged Jason and some of the other brethren before the [1] magistrates of the city, loudly accusing them.

"These men," they said, "who have raised a tumult throughout the Empire, have come here also. Jason has 7
received them into his house; and they all set Caesar's [2] authority at defiance, declaring that there is another [3] Emperor—[4] one called Jesus."

Great was the excitement among the crowd, and among 8
the magistrates of the city, when they heard these charges. They required Jason and the rest to find substantial bail, 9
and after that they let them go.

Beroea

The brethren at once sent Paul and Silas 10
away by night to Beroea, and they, on their arrival, went to the synagogue of the Jews. The Jews at 11
Beroea were of a nobler disposition than those in Thessalonica, for they very readily received the Message, and day after day searched the Scriptures to see whether [5] it was as Paul stated. As the result many of them became believers, 12
and so did not a few of the Greeks—gentlewomen of good position, and men.

Athens

As soon, however, as the [6] Jews of Thessa- 13
lonica learnt that God's Message [7] had been proclaimed by Paul at Beroea, they came there also, and incited the mob to a riot. Then the brethren promptly 14
sent Paul down to the sea-coast, but Silas and Timothy remained behind. Those who were caring for Paul's safety 15
went with him as far as Athens, and then left him, taking a message from him to Silas and Timothy, asking them to join him as speedily as possible.

While Paul was waiting for them in Athens, his spirit 16

1. *Magistrates*] Lit. 'politarchs.' It was only in Thessalonica that the magistrates of the town were so called. The word is found in an inscription on an arch from Thessalonica now in the British Museum.
2. *Authority*] Lit. 'enactments.'
3. *Emperor*] Lit. 'King.'
4. *One called Jesus*] Lit. simply 'Jesus.'
5. *It was as Paul stated*] Lit. 'those things were so.'
6. *Jews of Thessalonica*] Lit. 'Jews from Thessalonica;' the 'from' being used proleptically with reference to the 'came' in the third clause of the verse.
7. *Had been proclaimed*] 'Was proclaimed' would more naturally be the equivalent for the Greek imperfect, but Luke has used the aorist here. See *Aorist* x. 2.

Paul argues with Jews and Greeks

was stirred within him when he noticed that the city was full of idols. So he [2] had discus- 17
sions in the synagogue with the Jews and the other [3] worshippers, and in the market place, day after day, with those whom he happened to meet there. A few of the 18
Epicurean and Stoic [4] philosophers also [5] encountered him. Some of them asked,

"What has this [6] beggarly babbler to say?"

"His business," said others, "seems to be to cry up some foreign gods."

This was because he had been telling the Good News of Jesus and the [7] Resurrection. Then they [8] took him and 19
brought him up to [9] the Areopagus, asking him,

"May we be told what this new teaching of yours is? For the things you are saying sound strange to us. We 20
should therefore like to be told exactly what they mean."

(For all the Athenians and their foreign visitors used to 21
devote their whole leisure to telling or hearing about something new.)

Paul's Speech in the Areopagus

So Paul, taking his stand in the centre of the 22
Areopagus, spoke as follows:

"[10] Men of Athens, I perceive that you are
in every respect remarkably religious. For 23
as I passed along and observed the things you worship, I found also an altar bearing the inscription,

'[11] TO AN UNKNOWN GOD.'

"[12] The Being, therefore, whom you, without knowing

1. *Was stirred*] Lit. 'was more and more sharpened' like a keen sword.
2. *Had discussions*] Or 'reasoned.' See verse 2, and xx. 7. It is one of Luke's favourite words. The tense (imperfect) marks repeated and frequent action.
3. *Worshippers*] Cp. verses 4, 12.
4. *Philosophers*] The word occurs only here in the N.T. Cp. 1 Cor. i. 19, n.
5. *Encountered*] This verb occurs six times in the N.T., but only in the writings of Luke. It signifies sometimes a conference with oneself or others; sometimes a hostile meeting, as in Luke xiv. 31; sometimes, as here, a meeting which may prove hostile.
6. *Beggarly babbler*] Lit. 'seed-picker,' 'grain-gatherer.'
7. *Resurrection*] Greek 'Anăstăsis,' a word which some of them may have supposed to be the name of a new goddess.
8. *Took*] Not roughly, but courteously; by the hand probably, or rather by the wrist. See *Aorist* i. 2. The same verb is used in ix. 27; Heb. ii. 16.
9. *The Areopagus*] The hill, and possibly the Court, that bore that name. At any rate one member of that Court was among Paul's hearers, verse 34.
10. *Men*] Or 'Gentlemen.' The same style of address occurs in ii. 14, 22; xix. 35.
11. *To an*] Or 'To the.' This altar may have been intended for any God whom they had accidentally omitted to honour otherwise.—ED.
12. *The Being*] Lit. 'What.'

Him, revere, [1]Him I now proclaim to you. GOD who 24
made the universe and everything in it—He, being Lord
of Heaven and earth, does not dwell in sanctuaries built
by men. Nor is He ministered to by human hands, as 25
though He needed anything—but He Himself gives to
all men life and breath and all things. [2]He caused to 26
spring [3]from one forefather people of every race, for
them to live on the whole surface of the earth, and marked
out for them an appointed span of life and the boundaries
of their homes; [4]that they might seek God, if perhaps 27
they could grope for Him and find Him. Yes, though He
is not far from any one of us. For it is in closest union with 28
Him that we live and move and have our being; as in fact
some of the poets in repute among yourselves have said,
'For we are also His offspring.' Since then we are God's 29
offspring, we ought not to imagine that His nature
resembles gold or silver or marble, or anything sculptured
by the art and inventive faculty of man. Those times of 30
ignorance God viewed with indulgence. But now He
commands all men everywhere to repent, seeing that He 31
has appointed a day on which, before long, He will judge
[5]the world in righteousness, [6]through the instrumentality of
a man whom He has pre-destined to this work, and has made
the fact certain to every one by raising Him from the dead."

Opposition and Sympathy

When they heard Paul speak of a resurrec- 32
tion of dead men, some began to scoff. But
others said,

"We will hear you again on that subject."

So Paul went away from them. A few, however, attached 33, 34
themselves to him and believed, among them being
Dionysius a member of the Council, a gentlewoman named
Damăris, and some others.

Corinth. Aquila and Priscilla

After this he left Athens and came to Corinth. 1 **18**
Here he found a Jew, [7]a native of Pontus, of 2
the name of Aquila. He and his wife Priscilla

1. *Him*] Lit. 'this.'
2. *He caused to spring*] Lit. simply 'He made.'
3. *From one forefather*] Or 'from one origin.' Lit. 'from one' simply, as in the R.V. v.l. 'from one blood.'
4. *That they might seek*] Lit. 'to seek.'
5. *The world*] Lit. 'the inhabited' (earth).
6. *Through the instrumentality of*] Or 'in the person of.' Lit. 'in.'
7. *A native of Pontus*] 'A man of Pontus by race' would signify that by descent he belonged to one of the savage aboriginal tribes of that country, e.g. Colchians or Taochians.

had recently come from Italy because of Claudius's edict expelling all the Jews from Rome. So Paul paid them a visit; and because he was of the same trade—that of [1]tent-maker—he lodged with them [2]and worked with them. But, Sabbath after Sabbath, he preached in the synagogue and tried to win over both Jews and Greeks.

Arrival of Silas and Timothy

Now at the time when Silas and Timothy came down from Macedonia, Paul was preaching fervently and was solemnly telling the Jews that Jesus is the Christ. But upon their opposing him with abusive language, he shook his clothes by way of protest, and said to them,

"Your ruin will be upon your own heads. I am not responsible: in future I will go among the Gentiles."

Eighteen Months' Stay in Corinth

So he left the place and went to the house of a person called Titius Justus, a worshipper of the true God. His house was next door to the synagogue. And Crispus, the Warden of the synagogue, believed in the Lord, and so did all his household; and [3]from time to time many of the Corinthians who heard Paul believed and received baptism. And, in a vision by night, the Lord said to Paul,

"Dismiss your fears: go on speaking, and do not give up. I am with you, and no one shall attack you to injure you; for I have very many people in this city."

So Paul remained in Corinth for a year and six months, teaching among them the Message of God.

Paul is brought before Gallio

But when Gallio became Proconsul of Greece, the Jews with one accord made a dead set at Paul, and brought him before the court.

"This man," they said, "is inducing people to offer unlawful worship to God."

But, when Paul was about to begin his defence, Gallio said to the Jews,

"If it had been some wrongful act or piece of cunning knavery I might reasonably have listened to you Jews. But since these are questions about words and names and

1. *Tent-maker*] Cp. Rom. xvi. 5, n.
2. *And worked*] v.L. 'and they worked' (together).
3. *From time to time*] The latter part of the verse with its imperfect tenses tells the result of Paul's continued labours, while the 'believed' in the first clause refers to the occasion on which Crispus and his household were converted.

your Law, you yourselves must see to them. I refuse to be a judge in such matters."

So he ordered them out of court. Then the people all 16, 17
set upon Sosthenes, the Warden of [1]the synagogue, and beat him [2]severely in front of the court. Gallio did not concern himself in the least about this.

Ephesus, Caesarea, Jerusalem, Antioch

After remaining a considerable time longer 18
in Corinth, Paul took leave of the brethren and set sail for Syria; and Priscilla and Aquila were with him. [3]He had shaved his head at Cenchreae, because he was bound by a vow. They put 19
in at Ephesus, and there Paul left his companions behind. As for himself, he went to the synagogue and [4]had a discussion with the Jews. When they asked him to remain 20
longer he did not consent, but took leave of them with 21
the promise,

"I will return to you, God willing."

So he set sail from Ephesus.

Landing at Caesarea, he went up to Jerusalem and in- 22
quired after the welfare of the Church, and then went down to Antioch.

St. Paul's Third Missionary Tour

Galatia and Phrygia revisited

After spending some time in Antioch, Paul 23
set out on a tour, visiting the whole of Galatia and Phrygia in order, and strengthening all the disciples.

Apollos in Ephesus and Corinth

Meanwhile a Jew named Apollos came to 24
Ephesus. He was a native of Alexandria, [5]a man of great learning and well versed in the Scriptures. He had been instructed by word of mouth 25
in the way of the Lord, and, being full of burning zeal, he used to speak and teach accurately the facts about Jesus, though he knew of no baptism but John's. He began 26

1. *The synagogue*] Some would render 'a synagogue,' supposing that there were several synagogues in Corinth; but, judging from verse 4, this was not the case. Sosthenes was most probably the successor of Crispus.
2. *Severely*] The tense (imperfect) implies prolonged action.
3. *He*] Probably Paul, possibly Aquila.
4. *Had a discussion*] Or 'discoursed.' Apparently once only. The tense is not the imperfect (as in verse 4; xvii. 2, 17), but the aorist.
5. *A man of great learning*] Or 'an eloquent man.' But mere human eloquence is spoken of in terms of disparagement by Paul in 1 Cor. ii. 1, 4; and Luke was one of Paul's pupils.

to speak boldly in the synagogue, and Priscilla and Aquila, after hearing him, took him home and explained [1] God's way to him more accurately. Then, as he had made up 27
his mind to cross over into Greece, the brethren wrote to the disciples in Corinth begging them to give him a kindly welcome. Upon his arrival he rendered valuable help to those who through grace had believed; for he powerfully 28
and in public overcame the Jews in argument, proving to them from the Scriptures that Jesus is the Christ.

Disciples who had not the Holy Spirit

During the stay of Apollos in Corinth, Paul, 1 **19**
after passing through the inland districts, came to Ephesus, where he found a few disciples.

"Did you receive the Holy Spirit when you 2
[2] first believed?" he asked them.

"No," they replied, "we did not even hear that there is a Holy Spirit."

"[3] Into what then were you baptized?" he asked. 3

"[3] Into John's baptism," they replied.

"John," he said, "administered a baptism [4] of repentance, 4
bidding the people believe on One who was to come after him; namely, on Jesus."

On hearing this, they were baptized [3] into the name of the 5
Lord Jesus; and when Paul laid his hands upon them, the 6
Holy Spirit came on them, and they began to speak in tongues and [5] to prophesy. They numbered in all about 7
twelve men.

Ephesus a Missionary Centre for Paul

Afterwards he went into the synagogue. 8
There for three months he continued to preach fearlessly, explaining in words which carried conviction the truths which concern the Kingdom of God. But some grew obstinate in unbelief and spoke 9
evil of [6] the new faith before all the congregation. So Paul left them, and, [7] taking with him those who were disciples, held discussions daily in Tyrannus's lecture-hall. This went 10
on for two years, so that [8] all the inhabitants of the

1. *God's way*] v.l. 'the Way;' i.e. the new faith.
2. *First believed*] See *Aorist* vi. 6, p. 20.
3. *Into*] Or 'unto.' *Into what*] As if he had asked, "But were you not baptized into the name of the Holy Spirit?" But they quite misunderstood his question (Matt. xxviii. 19).
4. *Of repentance*] i.e. either 'to the penitent,' or 'to teach the necessity of repentance.'
5. *To prophesy*] Cp. xv. 32, n.
6. *The new faith*] Lit. 'the Way.'
7. *Taking with him*] Lit. 'separating,' 'withdrawing.'
8. *All*] A Hebraism, not of course implying absolute universality.

province of Asia, Jews as well as Greeks, heard the Lord's Message.

Remarkable Miracles

God also brought about extraordinary 11
miracles through Paul's instrumentality.
[1] Towels or aprons, for instance, which Paul had 12
handled used to be carried to the sick, and they recovered
from their ailments, [2] or the evil spirits left them.

The seven Sons of Sceva

But there were also some wandering Jewish 13
exorcists who undertook to invoke the name of
Jesus over those who had the evil spirits,
saying,

"I command you by that Jesus whom Paul preaches."

There were seven sons of one Sceva, a Jew of high-priestly 14
family, who were doing this.

"Jesus I know," the evil spirit answered, "and Paul [3] I 15
have heard of, but who are you?"

And the man in whom the evil spirit was sprang on two 16
of them, over-mastered them both, and treated them with
such violence, that they fled from the house stripped of their
clothes and wounded. All the people of Ephesus, Jews as 17
well as Greeks, came to know of this. There was wide-
spread terror, and they [4] began to hold the name of the Lord
Jesus in high honour.

The Sorcerers' Books are burned

Many also of those who [5] believed [6] came con- 18
fessing without reserve what their conduct had
been, and not a few of those who had practised 19
magical arts brought their books together and
[7] burnt them in the presence of all. The total value was
reckoned and found to be [8] 50,000 silver coins. Thus 20
mightily did the Lord's Message spread and triumph!

Paul's Hopes and Plans

When matters had reached this point, Paul 21
decided in his own [9] mind to travel through
Macedonia and Greece, and go to Jerusalem.

"After that," he said, "I must also see Rome."

1. *Towels*] Or 'Handkerchiefs.' The Greek word denotes a cloth used to wipe off perspiration. Cp. Luke xix. 20; John xi. 44; xx. 7.
2. *Or the evil spirits*] Lit. 'and the evil spirits.' 'And' in this passage would imply that the invalids were also demoniacs. In translating Greek 'or' must at times be substituted for 'and.'
3. *I have heard of*] Lit. 'I know of,' 'I know about.'
4. *Began to hold . . in high honour*] Instead of reviling.
5. *Believed*] Or 'had accepted the faith.'
6. *Came*] I.E. 'kept coming;' not 'came all at once.'
7. *Burnt*] A prolonged action: they kept on supplying the flames with them.
8. *50,000 silver coins*] Possibly worth £2,000, or 10,000 dollars.
9. *Mind*] Lit. 'spirit.' Some render 'as guided by the Spirit.'

But he sent two of [1] his assistants, Timothy and Erastus, 22
to Macedonia, while he himself remained for a while in
Roman Asia.

Demetrius creates an Uproar

Now just at that time there arose no small 23
commotion about [2] the new faith. There was a 24
certain Demetrius, a silversmith, who made
miniature silver sanctuaries of [3] Diana, a business which
brought great gain to the mechanics in his employ. He 25
called his workmen together, and others who were engaged
in similar trades, and said to them,

"You men well know that our prosperity depends on
this business of ours; and you see and hear that, not in 26
Ephesus only but throughout almost the whole province of
Asia, this fellow Paul has led away a vast number of people
by inducing them to believe that they are not gods at all
that are made by men's hands. There is danger, [4] therefore, 27
not only that this our trade will become of no account, but
also that the [5] temple of the great goddess Diana will fall
into utter disrepute, and that before long she will be actually
deposed from her majestic rank—she who is now worshipped
by the whole province of Asia; nay, by the whole world."

After listening to this harangue, they became furiously 28
angry and kept calling out,

"Great is the Ephesian Diana!"

The riot and uproar spread through the whole city, till 29
at last with one accord they rushed into [6] the Theatre,
dragging with them Gaius and Aristarchus, two Mace-
donians who were fellow travellers with Paul. Then Paul 30
would have liked to go in and address the people, but the
disciples would not let him do so. A few of the [7] public 31
officials, too, who were friendly to him, sent repeated
messages entreating him not to venture into the Theatre.
The people, meanwhile, kept shouting, [8] some one thing and 32

1. *His assistants*] Lit. 'those who assisted (or, waited on) him.' This is the verb from which 'deacon' is derived, but there is no proof that that word was as yet employed in the official sense. Cp. xx. 28, n.
2. *The new faith*] Lit. 'the way.'
3. *Diana*] Pronounced 'Dīā'nă.' Lit. 'Artĕmis.'
4. *Therefore*] See *Aorist*, p. 55.
5. *Temple*] Not the same word as the 'sanctuaries' of verse 24. The latter refers to small models of the central building only, but this to the entire sacred enclosure. See Matt. xxi. 12, n.; xxiii. 16, n.
6. *The Theatre*] A vast, roofless structure, accommodating on its rising circular rows of marble seats more than 56,700 spectators.
7. *Public officials*] Lit. 'Asiarchs.'
8. *Some*] Cp. John vii. 40, n.

some another; for the assembly was all uproar and confusion, and the greater part had no idea why they had come together. Then some of the people [1] crowded round 33
Alexander, whom the Jews had pushed forward; and Alexander, motioning with his hand to get silence, was prepared to make a defence to the people. No sooner, 34
however, did they see that he was a Jew, than there arose from them all one roar of shouting, lasting about two hours.

"Great is the Ephesian Diana," they said.

A Protest from the Recorder

At length the [2] Recorder quieted them down. 35
"Men of Ephesus," he said, "who is there of all mankind that needs to be told that the city of Ephesus is the guardian of the temple of the great Diana and of the image which fell down from Zeus? These facts, 36
then, being unquestioned, it becomes you to maintain your self-control and not act recklessly. For you have brought 37
these men here, who are neither robbers of temples nor blasphemers of our goddess. If, however, Demetrius 38
and the mechanics who support his contention have a grievance against any one, [3] there are Assize-days and there are Proconsuls: let the persons interested accuse one another. But if you desire [4] anything further, it will have to 39
be settled in the regular assembly. For in connexion with 40
to-day's proceedings there is danger of our being charged with attempted insurrection, there having been no real reason for this riot; nor shall we be able to justify the behaviour of this disorderly mob."

With these words he dismissed the assembly. 41

Paul in Macedonia, Greece, and Troas

When the uproar had ceased, Paul sent for 20 1
the disciples; and, after speaking words of encouragement to them, he took his leave, and started for Macedonia. Passing through those 2
districts he encouraged the disciples in frequent addresses, and then came into [5] Greece, and spent three months there. 3
The Jews having planned to waylay him whenever he might

1. *Crowded round*] The word seems also to imply that they pressed him on towards the stage that he might address them from it. Lit. 'they together caused him to go.' A similar word is found in Mark v. 24, 31.
2. *Recorder*] Lit. 'Scribe.'
3. *There are Assize-days*] Or, perhaps, 'the Assizes are now going on.'
4. *Anything further*] Any change in the law, any additional protection for our religion. 'Further,' not 'other,' is what the Greek signifies.
5. *Greece*] Or 'Hellas' (as opposed to Macedonia), a name used only here. Everywhere else in the N.T., Greeee is called 'Achaia.'

be on the point of taking ship for Syria, he decided to travel back by way of Macedonia. He was accompanied as far as the province of Asia by Sopater the Beroean, the son of Pyrrhus; by the Thessalonians, Aristarchus and Secundus; by Gaius of Derbe, and Timothy; and by the Asians, Tychicus and Trophimus. These brethren had gone on and were waiting for us in the Troad. But we ourselves sailed from Philippi after the days of Unleavened Bread, and five days later joined them in the Troad, where we remained for a week.

4 5 6

He restores Eutychus to Life

On the first day of the week, when we had met to break bread, Paul, who was going away the next morning, was preaching to them, and prolonged his discourse till midnight. Now there were a good many lamps in the room upstairs where we all were, and a youth of the name of Eutychus was sitting at the window. This lad, gradually sinking into deep sleep while Paul preached at unusual length, overcome at last by sleep, fell from the second floor and was taken up dead. Paul, however, went down, threw himself upon him, and folding him in his arms said,

7 8 9 10

"[1] Do not be alarmed; his life is still in him."

Then he went [2] upstairs again, broke bread, and took some food; and after a long conversation which was continued till daybreak, at last he parted from them. They had taken the lad home alive, and were greatly comforted.

11 12

Paul at the Port of Ephesus

The rest of us had already gone on board a ship, and now we set sail for Assos, intending to take Paul on board there; for so he had arranged, he himself intending to go by land. Accordingly, when he met us at Assos, we took him on board and came to Mitylene. Sailing from there, we arrived the next day [3] off Chios. On the next we touched at [4] Samos; and on the day following reached Miletus. For Paul's plan was to sail past Ephesus, so as not to spend much time in the province of Asia; since he was very desirous of being in Jerusalem, if possible, on the day of the [5] Harvest Festival.

13 14 15 16

1. *Do not be alarmed*] Or 'Do not wail' (as in Matt. ix. 23; Mark v. 39). Perhaps they had begun to wail.
2. *Upstairs again*] Lit. 'up again.' See xxii. 13, n.
3. *Off Chios*] Apparently they lay at anchor there without going ashore.
4. *Samos; and*] v.l. adds 'after stopping at Trogyllium.'
5. *Harvest Festival*] Lit. 'Pentecost.'

From Miletus he sent to Ephesus for the 17
His Farewell Address [1] Elders of the Church to come to him. Upon 18
their arrival he said to them,

"You Elders well know, from the first day of my setting foot in the province of Asia, the kind of life I lived among you the whole time, serving the Lord [2] in all humility, and [2] with 19
[3] tears, and [2] amid trials which came upon me through the plotting of the Jews—and that I never shrank from declaring 20
to you anything that was profitable, or from teaching you in public and in your homes, and urging upon both Jews and 21
Greeks the necessity of turning to God and of believing in Jesus [4] our Lord.

"And now, [5] impelled by a sense of duty, I am on my way 22
to Jerusalem, not knowing what will happen to me there, except that the Holy Spirit, at town after town, testifies to 23
me that imprisonment and suffering are awaiting me. But 24
even [6] the sacrifice of my life I count as nothing, if only I may perfect my earthly course, and be faithful to the [7] duty which the Lord Jesus has entrusted to me of proclaiming, as of supreme importance, the Good News of God's grace.

"And now, I know that none of you among whom I have 25
gone in and out proclaiming the coming of the Kingdom will any longer see my face. Therefore I protest to you 26
to-day that I am not responsible for the ruin of any one of you. For I have not shrunk from declaring to you God's 27
whole [8] truth.

"Take heed to yourselves and to all the flock among 28
which the Holy Spirit has [9] placed you to take the oversight [10] for Him and act as shepherds to [11] the Church of God, which He has bought with His own blood. I know that, when I 29

1. *Elders*] Called 'elder brethren,' xv. 23. See verse 28, note 9.
2. *In . . with . . amid*] In the Greek here these three prepositions are one and the same. (But its distinctive Classical use—*meta* with the dative—does not occur in the N.T.)
3. *Tears*] v.L. 'many tears.'
4. *Jesus*] v.L. adds 'Christ.'
5. *Impelled by a sense of duty*] Lit. 'bound in the spirit:' though in body not bound with any material chains. Or 'led prisoner by the Holy Spirit.'
6. *The sacrifice &c.*] Lit. 'I hold my life of no account (as) precious to me.'
7. *Duty*] Lit. 'service.'
8. *Truth*] Lit. 'plan' or 'counsel.'
9. *Placed you . . and act*] Lit. 'appointed you as bishops to act.' The Elders of the Church in Ephesus (verse 17) were also its 'bishops.' Cp. 1 Peter v. 2, n.
10. *For Him*] The voice (middle) of the verb here used is never without its special significance.
11. *The Church of God . . with His own blood*] v.L. 'the Lord's Church' &c.; and it has been plausibly suggested that 'Son' (in the Greek) has been omitted in error from the end of the verse—'with the blood of His own Son.'

am gone, cruel wolves will come among you and will not
spare the flock; and that from among your own selves men 30
will rise up who will seek with their perverse talk to draw
away the disciples after them. Therefore be on the alert; 31
and remember that, night and day, for three years, I never
ceased admonishing every one, even with tears.

"And now I commend you to God and to the word of His 32
grace. He is able to build you up and to give you your
inheritance among His people. No one's silver or gold or 33
clothing [1] have I coveted. You yourselves know that [2] these 34
hands of mine have provided for my own necessities and for
the people with me. In all things I have set you an example, 35
showing you that, by working as I do, you ought to help the
weak, and to bear in mind the words of the Lord Jesus, how
He Himself said,

"'It is more blessed to give than to receive.'"

Having spoken thus, Paul knelt down and prayed with them 36
all; and with loud lamentation they all threw their arms 37
round his neck, and kissed him [3] lovingly, grieved above all 38
things at his having told them that [4] after that day they were
no longer to see his face. And they went with him to the ship.

He resumes his Journey to Jerusalem

When, at last, we had torn ourselves away 1 **21**
and had set sail, we ran in a straight course to
Cos; the next day to Rhodes, and from there
to Patara. Finding a ship bound for Phoenicia, we went 2
on board and put to sea. After sighting Cyprus and leaving 3
that island on our left, we continued our voyage to Syria
and put in at Tyre; for there the ship was to unload her
cargo. Having searched for the disciples and found them, 4
we stayed at Tyre for seven days; and, taught by the Spirit,
they repeatedly urged Paul not to proceed to Jerusalem.
When, however, our time was up, we left and went on our 5
way, all the disciples and their wives and children coming
to see us off. Then, after kneeling down on the beach and
praying, we took leave of one another; and we went on 6
board, while they returned home.

1. *Have I coveted*] 'Did I covet' would here be the imperfect tense in Greek. This is the aorist.

2. *These hands of mine have provided for*] If the 'have' is omitted the words represent the imperfect, which this is not. Although Paul might often have worked as a tent-maker in Ephesus, he does not here affirm that it was his constant practice.

3. *Lovingly*] See Matt. xxvi. 49, n.

4. *After that day*] Lit. 'soon.'

With Philip in Caesarea

As for us, our voyage was over when having 7
sailed from Tyre we reached Ptolemais. Here
we inquired after the welfare of the brethren,
and remained a day with them. On the morrow [1] we left 8
Ptolemais and [2] went on to Caesarea, where we came to the
house of Philip the Evangelist, who was one of the seven,
and stayed with him.

Agabus predicts Paul's Imprisonment

Now Philip had four unmarried daughters 9
who were prophetesses; and [3] during our some- 10
what lengthy stay a Prophet of the name of
Agabus came down from Judaea. When he 11
arrived he took Paul's [4] loincloth, and bound his own feet
and arms with it, and said,

"Thus says the Holy Spirit, 'So will the Jews in Jerusalem bind the owner of this loincloth, and will hand him over to the Gentiles.'"

As soon as we heard these words, both we and the 12
brethren at Caesarea entreated Paul not to go up to Jeru-
salem. His reply was, 13

"What can you mean by thus breaking my heart with your grief? Why, as for me, I am ready not only to go to Jerusalem and be put in chains, but even to die there for the sake of the Lord Jesus."

So when he was not to be dissuaded, we ceased remon- 14
strating with him and said,

"The Lord's will be done!"

Paul reaches Jerusalem

A few days afterwards we loaded our baggage- 15
cattle and continued our journey to Jerusalem.
Some of the disciples from Caesarea also joined 16
our party, and [5] brought with them Mnason, a Cyprian, one
of the early disciples, at whose house we were to lodge. At 17
length we reached Jerusalem, and there the brethren gave
us a hearty welcome.

1. *We*] v.l. 'we who belonged to Paul's company.'
2. *Went on*] By land.
3. *During our &c.*] Lit. 'while we stayed on rather many days.' We must not forget xx. 16; but Paul seems to have reached "Judaea in good time before the Festival, and haste was now unnecessary" (Conybeare).
4. *Loincloth*] See Matt. iii. 4, n.
5. *Brought with. them Mnason . . at whose house we were to lodge*] Or, possibly, 'brought us to the house of Mnason . . to lodge there.' But this makes the introduction to Mnason's lodgings prior to the arrival in Jerusalem, which is not mentioned till the next verse. Cp. verse 8.

Paul in Jerusalem

An Interview with James and others

On the following day we went with Paul to 18
call on James, and all the Elders of the Church
came also. After exchanging friendly greetings, 19
Paul told in detail all that God had done among the Gentiles
through his instrumentality. And they, when they had 20
heard his statement, gave the glory to God.

Paul tries to conciliate the Jewish Christians

Then they said,

"You see, brother, [1]how many tens of
thousands of Jews there are among those who
have accepted the faith, and they are all zealous
upholders of the Law. Now what they have been repeatedly 21
told about you is that you teach all the Jews among the
Gentiles to abandon Moses, and that you forbid them to
circumcise their children or observe old-established customs.
What then ought you to do? They are sure to hear that 22
you have come to Jerusalem; so do this which we now tell 23
you. We have four men here who have a vow resting on
them. Associate with these men and purify yourself with 24
them, and pay their expenses so that they can shave their
heads. Then everybody will know that there is no truth in
these stories about you, but that in your own actions you
yourself [2]scrupulously obey the Law. But as for the 25
Gentiles who have accepted the faith, we have communi-
cated to them our decision [3]that they are carefully to abstain
from anything sacrificed to an idol, from blood, from what
is strangled, and from fornication."

So Paul associated with the men; and the next day, 26
[4]having purified himself with them, he [5]went into the
Temple, giving [6]every one to understand that the days of
their purification were finished, and there he remained
[7]until the sacrifice for each of them was offered.

He is seized by the Mob

But, when the seven days were nearly over, the 27
Jews from the province of Asia, having seen
Paul in the Temple, set about rousing the fury

1. *How many tens of thousands*] Or perhaps 'what multitudes,' the definite numeral being used for the indefinite.
2. *Scrupulously obey*] Lit. 'guard.' He only claimed exemption for Gentiles.
3. Between 'decision' and 'that' v.l. inserts 'that they obey no such rule, but only.'
4. *Having purified himself*] Apparently a preliminary ceremonial cleansing.
5. *Went into the Temple*] See Matt. xxi. 12, n.
6. *Every one*] Especially the priests on duty.
7. *Until*] See Num. vi. 18.

of all the people against him. They laid hands on him, 28
crying out,

"Men of Israel, help! help! This is the man who goes everywhere preaching to everybody against the Jewish people and the Law and this place. And besides, he has even brought Gentiles into the Temple and has desecrated this holy place."

(For they had previously seen Trophimus the Ephesian 29
with him in the city, and imagined that Paul had brought him into the Temple.) The excitement spread through the 30
whole city, and the people rushed in crowds to the Temple, and there laid hold of Paul and began to drag him out; and the Temple gates were immediately closed.

The Roman Tribune rescues him

But while they were trying to kill Paul, word 31
was taken up to the Tribune in command of the battalion, that all Jerusalem was in a ferment. He instantly sent for a few soldiers and their officers, and 32
came down among the people with all speed. At the sight of the Tribune and the troops they ceased beating Paul. Then the Tribune, making his way to him, arrested him, and, 33
having ordered him to be secured with two chains, proceeded to ask who he was and what he had been doing. Some of 34
the crowd shouted one accusation against Paul and some another, until, as the uproar made it impossible for the truth to be ascertained with certainty, the Tribune ordered him to be brought into the barracks. When Paul was going 35
up the steps, he had to be carried by the soldiers because of the violence of the mob; for the whole mass of the people 36
pressed on in the rear, shouting, "Away with him!"

Paul explains who he is

When he was about to be taken into the 37
barracks, Paul said to the Tribune,

"May I speak to you?"

"Do you know Greek?" the Tribune asked. "Are you 38
not the Egyptian who some years ago excited the riot of the 4,000 [1] cut-throats, and led them out into the Desert?"

"I am a Jew," replied Paul, "belonging to Tarsus in 39
Cilicia, and am a citizen of no unimportant city. Give me leave, I pray you, to speak to the people."

So with his permission Paul stood on the steps and 40
motioned with his hand to the people to be quiet; and when there was perfect silence he addressed them in Hebrew.

1. *Cut-throats*] Lit. 'dagger-men.'

"Brethren and fathers," he said, "listen to my defence which I now make before you." 1 **22**

Paul tells the Crowd the Story of his Conversion

And on hearing him address them in Hebrew, they kept all the more quiet; and he said, 2

"I am a Jew, born at Tarsus in Cilicia, but brought up in this city. I was carefully trained at the feet of Gamaliel in the Law of our forefathers, and, like all of you to-day, was zealous for God. I persecuted to death this new faith, continually binding both men and women and throwing them into prison; as the High Priest also and all the Elders can bear me witness. It was, too, from them that I received letters to the brethren in Damascus, and I was already on my way to Damascus, intending to bring those also who had fled there, in chains to Jerusalem, to be punished. 3 4 5

"But on my way, when I was now not far from Damascus, about noon a sudden blaze of light from Heaven shone round me. I fell to the ground and heard a voice say to me, 6 7

"'Saul, Saul, why are you persecuting Me?'

"'Who art thou, Lord?' I asked. 8

"'I am Jesus, the Nazarene,' He replied, 'whom you are persecuting.'

"Now the men who were with me, though they saw the light, did not hear the [1] words of Him who spoke to me. 9

And I asked, 10

"'What am I to do, Lord?'

"And the Lord said to me,

"'Rise, and go into Damascus. There you shall be told of all that has been appointed for you to do.'

"And as I could not see because the light had been so dazzling, those who were with me had to lead me by the arm, and so I came to Damascus. 11

"And a certain Ananias, a pious man who obeyed the Law and bore a good character with all the Jews of the city, came to me and standing at my side said, 12 13

"'Brother Saul, recover your sight.'

"I instantly [2] regained my sight and looked up at him. Then he said, 'The God of our forefathers has appointed 14

1. *Words*] Lit. 'voice.' Contrast ix. 7; xxvi. 14. There the verb 'to hear' is followed by the genitive case, here by the accusative; an important distinction, possibly signifying that they heard a noise, but could not distinguish the words.

2. *Regained . . looked up*] That the Greek prefix in this verb has the double force of 'again' and 'up' is contended in Eph. iv. 9, n. While Ananias was standing by (cp. verse 20) Paul was probably sitting cross-legged on the ground.

you to know His will, and to see the righteous One and hear
Him speak. For you shall be a witness for Him, to all 15
men, of what [1]you have seen and heard. And now why 16
delay? Rise, get yourself baptized, and wash off your sins,
calling upon His name.'

"After my return to Jerusalem, and while praying in the 17
Temple, I fell into a trance. I saw Jesus, and He said 18
to me,

"'Make haste and leave Jerusalem quickly, because they
will not accept your testimony about Me.'

"'Lord,' I replied, 'they themselves well know how 19
active I was in imprisoning, and in flogging in synagogue
after synagogue those who believe in Thee; and when they 20
were shedding the blood of Stephen, Thy witness, I was
standing by, fully approving of it, and I held the clothes of
those who were killing him.'

"'Go,' He replied; 'I will send you as an Apostle [2]to 21
nations far away.'"

Although a Roman Citizen he is bound

Until they heard this last statement the people 22
listened to Paul, but now with a roar of dis-
approval they cried out,

"Away with such a fellow from the earth!
He ought not to be allowed to live."

And when they continued their furious shouts, throwing 23
their clothes into the air and flinging dust about, the Tribune 24
ordered him to be brought into the barracks, and be
examined by flogging, in order to ascertain the reason why
they thus cried out against him. But, when they had tied 25
him up [3]with the straps, Paul said to the Captain who
stood by,

"Does the Law permit you to flog a Roman citizen—
and one too who is uncondemned?"

On hearing this question, the Captain went to report the 26
matter to the Tribune.

"[4]What are you intending to do?" he said. "This man
is a Roman citizen."

So the Tribune came to Paul and asked him, 27

1. *You have seen and heard*] Both of these verbs are perfect in English, but only the former in the Greek. For the exact force of this perfect see *Aorist* vii. 6.
2. *To nations far away*] Or 'far away to the Gentiles.'
3. *With the straps*] Or perhaps 'for the lash.'
4. *What are &c.*] v.l. 'Be careful what you are doing.

"Tell me, are you a Roman citizen?"

"Yes," he said.

"I paid a large sum for my citizenship," said the Tribune. 28

"But I was born free," said Paul.

So the men who had been on the point of putting him 29
[1] under torture immediately left him. And the Tribune, too, was frightened when he learnt that Paul was a Roman citizen, for he had had him bound.

Paul brought before the Sanhedrin

The next day, wishing to know exactly what 30
charge was being brought against him by the Jews, the Tribune ordered his chains to be removed; and, having sent word to the High Priests and all the Sanhedrin to assemble, he brought Paul down and made him stand before them.

He protests that he is innocent

Then Paul, fixing a steady gaze on the 1 **23**
Sanhedrin, said,

"Brethren, it is with a perfectly clear conscience that I have discharged my duties before God up to this day."

On hearing this the High Priest Ananias ordered those 2
who were standing near Paul to strike him on the mouth.

"Before long," exclaimed Paul, "[2] God will strike you, 3
you white-washed wall! Are you sitting there to judge me in accordance with the Law, and do you yourself actually break the Law by ordering me to be struck?"

"Do you rail at God's High Priest?" cried the men who 4
stood by him.

"I did not know, brethren," replied Paul, "that he was 5
the High Priest; for it is written, 'THOU SHALT NOT SPEAK EVIL OF A RULER OF THY PEOPLE'" (Exod. xxii. 28).

Dissension between Pharisees and Sadducees

Noticing, however, that the Sanhedrin con- 6
sisted partly of Sadducees and partly of [3] Pharisees, he called out loudly among them,

"Brethren, I am a Pharisee, the son of Pharisees. It is because of my hope of a resurrection of the dead that I am on my trial."

These words of his caused an angry dispute between the 7

1. *Under torture*] The torture of the scourge, of the 'flagellum,' the thought of which makes one shudder, the *horribile flagellum*. Both Matthew and Mark use a Greek corruption of this Latin word when describing the scourging which Pilate inflicted on Jesus. Even the 'cat' as formerly used in our navy was not so terrible. See Geikie, *Life of Christ*, ii. 547, 548.

2. *God will strike you*] Josephus (*Wars*, ii. 17. 8) records Ananias's sad death.

3. *Pharisees*] v.l. 'of a Pharisee.'

Pharisees and the Sadducees, and the assembly took different sides. For the Sadducees maintain that there is no resurrection, and neither angel nor spirit; but the Pharisees acknowledge the existence of both. So there arose a great uproar; and some of the Scribes belonging to the sect of the Pharisees sprang to their feet and fiercely contended, saying,

8 9

"We find no harm in the man. [1]What if a spirit has spoken to him, or an angel——!"

Paul again rescued by the Tribune

But when the struggle was becoming violent, the Tribune, fearing that Paul would be torn to pieces by the people, ordered the troops to go down and take him from among them by force and bring him into the barracks.

10

Jesus comforts Paul. A Plot to kill the Apostle

The following night the Lord came and stood at Paul's side, and said,

11

"Be of good courage, for as you have borne faithful witness about me in Jerusalem, so you must also bear witness in Rome."

Now, when daylight came, the Jews formed a conspiracy and solemnly swore not to eat or drink till they had killed Paul. There were more than forty of them who bound themselves by this oath. They went to the High Priests and Elders and said to them,

12 13 14

"We have bound ourselves under a heavy curse [2]to take no food till we have killed Paul. Now therefore you and the Sanhedrin should make representations to the Tribune for him to bring him down to you, under the impression that you intend to inquire more minutely about him; and we are prepared to assassinate him before he comes near the place."

15

His Nephew informs the Tribune of it

But Paul's sister's son heard of the intended attack upon him. So he came and went into the barracks and told Paul about it; and Paul called one of the Captains and said,

16 17

"Take this young man to the Tribune, for he has information to give him."

So he took him and brought him to the Tribune, and said,

18

"Paul, the prisoner, called me to him and begged me to

1. *What if &c.*] v.l. 'But if a spirit or an angel has spoken to him, let us not fight against God.'

2. *To take no food*] Lit. 'to taste nothing.' But in at least two other places (x. 10, and xx. 11) the writer of the Acts uses 'taste' for 'eat.' Cp. Luke xiv. 24.

bring this youth to you, because he has something to say to you."

Then the Tribune, taking him by the [1]arm, withdrew [19]
[2]out of the hearing of others and asked him,

"What have you to tell me?"

"The Jews," he replied, "have agreed to request you to [20]
bring Paul down to the Sanhedrin to-morrow for the purpose of making yourself more accurately acquainted with the case. I beg you not to comply; for more than forty men [21]
among them are lying in wait for him, who have solemnly vowed that they will neither eat nor drink till they have assassinated him; and even now they are ready, in anticipation of receiving that promise from you."

So the Tribune sent the youth home, cautioning him. [22]

"Do not let any one know that you have given me this information," he said.

The Tribune sends him to Caesarea

Then, calling to him two of the Captains, he [23]
gave his orders.

"Get ready two hundred men," he said, "to march to Caesarea, with seventy cavalry and two hundred light infantry, starting at nine o'clock to-night."

He further told them to provide [3]horses to mount Paul [24]
on, so as to bring him safely to Felix the Governor. He [25]
also wrote a letter of which these were the [4]contents:

"Claudius Lysias to his Excellency, Felix the Governor: [26]
all good wishes. This man Paul had been seized by the [27]
Jews, and they were on the point of killing him, when I came upon them with the troops and rescued him, for I had been informed that he was a Roman citizen. And, wishing [28]
to know with certainty the offence of which they were accusing him, I brought him down into their Sanhedrin, and I [29]
discovered that the charge had to do with questions of their Law, but that he was accused of nothing for which he deserves death or imprisonment. But now that I have [30]
received information of an intended attack upon him, I

1. *Arm*] See *Aorist*, p. 5.

2. *Out of the hearing of others*] The phrase may be rendered 'privately,' and connected with 'asked' (as in the R.V.); but, almost without exception, we find it in the Greek qualifying the verb that preceded (as in the A.V. here), not the verb following.

3. *Horses*] Or 'mules.' Probably one for Paul himself and one (or more) for his baggage.

4. *Contents*] Not that the following is an exact copy of the letter, for an official communication from a Roman officer to his superior would be in Latin, not in Greek.

immediately send him to you, directing his accusers also to state before you the case they have against him."

Paul's Reception by Felix

So, in obedience to their orders, the soldiers took Paul and brought him by night as far as Antipatris. The next day the infantry returned to the barracks, leaving the cavalry to proceed with him; and, the cavalry having reached Caesarea and delivered the letter to the Governor, they brought Paul also to him. Felix, after reading the letter, inquired from what province he was; and being told "from Cilicia," he said,

31 32 33 34 35

"I will hear all you have to say, when your accusers also have come."

And he ordered him to be detained in custody in Herod's Palace.

Tertullus impeaches the Apostle

[1] Five days after this, Ananias the High Priest came down to Caesarea with a number of Elders and a pleader called Tertullus. They stated to the Governor the case against Paul. So Paul was sent for, and Tertullus began to impeach him as follows:

1 24 2

"Indebted as we are," he said, "to you, most noble Felix, for the perfect peace which we enjoy, and for reforms which your wisdom has introduced to this nation, in every instance and in every place we accept them with profound gratitude. But—not to detain you too long—I beg you in your forbearance to listen to a brief statement from us. For we have found this man Paul a source of mischief and a disturber of the peace among all the Jews throughout the Empire, and a ringleader in the heresy of the Nazarenes. He even attempted to profane the Temple, but we arrested him.[2] You, however, by examining him, will yourself be able to learn the truth as to all this which we allege against him."

3 4 5 6 8

The Jews also [3] joined in the charge, maintaining that these were facts.

9

Paul protests that he is innocent

Then, at [4] a sign from the Governor, Paul answered,

10

"Knowing, [5] Sir, that for many years you have administered justice to this nation, I cheer-

1. *Five days*] 'Four days,' according to our mode of reckoning.
2. *Arrested him*] v.l. adds 'and desired to judge him in accordance with our Law. (7) But Lysias the Tribune came, and carried him off, (8) bidding his accusers come before you.'
3. *Joined in the charge*] v.l. 'expressed their agreement.'
4. *A sign*] The word here used occurs only once elsewhere, John xiii. 24.
5. *Sir*] Not expressed in the Greek.

fully make my defence. For you have it in your power to 11
ascertain that it is not more than twelve days ago that
I went up to worship in Jerusalem; and that neither in the 12
Temple nor in the synagogues, nor anywhere in the city,
did they find me disputing with any opponent or collecting
a crowd about me. Nor can they 'prove the charges which 13
they are now bringing against me. But this I confess to 14
you—that in the way which they style a heresy, I worship
the God of our forefathers, believing everything that is
taught in the Law or is written in the Prophets, and having 15
a hope directed towards God, which my accusers themselves
also entertain, that before long there will be a resurrection
both of the righteous and the unrighteous. This too is my 16
own earnest endeavour—always to have a clear conscience
in relation to God and man.

"Now after an interval of several years I came to bring 17
alms to my nation, and to offer sacrifices. While I was 18
busy about these, they found me in the Temple purified,
with no crowd around me and no uproar; but there were
certain Jews from the province of Asia. They ought to 19
have been here before you, and to have been my prosecutors,
if they have any charge to bring against me. Or let these 20
men themselves say what misdemeanour they found me
guilty of when I stood before the Sanhedrin, unless it 21
was in that one expression which I made use of when I
shouted out as I stood among them,

"'The resurrection of the dead is the thing about which
I am on my trial before you to-day.'"

Felix acts considerately towards Paul

At this point Felix, who was fairly well in- 22
formed about the new faith, adjourned the trial,
saying to the Jews,

"When the Tribune Lysias comes down, I will enter
carefully into the matter."

And he gave orders to the Captain that Paul was to be 23
kept in custody, but be treated with indulgence, and that
his personal friends were not to be prevented from showing
him kindness.

Felix procrastinates for two Years

Not long after this, Felix came with 24
Drusilla his wife, a Jewess, and sending for
Paul, listened to him as he spoke about faith
in Christ Jesus. But when he dealt with the 25

1. *Prove*] V.L. 'prove to you.'

subjects of justice, [1] self-control, and the judgement which was soon to come, Felix became alarmed and said,

"For the present leave me, and when I can find a convenient opportunity I will send for you."

At the same time he hoped that Paul would give him money; and for this reason he sent for him the oftener to converse with him. But after the lapse of fully two years Felix was succeeded by Porcius Festus; and being desirous of gratifying the Jews, Felix left Paul still [2] in prison.

Festus becomes Governor

Festus, having entered on his duties as governor of the province, two days later went up from Caesarea to Jerusalem. The High Priests and the leading men among the Jews immediately made representations to him against Paul, and begged him—asking it as a favour, to Paul's prejudice—to have him brought to Jerusalem. They were planning an ambush to kill him on the way. Festus, however, replied that Paul was in custody [3] in Caesarea, and that he was himself going there very soon.

"Therefore let those of you," he said, "who can come, go down with me, and impeach the man, if there is anything amiss in him."

Paul again pleads 'Not Guilty'

After a stay of eight or ten days in Jerusalem —not more—he went down to Caesarea; and the next day, taking his seat on the tribunal, he ordered Paul to be brought in. Upon Paul's arrival, the Jews who had come down from Jerusalem stood round him, and brought many grave charges against him which they were unable to substantiate. But, in reply, Paul said,

"Neither against the Jewish Law, nor against the Temple, nor against Caesar, have I committed any offence whatever."

Paul appeals to the Emperor

Then Festus, being anxious to gratify the Jews, asked Paul,

"Are you willing to go up to Jerusalem, and there [4] stand your trial before me on these charges?"

1. *Self-control*] Especially of the bodily appetites. The same word, or the cognate adjective or verb, is found in Gal. v. 23; 2 Pet. i. 6; 1 Cor. vii. 9; ix. 25; Tit. i. 8.

2. *In prison*] Probably meaning 'in chains.'

3. *In*] Lit. 'to.' Festus will not send for Paul to Jerusalem, but 'to Caesarea he is kept.' A mode of expression intolerable, of course, in English (except in the Devonshire dialect).

4. *Stand your trial*] Or 'let judgement be pronounced.'

"I am standing before Caesar's tribunal," replied Paul, 10
"where alone I ought to be tried. The Jews have no real
ground of complaint against me, as in fact you yourself are
beginning to see more clearly. If, however, I have done 11
wrong and have committed any offence for which I deserve
to die, I do not ask to be excused that penalty. But if there
is no truth in what these men allege against me, no one has
the right to give me up to them as a favour. I appeal to
Caesar."

Then, after conferring with the Council, Festus replied, 12
"To Caesar you have appealed: to Caesar you shall go."

Festus tells Herod Agrippa about Paul

A short time after this, Agrippa the king and 13
Bernice came to Caesarea to pay a complimen-
tary visit to Festus; and, during their rather 14
long stay, Festus laid Paul's case before the king.

"There is a man here," he said, "whom Felix left a
prisoner, about whom, when I went to Jerusalem, the High 15
Priests and the Elders of the Jews made representations to
me, begging that sentence might be pronounced against
him. My reply was that it is not the custom among the 16
Romans to give up any one for punishment before the
accused has had his accusers face to face, and has had
an opportunity of defending himself against the charge
which has been brought against him.

"When, therefore, a number of them came here, the next 17
day I took my seat on the tribunal, without any loss of time,
and ordered the man to be brought in. But, when his 18
accusers stood up, they did not charge him with the mis-
demeanours of which I had been suspecting him. But they 19
quarrelled with him about certain matters connected with
their own religion, and about one Jesus who had died,
but—so Paul persistently maintained—is now alive. I was 20
at a loss how to investigate such questions, and asked Paul
whether he would care to go to Jerusalem and there stand
his trial on these matters. But when Paul appealed to have 21
his case kept for the Emperor's decision, I ordered him to
be kept in prison until I could send him up to Caesar."

"I should like to hear the man myself," said Agrippa. 22

"To-morrow," replied Festus, "you shall."

He brings Paul before Agrippa

Accordingly, the next day, Agrippa and
Bernice came in state and took their seats in 23
the Judgement Hall, attended by the Tribunes and the men

of high rank in the city; and, at the command of Festus, Paul was brought in. Then Festus said, 24

"King Agrippa and all who are present with us, you see here the man about whom the whole nation of the Jews made suit to me, both in Jerusalem and here, crying out that he ought not to live any longer. I could not discover 25 that he had done anything for which he deserved to die; but as he has himself appealed to the Emperor, I have decided to send him to Rome. I have nothing very definite, 26 however, to tell our Sovereign about him. So I have brought the man before you all—and especially before you, King Agrippa—that after he has been examined I may find something which I can put into writing. For, when send- 27 ing a prisoner to Rome, it seems to me to be absurd not to state the charges against him."

Paul tells the Story of his own Life

Then Agrippa said to Paul, 1 **26**

"You have permission to speak about yourself."

So Paul, with outstretched arm, proceeded to make his defence.

"As regards all the accusations brought against me by 2 the Jews," he said, "[1]I think myself fortunate, King Agrippa, in being about to defend myself to-day before [2]you, who are so familiar with all the customs and specu- 3 lations that prevail among the Jews; and for this reason, I pray you, give me a patient hearing.

"The kind of life I have lived from my youth upwards, 4 as exemplified in my early days among my nation and in Jerusalem, is known to all the Jews. For they all know 5 me of old—if they would but testify to the fact—how, being an adherent of the strictest sect of our religion, my life was that of a Pharisee. And now I stand here impeached 6 [3]because of my hope in the fulfilment of the promise made by God to our forefathers—the promise which our twelve 7 tribes, worshipping day and night with intense devotedness, hope to have made good to them. It is on the subject of this hope, [4]Sir, that I am accused by the Jews. Why is 8

1. *I think*] The Greek perfect, more emphatic than the present (as in Phil. iii. 7, compared with the following verse), the full sense being, 'I have thought, and the thought remains fixed in my mind.' See *Aorist* vii. 3, 4.
2. *You, who are so*] Or 'especially as you are.'
3. *Because of*] Lit. 'on' (the ground of).
4. *Sir*] Lit. 'O King.' So in verse 13.

it deemed with all of you a thing past belief if God raises the dead to life?

"I myself, however, thought it a duty to do many things 9
in hostility to the name of Jesus, the Nazarene. And that 10
was how I acted in Jerusalem. Armed with authority received from the High Priests I shut up many of [1]God's people in various prisons, and when they were about to be put to death I gave my vote against them. In all the 11
synagogues also I punished them many a time, and tried to make them blaspheme; and in my wild fury I chased them even to foreign towns.

"While thus engaged, I was travelling one day to 12
Damascus armed with authority and a commission from the High Priests, and on the journey, at noon, Sir, I saw 13
a light from Heaven—brighter than the brightness of the sun—shining around me and around those who were travelling with me. We all fell to the ground; and I heard a 14
voice which said to me in Hebrew,

"'Saul, Saul, why are you persecuting Me? You are finding it painful to kick against the ox-goad.'

"'Who art Thou, Lord?' I asked. 15

"'I am Jesus whom you are persecuting,' the Lord replied. 'But rise, and stand on your feet; for I have 16
appeared to you for the very purpose of appointing you My servant and My witness both as to the things you have already seen and as to those in which I will appear to you. I will save you from the Jewish people and from the Gentiles, 17
[2]to whom I send you to open their eyes, that they may turn 18
from darkness to light and from the obedience to Satan to God, in order to receive forgiveness of sins and an inheritance among those who are sanctified through faith in Me.'

"Therefore, King Agrippa, I was not disobedient to the 19
heavenly vision; but I proceeded to preach first to the 20
people in Damascus, and then to those in Jerusalem and in all Judaea, and to the Gentiles, that they must repent and turn to God, and live lives consistent with such repentance.

"It was on this account that the Jews seized me in the 21
Temple and tried to kill me. Having, however, obtained 22
the help which is from God, I have stood firm until now, and have solemnly exhorted rich and poor alike, saying

1. *God's people*] Lit. 'the saints' or 'the holy ones.'
2. *To whom*] Cp. Matt. xxv. 32, n.

nothing except what the Prophets and Moses predicted as
soon to happen, since the Christ was to be a suffering 23
Christ, and by coming back from the dead was then to be
the first to proclaim a message of light both to the Jewish
people and to the Gentiles."

As Paul thus made his defence, Festus exclaimed in a 24
loud voice,

"You are raving mad, Paul; your great learning is
driving you mad."

"I am not mad, most noble Festus," replied Paul; "I 25
am speaking words of sober truth. For the King, to whom 26
I speak freely, knows about these matters. I am not to
be persuaded that any detail of them [1]has escaped his
notice; for these things have not been done in a corner.
King Agrippa, do you believe the Prophets? I know that 27
you believe them."

Agrippa answered, 28

"[2]In brief, you are doing your best to persuade me to
become a Christian."

"My prayer to God, whether [2]briefly or at length," 29
replied Paul, "would be that not only you but all who are
my hearers to-day, might become such as I am—except
these chains."

So the King rose, and the Governor, and 30
Paul declared innocent
Bernice, and those who were sitting with them;
and, having withdrawn, they talked to one 31
another and said,

"This man is doing nothing for which he deserves death
or imprisonment."

And Agrippa said to Festus, 32

"He might have been set at liberty, if he had not appealed
to Caesar."

Paul's Voyage to Italy

Now when it was decided that we should sail 1 **27**
The Ship from Adramyttium takes Paul to Sidon
for Italy, they handed over Paul and a few
other prisoners into the custody of Julius, a
Captain of the Augustan battalion; and going 2

1. *Has escaped*] Or 'escapes.'
2. *In brief. Briefly*] The same expression occurs in Eph. iii. 3. Verse 28 might be translated, 'You are easily (i.e. too readily) persuading yourself that you can make me a Christian' (i.e. a member of your own despised and hated sect)!—ED.

on board a ship of Adramyttium which was about to sail to the ports of the province of Asia, we put to sea; Aristarchus, the Macedonian, from Thessalonica, forming one of our party. The next day we put in at Sidon. There 3
Julius treated Paul with thoughtful kindness and allowed him to visit his friends and profit by their generous care.

Myra, Cnidus, Salmone, Fair Havens

Putting to sea again, we sailed under the lee 4
of Cyprus, because the winds were [1] against us; and, sailing the whole length of the sea that lies 5
off Cilicia and Pamphylia, we reached [2] Myra in Lycia. There Julius found an Alexandrian ship bound for 6
Italy, and put us on board of her. It took several days of 7
slow sailing for us to come with difficulty off Cnidus; from which point, as the wind did not allow us to get on in the direct course, we ran under the lee of Crete [3] by Salmone. Then, coasting along with difficulty, we reached a place 8
called 'Fair Havens,' near the town of Lasea.

Paul's Advice to his Companions

[4] Our voyage thus far had occupied a consider- 9
able time, and the navigation being now unsafe and [5] the Fast also already over, Paul warned them.

"Sirs," he said, "I perceive that before long the voyage 10
will be attended with danger and heavy loss, not only to the cargo and the ship but to our own lives also."

But Julius let himself be persuaded by the pilot and by the 11
owner rather than by Paul's arguments; and as the harbour 12
was inconvenient for wintering in, the majority were in favour of putting out to sea, to try whether they could get to Phoenix—a harbour on the coast of Crete [6] facing north-east and south-east—to winter there. And a light breeze from 13
the south sprang up, so that they supposed they [7] were now sure of their purpose. So weighing anchor they ran along the coast of Crete, hugging the shore.

1. *Against us*] A ship attempting to sail in a straight course from Sidon to the province of Asia would have the prevailing NW. wind, e.g., dead against her.
2. *Myra*] Or 'Myrrha.'
3. *By Salmone*] I.E. having steered from Cnidus (in about a SSW. direction) for Salmone (the eastern extremity of the island), so as to get that way under the lee of Crete and have for some distance the advantage of a weather shore.
4. *Our voyage thus far*] Or, possibly, 'Our stay at this place.'
5. *The Fast*] I.E. the Jewish fast of the 7th month. There were probably many Jews on board.
6. *Facing NE. and SE.*] Lit. 'looking down the SW. wind and down the NW. wind.'
7. *Were now sure of*] Lit. 'had got hold of' (their purpose of reaching Phoenix, which in fact they never did).

The Storm

But it was not long before [1] a furious north- 14
east wind, coming [2] down from the mountains,
[3] burst upon us and carried the ship out of her course. She 15
was unable to make headway against the gale; so we gave
up and let her drive. Then we ran under the lee of a little 16
island called [4] Cauda, where we managed with great difficulty
to secure the boat; and, after hoisting it on board, they used 17
frapping-cables [5] to undergird the ship, and, as they were
afraid of being driven on the Syrtis quicksands, they lowered
the gear and [6] lay to. But, as the storm was still violent, 18
the next day they began to lighten the ship; and, on the 19
third day, with their own hands they threw the ship's spare
gear overboard. Then, when for several days neither sun 20
nor stars were seen and the terrific gale still harassed us,
the last ray of hope was now vanishing.

Paul, divinely comforted, cheers his Companions

When for a long time they had taken but little 21
food, Paul, standing up among them, said,

"Sirs, you ought to have listened to me and
not have sailed from Crete. You would then
have escaped this suffering and loss. But now take courage, 22
for there will be no destruction of life among you, but of the
ship only. For there stood by my side, last night, an angel 23
of the God to whom I belong, and whom also I worship, and 24
he said,

"'Dismiss all fear, Paul, for you must stand before
Caesar; and God has granted you the lives of all who are
sailing with you.'

"Therefore, Sirs, take courage; for I believe God, and 25
am convinced that things will happen exactly as I have
been told. But we are to be stranded on a certain island." 26

The Ship drifts near an unknown Shore

It was now the fourteenth night, and we were 27
[7] drifting through [8] the Sea of Adria, when, about
midnight, the sailors suspected that land was

1. *A furious north-east wind*] Lit. 'a typhonic wind (or cyclone), the one called Euraquilo.'
2. *Down from the mountains*] Lit. 'down from it,' i.e. from Crete.
3. *Burst upon us*] Lit. 'flung.'
4. *Cauda*] v.l. 'Clauda.'
5. *To undergird*] By passing those cables under the keel and over the gunwales, and drawing them tight by means of pulleys and levers.
6. *Lay to*] Or 'drifted;' but broadside to the wind, steering as much towards the north as possible, to escape the dreaded quicksands (the Syrtis) on the African coast.
7. *Drifting through*] Or 'tossed about in.' (Not 'driven to and fro' or 'driven up and down;' for these expressions would imply shifting winds, of which there is no trace in the narrative.)
8. *The Sea of Adria*] Which included, besides the Adriatic (or more correctly Hadriatic), the central portion of the Mediterranean.

close at hand. So they hove the lead and found twenty 28
fathoms of water; and after a short time they hove again
and found fifteen fathoms. Then for fear of possibly 29
running on rocks, they threw out four anchors from the
stern and [1]waited impatiently for daylight. The sailors, 30
however, wanted to make their escape from the ship, and
had lowered the boat into the sea, pretending that they
were going to lay out anchors from the bow. But Paul, 31
addressing Julius and the soldiers, said,

"Your lives will be sacrificed, unless these men remain on board."

Then the soldiers cut the ropes of the ship's boat and 32
let her fall off.

Paul persuades his Companions to take Food

And continually, up till daybreak, Paul kept 33
urging all on board to take some food.

"This is the fourteenth day," he said, "that you have been anxiously waiting for the storm to cease, and have fasted, eating little or nothing. I 34
therefore strongly advise you to take some food. This is essential for your safety. For not a hair will perish from the head of any one of you."

Having said this he took some bread, and, after giving 35
thanks to God for it before them all, he broke it in pieces
and began to eat it. This raised the spirits of all, and they 36
too took food. There were [2]276 of us, crew and passengers, 37
all told. After eating a hearty meal they lightened the ship 38
by throwing the wheat overboard.

The Ship is wrecked

When daylight came, they tried in vain to 39
recognise the coast. But an inlet with a sandy
beach attracted their attention, and now [3]their
object was, if possible, to run the ship aground [4]in this inlet.
So they cut away the anchors and left them in the sea, un- 40
loosing at the same time the bands which secured the
[5]paddle-rudders. Then, hoisting the foresail to the wind,
they made for the beach. But coming to a place where 41

1. *Waited impatiently*] Lit. 'wished' or 'prayed.'
2. *276*] v.l. '76.'
3. *Their object was*] Or 'they purposed, but with hesitancy.' This qualification is implied by the tense (imperfect) of the verb, as well as by the "if possible" following.
4. *In*] Lit. 'into.'
5. *Paddle-rudders*] Every ship had two of these—large and strong paddles with very wide blades, one on each quarter—instead of the single rudder now used. They had probably been hauled up and lashed while the ship was at anchor.

two seas met, they stranded the ship, and her bow sticking fast remained immovable, while the stern began to go to pieces under the heavy hammering of the sea.

All on board land safely at Malta

Now the soldiers recommended that the 42
prisoners should be killed, for fear some one of them might swim ashore and effect his escape. But their Captain, bent on securing Paul's safety, kept them 43
from their purpose and gave orders that those who could swim should first jump overboard and get to land; and that the 44
rest should follow, some on planks, and others on various things from the ship. In this way they all [1]got safely to land.

Paul and the Viper

Our lives having been thus preserved, we 1 **28**
discovered that the island was called [2]Malta.
The strange-speaking natives showed us re- 2
markable kindness, for they lighted a fire and made us all welcome because of the pelting rain and the cold. Now, 3
when Paul had gathered a bundle of sticks and had thrown them on the fire, a viper, driven by the heat, came out and fastened itself on his hand. When the natives saw the 4
creature hanging to his hand, they said to one another,

"Beyond doubt this man is a murderer, for, though saved from the sea, unerring Justice does not permit him to live."

He, however, shook the reptile off into the fire and was 5
unhurt. They expected him soon to swell with inflamma- 6
tion or suddenly fall down dead; but, after waiting a long time and seeing no harm come to him, they changed their minds and said that he was a god.

The Father of Publius cured

Now in the same part of the island there were 7
estates belonging to the Governor, whose name was Publius. He welcomed us to his house,
and for three days generously made us his guests. It 8
happened, however, that his father was lying ill of dysentery aggravated by attacks of fever; so Paul went to see him, and, after praying, laid his hands on him and cured him. After this, all the other sick people in the island came and 9
were cured. They also loaded us with honours, and when 10
at last we sailed they put supplies on board for us.

1. *Got safely*] Or 'got safely through' (the breakers).
2. *Malta*] Lit. 'Melita.' v.l. 'Melitene.'

Syracuse, Rhegium, Puteoli, Rome

Three months passed before we set sail in an 11
Alexandrian vessel, [1] called the 'Twin Brothers,'
which had wintered at the island. At Syracuse 12
we put in and stayed for [2] two days. From 13
there we [3] came round and reached Rhegium; and a day
later, a south wind sprang up which brought us by the
evening of the next day to Puteoli. Here we found brethren, 14
who invited us to remain with them for a week; and so we
reached Rome. Meanwhile the brethren there, hearing of 15
our movements, came as far as [4] the Market of Appius and
the Three Huts to meet us; and when Paul saw them he
thanked God and felt encouraged. Upon our arrival [5] in 16
Rome, Paul received permission to live [6] by himself, guarded
by a soldier.

Paul in Rome

An Interview with the Jews

After [7] one complete day he invited the leading 17
men among the Jews to meet him; and, when
they were come together, he said to them,

"As for me, brethren, although I had done nothing pre-
judicial to our people or contrary to the customs of our fore-
fathers, I was handed over as a prisoner from Jerusalem
into the power of the Romans. They, after they had sharply 18
questioned me, were willing to set me at liberty, because
they found no offence in me for which I deserve to die.
But, [8] at last, the opposition of the Jews compelled me to 19
appeal to Caesar; not however that I had any charge to
bring against my nation. For these reasons, then, I have 20
invited you here, that I might see you and speak to you;
for it is for the sake of [9] Him who is the hope of Israel that
this chain hangs [10] upon me."

1. *Called the 'Twin Brothers'*] Lit. 'with the sign Dioscuri,' i.e. 'Sons of Zeus,' Castor and Pollux.
2. *Two days*] Lit. 'three days.' Cp. Luke xxiv. 21, n.
3. *Came round*] v.l. 'cast loose.'
4. *Market of Appius and the Three Huts*] The ancient, but not yet disused, names of towns which had become important long before the time of Paul. Horace describes the former as "crammed with canal men and cheating innkeepers." It is possible that the original Three Huts were wineshops.
5. *In Rome*] v.l. adds here, 'the Captain handed the prisoners over to the Prefect of the Praetorian Camp, but.'
6. *By himself*] v.l. adds 'outside the barracks.'
7. *One complete day*] Lit. 'three days.' Cp. verse 12, n.
8. *At last, the opposition*] Or 'the persistent opposition.'
9. *Him who is the hope*] Lit. simply 'the hope.'
10. *Upon me*] Lit. 'round me.'

"For our part," they replied, "we have not received any 21
letters from Judaea about you, nor have any of our country-
men come here and reported or stated anything to your
disadvantage. But we should be glad to hear from you 22
what it is that you believe; for as for this sect all we know
is that it is everywhere spoken against."

Paul begins to preach in Rome

So they arranged a day with him and came to 23
him in [1] considerable numbers [2] at the house of
the friends who were entertaining him. And
then, with solemn earnestness, he explained to them the
subject of the Kingdom of God, endeavouring from morning
till evening to convince them about Jesus, both from the
Law of Moses and from the Prophets. Some were con- 24
vinced; others refused to believe. Unable to agree among 25
themselves, they at last left him, but not before Paul had
spoken a parting word to them, saying,

"Right well did the Holy Spirit say to your forefathers
through the Prophet Isaiah:

"'Go to this people and tell them, 26
You will hear and hear, and by no means under-
stand;
And will look and look, and by no means see.
For this people's mind has grown callous, 27
Their hearing has become dull,
And their eyes they have closed;
To prevent their ever seeing with their eyes,
Or hearing with their ears,
Or understanding with their minds,
And turning back,
So that I might cure them' (Isa. vi. 9, 10).

"Be fully assured, therefore, that this salvation—God's 28
salvation—has now been sent to the Gentiles, and that they,
at any rate, will give heed." [3]

The two Years that followed

After this Paul lived for fully two years in a 30
hired house of his own, receiving all who came
to see him. He announced the coming of the 31
Kingdom of God, and taught concerning the Lord Jesus
Christ without let or hindrance.

1. *Considerable*] Or 'greater.'
2. *At the house &c.*] Or perhaps 'in his lodgings.'
3. V.L. inserts verse 29, 'And when he had said this, the Jews went away, carrying on a long debate with one another.'

PAUL'S LETTER TO THE ROMANS

The four books of the New Testament known as the Letters to the Romans, Corinthians, and Galatians, are allowed by practically all critics, including some of the most "destructive," to be genuine productions of the Apostle Paul. Opinions vary as to the order of their composition. The latest research tends to put 'Galatians' first, and 'Romans' last, in the period between 53 and 58 A.D. The date generally assigned to the Roman Letter is 58 A.D., but recently Harnack, McGiffert, Clemen and others have shown cause for putting it some four years earlier. The chronology of the period is necessarily very complicated. It must suffice, therefore, to regard this Letter as having been written, at either of these dates, from Corinth, where Paul was staying in the course of his third missionary tour. He was hoping to go to Rome, by way of Jerusalem, and then proceed to Spain (xv. 24; Acts xix. 21).

The object of this Letter was to prepare the Christians in Rome for his visit, and make a clear statement of the new doctrines which he taught. It is probable that the crisis in Galatia, to which the Letter sent thither bears witness, had driven the Apostle's thoughts in the direction of the subject of Justification, and he was apparently much troubled by the persistence of Jewish unbelief. Hence the present Letter has been well termed "the Gospel according to Paul."

We know really nothing about the Christians then in Rome beyond what we find here. It is, however, fairly certain that reports concerning the Saviour would be taken to that city by proselytes, both before and after the events described in Acts ii., and we know that there was a large Jewish population there amongst whom the seed would be sown. Some critics have thought "that a note addressed to Ephesus lies embedded in the 16th chapter," because, they say, it is "inconceivable that Paul could have intimately known so many individuals in a Church like that in Rome to which he was personally a stranger." But this is by no means demonstrated, nor is there evidence that the Church there was founded by any other Apostle.

PAUL'S LETTER TO THE ROMANS

Introduction

Paul's Message and Apostleship

Paul, a bondservant of Jesus Christ, [1]called to 1 **1**
be an Apostle, set apart to proclaim God's Good
News, which God had already promised through 2
His Prophets in Holy Writ, concerning His Son, who, as 3
regards His human descent, belonged to the posterity of
David, but as regards the holiness of His Spirit was 4
decisively proved by His Resurrection to be the Son of God
—I mean concerning Jesus Christ our Lord, through whom 5
we have received [2]grace and Apostleship in His service in
order [3]to win men to obedience to the faith, among all
Gentile peoples, among whom you also, [1]called, as you have 6
been, to belong to Jesus Christ, are numbered:

To all [4]God's loved ones who are in Rome, called [5]to be 7
saints. May grace and peace be granted to you from God
our Father and the Lord Jesus Christ.

The Christians in Rome and Paul

First of all, I thank my God through Jesus 8
Christ for what He has done for all of you; for
the report of your faith is spreading through the
whole world. I call God to witness—to whom 9
I render priestly and spiritual service by telling the Good
News about His Son—[6]how unceasingly I make mention

In the notes on this Letter, "S.H."=Sanday and Headlam.

1. *Called*] Not coming unbidden and not merely invited, but [authoritatively and effectually summoned.

2. *Grace*] God's free, unmerited, unearned favour, the most common sense of the word, especially with Paul.

3. *To win men to obedience to the faith*] Lit. simply 'to obedience of faith.' Cp. iv. 11; viii. 23; xvi. 26; 2 Cor. i. 22; v. 5; Eph. i. 14.

4. *God's loved ones*] Neither here nor elsewhere in the N.T. is a Church of Rome recognized.

5. *To be saints*] Herein consist the supreme glory and supreme difficulty of the Christian life—that we are not simply to speak of Christ to others, and, if need be, do and dare great things for Him. By the power of His own most holy Spirit within us we are *to be saints*. Cp. 1 Peter ii. 9, n.—ED.

6. *How*] The same adverb is used with another adverb or with an adjective in x. 15; xi. 33; 1 Thess. ii. 10; Ps. lxii. (lxiii.) 1; and perhaps also in Homer, *Iliad* xxi., 441.

of you [1] in His presence, always in my prayers entreating that 10
now, at length, if such be His will, the way may by some
means be made clear for me to come to you. For I am 11
longing to see you, in order to convey to you some spiritual
help, so that you may be strengthened; in other words 12
that while I am among you we may be mutually encouraged
by one another's faith, yours and mine. And I desire you 13
to know, brethren, that I have many a time intended to
come to you—though until now I have been disappointed—
in order that among you also I might gather some fruit from
my labours, as I have already done among the rest of the
Gentile nations. I [2] am already under obligations alike to 14
Greek-speaking races and to others, to cultured and to
uncultured people: so that for my part I am willing and 15
eager to proclaim the Good News to you also who are in
Rome.

The main Subject of the Letter

Salvation through Faith

For I am not ashamed of the Good News. 16
It is God's power which is at work for the
salvation of every one who believes—the Jew
first, and then the [3] Gentile. For in the Good News [4] a 17
righteousness which comes from God is being revealed,
depending on faith and tending to produce faith; as the
Scripture has it,

"[5] THE RIGHTEOUS MAN SHALL LIVE BY FAITH" (Hab. ii. 4).

God's Anger against Sin

For God's anger is being revealed from 18
Heaven against all impiety and against the
iniquity of men who through iniquity suppress
the truth. God is angry: because what may be known 19
about Him is plain [6] to their inmost consciousness; for He
Himself has made it plain to them. For, from the very 20
creation of the world, His invisible perfections—namely His
eternal power and divine nature—have been rendered
intelligible and clearly visible by His works, [7] so that these

1. *In His presence*] These words are not in the Greek.
2. *Am already under obligations to*] I.E. 'have already gathered some fruit from my labours among.' Lit. 'am a debtor.' Or the meaning may be 'am under an obligation to preach to.' But this leaves the 'also' of verse 15 unexplained.—ED.
3. *Gentile*] Lit. 'Greek.'
4. *A righteousness*] Or 'the righteousness.'
5. *The righteous &c.*] Or 'The man who is righteous by faith shall live.
6. *To their inmost consciousness*] Lit. 'in (or, within) them.'
7. *So that these men are*] Or 'that they might be.'

men are without excuse. For when they had come to know 21
God, they did not give Him glory as God nor render Him
thanks, but they became absorbed in useless discussions,
and their senseless minds were darkened. While boasting 22
of their wisdom they became [1] utter fools, and, [2] instead of 23
worshipping the imperishable God, they worshipped images
resembling perishable man or resembling birds or beasts or
reptiles.

The notorious Wickedness of the Gentiles

For this reason, in accordance with [3] their own 24
depraved cravings, God gave them up to un-
cleanness, allowing them to dishonour their
bodies among themselves with impurity. For 25
they had bartered the reality of God for [4] what
is unreal, and had offered divine honours and religious
service to created things, rather than to the Creator—He
who is for ever blessed. Amen.

This then is the reason why God gave them up to vile 26
passions. For not only did the women among them ex-
change the natural use of their bodies for one which is
contrary to nature, but the men also, in just the same 27
way—neglecting that for which nature intends women
—burned with passion towards one another, men prac-
tising shameful vice with men, and receiving in their
own selves the reward which necessarily followed their
misconduct.

And just as they had refused to continue to have a full 28
knowledge of God, so it was to utterly worthless minds that
God gave them up, for them to do things which should not
be done. Their hearts overflowed with all sorts of dis- 29
honesty, mischief, greed, [5] malice. They were full of envy
and murder, and were quarrelsome, crafty, and spiteful.
They were secret backbiters, open slanderers; [6] hateful to 30
God, insolent, haughty, boastful; inventors of new forms of
sin, disobedient to parents, destitute of common sense, faith- 31
less to their promises, without natural affection, without
human pity. In short, though knowing full well the 32

1. *Utter*] A very strong word is here used for 'fools.'
2. *Instead of worshipping &c.*] Lit. 'they exchanged the glory of the imperishable God . . for the resemblance of the image of perishable man.'
3. *Their own*] Lit. 'their hearts'.
4. *What is unreal*] Lit. 'the lie;' or (accenting the Greek otherwise) 'the unreal,' 'the false.' Cp. 1 Cor. viii. 4.
5. *Malice*] v.l. puts this before 'greed.
6. *Hateful to God*] Or 'haters of God.'

sentence which God pronounces against [1]actions such as theirs, as things which deserve death, they not only [1]practise them, but even [2]encourage and applaud others who [1]do them.

All Mankind without exception are Sinners

You are therefore without excuse, O man, [3]whoever you are who [4]sit in judgement upon others. For when you [4]pass judgement on your fellow man, you condemn yourself; for you who sit in judgement upon others are guilty of the same misdeeds; and we know that God's judgement [5]against those who commit such sins is in accordance with the truth. And you who pronounce judgement upon those who do such things although your own conduct is the same as theirs—do you imagine that you yourself will escape unpunished when God judges? Or is it that you think slightingly of [6]His infinite goodness, forbearance and patience, unaware that the goodness of God is gently drawing you to repentance? 1 2 2 3 4

Judgement awaits both Jew and Gentile

The fact is that in the stubbornness of your impenitent heart you are treasuring up against yourself anger on the day of Anger—the day when the righteousness of God's judgements will stand revealed. TO EACH MAN HE WILL MAKE AN AWARD CORRESPONDING TO HIS ACTIONS (Ps. lxii. 12; Prov. xxiv. 12); to those on the one hand who, by lives of persistent right-doing, are striving for glory, honour and immortality, the Life of the Ages; while on the other hand upon the self-willed who disobey the truth and obey unrighteousness will fall anger and fury, [7]affliction and awful distress, coming upon the soul of every [8]man and woman who deliberately does wrong—upon the Jew first, and then upon the [9]Gentile; 5 6 7 8 9

1. *Actions. Practise. Do*] There are in Greek two verbs (with derivative nouns) signifying 'to do.' Attempts to distinguish them have been made with very imperfect success, the least satisfactory of all being that which supposes that because our English verb 'practise' is derived from one of them (*prasso*), therefore 'practise' exactly represents this one. The distinction, where any exists, is sometimes just the reverse. Etymology is an unsafe guide to a translator.

2. *Encourage and applaud*] Or 'delight in the society of.' One word in the Greek.

3. *Whoever you are*] Whether Jew or Gentile.

4. *Sit in judgement. Pass judgement*] The same verb in the Greek, for it has both meanings.

5. *Against those . . is in accordance with the truth*] Or 'is in very truth against those.'

6. *His infinite goodness*] Lit. 'the wealth of His goodness.'

7. *Affliction and awful distress*] Lit. 'painful pressure,' 'crushing weight.' S.H. render 'galling, crushing pain.'

8. *Man and woman*] Lit. 'human being.'

9. *Gentile*] Lit. 'Greek.' So in verse 10.

whereas glory, honour and peace will be given to every one who does what is good and right—to the Jew first and then to the Gentile. [1] For God pays no attention to this world's distinctions. 10 11

The Impartiality of Retribution

For all who [2] have sinned [3] apart from the Law will also perish apart from the Law, and all who have sinned whilst living [4] under the Law, will be judged by the Law. It is not those that merely [5] hear the Law [6] read who are righteous in the sight of God, but it is those that obey the Law who will be pronounced righteous. For when Gentiles who have no Law obey by natural instinct the commands of the Law, they, without having a Law, are a Law to themselves; since they exhibit proof that [7] a knowledge of the conduct which the Law requires is engraven on their hearts, while their consciences also bear witness to the Law, and their thoughts, as if in mutual discussion, accuse them or perhaps maintain their innocence—on the day when God will judge the secrets of men's lives [8] by Jesus Christ, as declared in the Good News as I have taught it. 12 13 14 15 16

The Jews expostulated with for Disobedience

And since you claim the name of Jew, and find [9] rest and satisfaction in the Law, and make your boast in God, and know the supreme will, and [10] can test things that differ—being a man who receives instruction from the Law—and have persuaded yourself that, as for you, you are a guide to the blind, a light to those who are in darkness, a schoolmaster for the dull and ignorant, a teacher of the young, because in the Law you possess [11] an outline of [12] real knowledge and an outline of the truth: you then who teach your fellow man, do you refuse to teach yourself? You who cry out against stealing, are you yourself a thief? You who forbid adultery, do you commit adultery? You who loathe idols, do you 17 18 19 20 21 22

1. See Luke xx. 21, n.
2. *Have sinned*] I.E. 'shall have sinned.' See *Aorist* vi. 5.
3. *Apart from the Law*] Or 'apart from law.'
4. *Under the Law . . by the Law*] Or 'under law . . by that law.'
5. *Hear the Law . . obey the Law*] Or 'hear a law . . obey a law.'
6. *Read*] Aloud in the synagogue.
7. *A knowledge . . the Law requires*] Lit. 'the work of the Law.'
8. *By Jesus Christ*] Cp. Acts xvii. 31.
9. *Rest and satisfaction*] Not mere passive resting, as of a monument on its base.
10. *Can test things that differ*] Or 'approve (after examination) the better course.' Cp. Phil. i. 10, n.
11. *An outline*] Lit. 'the outline.'
12. *Real knowledge*] Lit. 'the knowledge.'

plunder their temples? You who make your boast in the Law, do you offend against its commands and so dishonour God? FOR THE NAME OF GOD IS BLASPHEMED AMONG THE GENTILE NATIONS BECAUSE OF YOU, as Holy Writ declares [Isa. lii. 5]. 23 24

What makes a Man a true Israelite

Circumcision does indeed profit, if you obey the Law; but if you are a Law-breaker, the fact that you have been circumcised counts for nothing. In the same way if an uncircumcised man pays attention to the just requirements of the Law, shall not his lack of circumcision [1] be overlooked, and, [2] although he is a Gentile by birth, if he scrupulously obeys the Law, shall he not sit in judgement upon you who, possessing, as you do, a written Law and circumcision, are yet a Law-breaker? For the true Jew is not the man who is simply a Jew outwardly, and true circumcision is not that which is outward and bodily. But the true Jew is one inwardly, and true circumcision is heart-circumcision—not literal, but spiritual; and such people receive praise not from men, but from God. 25 26 27 28 29

Paul replies to Objections

What special privilege, then, has a Jew? Or what benefit is to be derived from circumcision? The privilege is great from every point of view. First of all, because the Jews were entrusted with [3] God's truth. For what if some Jews have proved [4] unfaithful? Shall their faithlessness render God's faithfulness worthless? [5] No, indeed; let us hold God to be true, though every man should prove to be false. As it stands written, III. 1 2 3 4

"THAT THOU MAYEST BE SHOWN TO BE JUST IN [6] THE SENTENCE THOU PRONOUNCEST,

AND GAIN THY CAUSE [7] WHEN THOU CONTENDEST" (Ps. li. 4; cxvi. 11).

But if our unrighteousness [8] sets God's righteousness in a 5

1. *Be overlooked*] Lit. 'be reckoned as circumcision.'
2. *Although he is a Gentile by birth*] Lit. 'the uncircumcision by birth.'
3. *God's truth*] Lit. 'the utterances (or, oracles) of God.' Cp. Acts vii. 38, n.
4. *Unfaithful*] Or 'unbelieving.'
5. *No, indeed*] Cp. Luke xx. 16, n. The expression is found ten times in Romans, once in 1 Corinthians, and three times in Galatians. These Letters were all written about the same time.
6. *The sentence Thou pronouncest*] Lit. 'Thy words.'
7. *When Thou contendest*] All mankind and all Creation judging of the righteousness of Thy decision.
8. *Sets . . in a clearer light*] Or 'commends,' or 'exhibits.' S.H. render 'is only a foil to set off the righteousness of God.' Paul here conceives of man and God as being engaged in a judicial contest in which a verdict against one party is necessarily a verdict for the other. Thus to his mind the establishment of the fact of human guilt is *ipso facto* the establishment also of the fact of God's righteousness.—ED.

clearer light, what shall we say? (Is God unrighteous—I speak in our everyday language—[1] when He inflicts punishment? No, indeed; for in that case how shall He judge 6
all mankind?) If, [2] for instance, a falsehood of mine has 7
made God's truthfulness more conspicuous, redounding to His glory, why am I judged all the same as a sinner? And 8
why should we not say—for so they wickedly misrepresent us, and so some charge us with arguing—"Let us do evil that good may come"? The condemnation [3] of those who would so argue is just.

Scripture proves the Guilt of all Men

What then? Are we Jews more highly [4] es- 9
timated than they? Not in the least; for we have already charged all Jews and Gentiles alike with being in thraldom to sin. Thus it 10
stands written,

"THERE IS NOT ONE RIGHTEOUS MAN.
THERE IS NOT ONE WHO IS REALLY WISE, NOR ONE WHO 11
IS A DILIGENT SEEKER AFTER GOD.
ALL HAVE TURNED ASIDE FROM THE RIGHT PATH; 12
THEY HAVE EVERY ONE OF THEM BECOME CORRUPT.
THERE IS NO ONE WHO DOES WHAT IS RIGHT—NO, NOT SO MUCH AS ONE" (Ps. xiv. 1-3).
"THEIR THROATS RESEMBLE AN OPENED GRAVE; 13
WITH THEIR TONGUES THEY HAVE BEEN TALKING DECEITFULLY" (Ps. v. 9).
"THE VENOM OF VIPERS LIES HIDDEN [5] BEHIND THEIR LIPS" (Ps. cxl. 3).
"THEIR MOUTHS ARE FULL OF CURSING AND BITTERNESS" 14
(Ps. x. 7).
"THEIR FEET MOVE SWIFTLY TO SHED BLOOD. 15
[6] RUIN AND MISERY MARK THEIR PATH; 16
AND THE WAY TO PEACE THEY HAVE NOT KNOWN" (Isa. 17
lix. 7, 8).
"THERE IS NO FEAR OF GOD BEFORE THEIR EYES" (Ps. xxxvi. 1). 18

The Jews are included in the Indictment

But it cannot be denied that all that the Law 19
says is addressed to those who are living under the Law, in order that [7] every mouth may be

1. *When He inflicts punishment*] Lit. 'who inflicts anger.'
2. *For instance*] Or 'however.' See *Aorist*, p. 46.
3. *Of those who would so argue*] Or perhaps 'of those who so slander us.'
4. *Estimated*] By God.
5. *Behind*] Lit. 'under.'
6. *Ruin*] Lit. 'crushing' or 'shattering.'
7. *Every mouth*] Jewish (see the passages just quoted) and Gentile (see i. 18–32).

stopped, and that the whole world may await sentence from God. For on the ground of obedience to Law no man living will be declared righteous before Him. Law simply brings a sure knowledge of sin. 20

Forgiveness through Faith in Christ

But now a righteousness coming from God has been brought to light apart from any Law, both Law and Prophets bearing witness to it— a righteousness coming from God, [1] which depends on faith in Jesus Christ and extends [2] to all who believe. No distinction is made; for all alike have sinned, and all [3] consciously come short of the glory of God, gaining acquittal from guilt by His free unpurchased grace through the [4] deliverance which is found in Christ Jesus. He it is whom God put forward as [5] a Mercy-Seat, rendered efficacious through faith in His blood, in order to demonstrate His righteousness—[6] because of the passing over, in God's forbearance, of the sins previously committed—with a view to demonstrating, at the present time, His righteousness, that He may [7] be shown to be righteous Himself, and the giver of righteousness to those who believe in Jesus. 21 22 23 24 25 26

Human Pride is excluded

Where then is there room for your boasting? It is [8] for ever shut out. [9] On what principle? On the ground of merit? No, but on the ground of faith. [10] For we maintain that it is as the result of faith that a man is held to be righteous, apart from actions done in obedience to Law. 27 28

The one God saves all alike through Faith

Is God simply the God of the Jews, and not of the Gentiles also? He is certainly the God of the Gentiles also, unless you can deny that it is one and the same God who will pronounce the circumcised to be acquitted on the ground of faith, and the uncircumcised to be acquitted through the same faith. Do 29 30 31

1. *Which depends on*] Lit. 'through.' God bestows faith first (Eph. ii. 8), as a stepping-stone to righteousness (Rom. i. 17).
2. *To all*] v.L. adds 'and upon all.'
3. *Consciously &c.*] Cp. Luke xv. 14, n.
4. *Deliverance*] Or 'release on ransom.' Cp. viii. 23, n.
5. *A Mercy-Seat*] Or 'a propitiation.' But 'mercy-seat' is the meaning of the word in the only other passage (Heb. ix. 5) where it is found in the N.T., and almost everywhere in LXX., and is favoured by the Greek Commentators.
6. *Because of*] The non-punishment of past sins seeming to need explanation.
7. *Be shown to be*] Lit. 'may be.' Cp. verse 4.
8. *For ever*] Not expressed in the Greek, but implied in the tense used.
9. *On what . . faith*] Lit. 'Through what Law? Through a Law of works? No, but through a Law of faith.'
10. *For*] v.L. 'Therefore.'

we then by means of this faith abolish [1] the Law? No, indeed; we give [1] the Law a firmer footing.

Abraham's Acceptance with God

What then shall we say [2] that Abraham, our 1 4
earthly forefather, has gained? For if he was 2
held to be righteous on the ground of his actions,
he has something to boast of; but not [3] in the presence of
God. For what says the Scripture? "AND ABRAHAM 3
BELIEVED GOD, AND [4] THIS WAS PLACED TO HIS CREDIT AS
RIGHTEOUSNESS" (Gen. xv. 6). But in the case of a man 4
who works, pay is not reckoned a favour but a debt;
whereas in the case of a man who pleads no actions of his 5
own, but simply [5] believes in Him who declares the ungodly
free from guilt, his faith is placed to his credit as righteous-
ness. In this way David also [6] tells of the blessedness of 6
the man to whose credit God places righteousness, apart
from his actions.

"BLESSED," he says, "ARE THOSE WHOSE INIQUITIES HAVE 7
BEEN FORGIVEN,

AND WHOSE SINS HAVE BEEN COVERED OVER.

BLESSED IS THE MAN OF WHOSE SIN THE LORD WILL NOT 8
TAKE ACCOUNT" (Ps. xxxii. 1, 2).

Not dependent on Circumcision

This declaration of blessedness, then, does 9
it come simply to the circumcised, or to the
uncircumcised as well? For ABRAHAM'S FAITH
—so we affirm—WAS PLACED TO HIS CREDIT AS RIGHTEOUS-
NESS (Gen. xv. 6). What then were the circumstances under 10
which this took place? Was it after he had been circum-
cised, or before? Before, not after. And he received 11
[7] circumcision as a sign, a mark attesting the reality of the
faith-righteousness which was his while still uncircumcised,
that he might be the forefather of all those who believe even
though they are uncircumcised—in order that this righteous-
ness might be placed to their credit; and the forefather of 12
the circumcised, namely of those who not merely are circum-
cised, but also walk in the steps of the faith which our fore-
father Abraham had while he was as yet uncircumcised.

1. *The Law*] Or 'Law.'
2. *That Abraham . . has gained*] v.L. 'of Abraham.'
3. *In the presence of God*] Or 'in relation to God.'
4. *This*] "The simply taking God at His word" (Vaughan).
5. *Believes in*] Lit. 'believes on,' i.e. 'relies on the faithfulness of.'
6. *Tells of the blessedness*] Lit. 'utters the declaring blessed.'
7. *Circumcision as a sign*] Lit. 'a sign of circumcision.' Cp. the English idiom, "I made him a present of a book." See also i. 5; viii. 23; 2 Cor. i. 22, n.

Not dependent on the Law of Moses

[1] Again, the promise that he should inherit the world did not come to Abraham or his posterity conditioned by Law, but by faith-righteousness. For if it is the righteous through Law who are heirs, then faith is useless and the promise counts for nothing. For the Law inflicts [2] punishment; but where no Law exists, there can be no violation of Law. All depends on faith, and for this reason—that [3] acceptance with God might be an act of pure grace, so that the promise should be made sure to all Abraham's true descendants; not merely to those who are righteous through the Law, but to those who are righteous through a faith like that of Abraham. Thus in the sight of God in whom he believed, who gives life to [4] the dead and makes reference to things that do not exist, as though they did, Abraham is the forefather of [5] all of us. As it is written,

13 14 15 16 17

"I HAVE APPOINTED YOU TO BE THE FOREFATHER OF MANY NATIONS" (Gen. xvii. 5).

Abraham the Father of all who have Faith

Under utterly hopeless circumstances he hopefully believed, so that he might become the forefather of many nations, in agreement with the words "EQUALLY NUMEROUS SHALL YOUR POSTERITY BE" (Gen. xv. 5). And, without growing weak in faith, he could contemplate his own vital powers which had now decayed—for he was nearly 100 years old—and Sarah's barrenness. Nor did he in unbelief stagger at God's promise, but became mighty in faith, giving glory to God, and being absolutely certain that whatever promise He is bound by He is able also to make good. For this reason also his faith WAS PLACED TO HIS CREDIT AS RIGHTEOUSNESS (Gen. xv. 6).

18 19 20 21 22

Acceptance with God is still due to Faith

Nor was the fact of its being placed to his credit put on record for his sake only; it was for our sakes too. Faith, before long, will be placed to the credit of us also who are believers in Him who raised Jesus, our Lord, from the dead, who was

23 24 25

1. *Again*] Or 'Yes, for.' The conclusion (that faith is the one supreme need) is sound, for it is confirmed by another distinct argument. See *Aorist*, Appendix A, 13.

2. *Punishment*] Lit. 'anger.' Cp. v. 9; xiii. 4.

3. *Acceptance &c.*] Lit. 'it might be in the way of unearned, unmerited favour.'

4. *The dead*] Cp. verse 19.

5. *All of us*] Both Jews and Gentiles, who are believers.

surrendered to death [1] because of the offences we had committed, and was raised to life [1] because of the [2]acquittal secured for us.

The happy Results which follow

Standing then acquitted as the result of faith, [3]let us enjoy peace with God through our Lord Jesus Christ, through whom also, [4] as the result of faith, we have obtained [5] an introduction into that state of favour with God in which we stand, and we exult in hope of [6] some day sharing in God's glory. And not only so: [7] we also exult in our sufferings, knowing as we do, that [8] suffering produces fortitude; fortitude, ripeness of character; and ripeness of character, hope; and that [9] this hope never disappoints, because God's love for us [10] floods our hearts through the Holy Spirit who has been given [11] to us. 1 5 2 3 4 5

The Love manifested in Christ's Death

For already, while we were still helpless, Christ at the right moment died for the ungodly. Why, it is scarcely conceivable that any one would die for a simply just man, although for a good and lovable man perhaps some one, here and there, will have the courage even to lay down his life. But God gives proof of His love to us in Christ's dying for us while we were still sinners. 6 7 8

1. *Because of . . because of*] The majority of translators into English, including the A.V. and the R.V., render 'for . . for.' Yet it is obvious that in that case the 'for' is used in two widely different senses—'delivered up because of our transgressions, raised again with a view to our justification.' But it appears highly improbable that Paul would have employed the same preposition with the same construction in two parallel and closely connected clauses to convey entirely different meanings, and it is also doubtful whether this form of expression is capable of conveying the latter of the two senses. With a verbal infinitive it seems both in Classical and in Hellenistic Greek to signify 'because of' a present or past fact. (As to the former, numerous examples may be found in Aristotle, *Const. Ath.* by aid of Sandys' *Greek Index*.) And so when it occurs with a verbal noun that indicates action. There are four, and only four other passages in the N.T. precisely analogous in form, Matt. xv. 3, 6; Rom. iii. 25; Eph. iv. 18; and in these "to secure a handing down," "to effect the passing over," "to cause their hearts to grow callous," are impossible renderings. In all these cases the preposition is retrospective.

2. *Acquittal*] Cp. v. 18.

3. *Let us enjoy peace*] V.L. 'we have peace.'

4. *As the result of faith*] Or 'as the result of our faith.' V.L. omits these words

5. *An introduction*] Lit. 'the (or, our) introduction.'

6. *Some day*] Words not in the Greek but required in idiomatic English.

7. *We also exult*] Or 'let us also exult.'

8. *Suffering produces &c.*] I.E. 'he who suffers in a right spirit becomes (1) capable of uncomplaining endurance, (2) a veteran inured to conflict, and (3) brightly confident of ultimate victory.'

9. *This hope*] Or, as before, 'hope.' Lit. 'the hope.'

10. *Floods*] S.H.'s rendering. Lit. 'has been poured out in, and there remains.' In the Greek the tense is the perfect.

11. *To us. For already*] V.L. 'to us, if at least.

Union with the now Living Christ

If therefore we have now been pronounced 9
free from guilt through His blood, much more
shall we be delivered from [1]God's anger through
Him. For if while we were hostile to God we were 10
reconciled to Him through the death of His Son, it is still
more certain that now that we are reconciled, we shall
obtain salvation through Christ's life. And not only so, 11
but we also exult in God through our Lord Jesus Christ,
through whom we have now obtained that reconciliation.

Through Adam Death has come to all

What follows? This comparison. Through 12
one man sin entered into the world, and through
sin death, and so death passed to all mankind
in turn, in that all sinned. For prior to the 13
Law sin was already in the world; only it is not [2]entered
in the account against us when no Law exists. Yet Death 14
reigned as king from Adam to Moses even over those
who had not sinned, as Adam did, against Law. And in
Adam we have a type of Him whose coming was still
future.

Through Christ Redemption has come to all

But God's free gift immeasurably outweighs 15
the [3]transgression. For if through the trans-
gression of the one individual [4]the mass of
mankind have died, infinitely greater is the
generosity with which God's grace, and the gift
given in His grace which found expression in the one man
Jesus Christ, have been bestowed on the mass of mankind.
And it is not with the gift as it was with the results of one 16
individual's sin; for the judgement which one individual
provoked resulted in condemnation, whereas the free gift
after a multitude of transgressions results in acquittal. For 17
if, through the transgression of the one individual, Death
made use of the one individual to seize the sovereignty, all
the more shall those who receive God's overflowing grace
and gift of righteousness reign as kings in Life through the
one individual, Jesus Christ.

It follows then that just as the result of a single trans- 18
gression is a condemnation which extends to the whole race,
so also the result of a single decree of righteousness is a

1 *God's anger*] Or 'punishment,' as in iv. 15. Lit. 'the anger.'
2. *Entered in the account*] The word occurs in only one other passage in the N.T. (Philem. 18).
3. *Transgression*] Or 'false step.' So throughout verses 15 to 20.
4. *The mass of mankind*] Lit. 'the many.'

[1] life-giving [2] acquittal which [3] extends to the whole race. For as through the disobedience of the one individual the 19
mass of mankind were constituted sinners, so also through the obedience of the One the mass of mankind will be constituted righteous. Now Law was brought in later on, so 20
[4] that transgression might increase. But where sin increased, grace [5] has overflowed; in order that as sin has exercised 21
kingly sway in inflicting death, so grace, too, [6] may exercise kingly sway in bestowing a righteousness which results in the Life of the Ages through Jesus Christ our Lord.

A new Life and Character result from Acceptance with God

Real Union with Christ kills Sin

To what conclusion, then, shall we come? 1 6
Are we to persist in sinning in order that the grace extended to us may be the greater? No, 2
indeed; how shall we who have died to sin, live in it any longer? And do you not know that all of us who 3
have been baptized [7] into Christ Jesus were baptized into His death? Well, then, [8] we by our baptism were buried 4
with Him [9] in death, in order that, just as Christ was raised from among the dead by the Father's [10] glorious power, we also should live an entirely new life. For since we have 5
become one with Him [11] by sharing in His death, we shall also be one with Him [11] by sharing in His resurrection. This we know—that our old self was nailed to the cross 6
with Him, in order that our sinful nature might be deprived

1. *Life-giving*] Cp. verse 21.
2. *Acquittal*] The form here used is found also in iv. 25, the exact meaning being less the absolution as pronounced or procured than the act of absolving.
3. *Extends &c.*] Whether the acquittal that comes to all men in Christ is accepted by all or only by some is an open question so far as this passage is concerned.
4. *That transgression might increase*] Or 'in order to increase transgression.'
5. *Has overflowed*] The word occurs also in 2 Cor. vii. 4.
6. *May exercise kingly sway*] Or 'may become king.' See *Aorist*, p. 20, n.
7. *Into*] I.E, 'into association, incorporation, union with.' Or 'unto.' 'All of us who have been baptized unto Christ have been baptized unto His death;' i.e. to teach us the absolute necessity of becoming dead with Him to self and sin and the world.—ED.
8. *We by our baptism &c.*] Or 'when we descended into the baptismal water, that meant that we died with Christ—to sin' (S.H.).
9. *In death*] Lit. 'into (or unto) death.' Some connect these words with 'baptism,' and translate 'by our baptism unto death we were buried with Him.'—ED.
10. *Glorious power*] Cp. John xi. 40.
11. *By sharing in*] Lit. 'by the likeness of.'

of its power, so that we should no longer be the slaves of
sin; for he who [1]has paid the penalty of death [2]stands 7
absolved from his sin.

But, seeing that we [3]have died with Christ, we believe 8
that we shall also live with Him; because we know that 9
Christ, having come back to life, is no longer liable to die.
Death has no longer any power over Him. For by the 10
death which He died He became, once for all, dead in relation to sin; but by the life which He now lives [4]He is alive
in relation to God. In the same way you also must regard 11
yourselves as dead in relation to sin, but as alive in relation to God, because you are in Christ Jesus.

Let not Sin therefore reign as king in your mortal bodies, 12
causing you to be in subjection to their cravings; and no 13
longer lend your faculties as unrighteous [5]weapons for Sin
to use. On the contrary surrender your very selves to God
[6]as living men who have risen from the dead, and surrender your several faculties to God, to be used as weapons
to maintain the right. For Sin shall not be lord over you, 14
since you are subjects not of Law, but of grace.

Christians are pledged to live Christlike Lives

Are we therefore to sin because we are no 15
longer under the authority of Law, but under
grace? No, indeed! Do you not know that if 16
you surrender yourselves as bondservants to obey
any one, you [7]become the bondservants of him whom you
obey, whether the bondservants of Sin (with death as the

1. *Has paid &c.*] Lit. 'has died;' not 'is dead.' The distinction cannot be expressed in Latin or French, but can be in English and in Greek. The Classical scholar will find an excellent example in Euripides, *Alc.* 541, "Those who have died (aorist) are dead (perfect)." See also *Aorist*, p. 24. The sense here is that the past sins of the man who is so closely united with Christ that God regards him as having been nailed to the very cross with Him, are blotted out because the punishment has been borne, and God's justice itself is now enlisted on the sinner's side. It is because God is "faithful and just" (1 John i. 9) that He forgives us. He cannot with justice inflict a second time punishment which has already been borne. So the sinner, now free from guilt, makes a new start with a spotless record.

2. *Stands absolved*] Or 'is justified,' in the Pauline sense of the word. The tense is the Greek perfect—the verdict of "Not guilty" has been pronounced, the charge has been for ever cancelled. See *Aorist* vii. 3, 4.

3. *Have died*] Or 'died;' not 'are dead.' See verse 7, n.

4. *He is alive in relation to God*] Paraphrase thus: 'The Lord laid on Him the iniquity of us all, but with one mighty effort He bore away the hateful load and now has done with sin for ever. Henceforth He lives to display the glorious perfections of the Father, and to enjoy unhindered communion with Him.'

5. *Weapons*] Or 'tools,' 'implements.'

6. *As living &c.*] Or, perhaps, 'as men now living after having been dead.'

7. *Become*] Lit. 'are' (henceforth). Thus no one can long remain his own master, morally and spiritually. He is only free to choose, by repeated acts of submission, whether he will become the slave of Sin or the bondservant of Christ and Duty.—Ed.

result) or of Duty (resulting in righteousness)? But thanks 17
be to God that though you were once in thraldom to Sin,
you [1] have now yielded a hearty obedience to that [2] system
of truth in which you have been [3] instructed. You were set 18
free from the tyranny of Sin, and became the bondservants
of Righteousness—your human infirmity leads me to employ 19
these familiar figures—and just as you once surrendered
your faculties into bondage to Impurity and ever-increasing
disregard of Law, so you must now surrender them into
bondage to Righteousness ever advancing towards perfect
holiness. For when you were the bondservants of Sin, you 20
were under no sort of subjection to Righteousness. At that 21
time, then, what benefit did you get from conduct which
you now regard with shame? Why, such things finally
result in death. But now that you have been set free from 22
the tyranny of Sin, and have become the bondservants of
God, you have your reward in being made holy, and you
have the Life of the Ages as the final result. For the wages 23
paid by Sin are death; but God's free gift is the Life of the
Ages bestowed upon us in Christ Jesus our Lord.

Christ frees us from mere outward Rules

Death frees us from Law

Brethren, do you not know—for I am writing 1 7
to people acquainted with the Law—that it is
during our lifetime that we are subject to the
Law? A wife, for instance, whose husband is living is 2
bound to him by the Law; but if her husband dies [4] the law
that bound her to him has now no hold over her. This 3
accounts for the fact that if during her husband's life she
lives with another man, she will be stigmatized as an
adulteress; but that if her husband is dead she is [5] no longer

1. *Have . . yielded*] More exactly, 'have begun to yield.' See *Aorist* vi. 6.
2. *System of truth*] Lit. 'model of teaching.' That there were false teachers in the early Church, even in the days of the Apostles, is abundantly evident; see Eph. iv. 20; 1 John iv. 1.
3. *Instructed*] Cp. the use of the cognate noun in Matt. xv.; Mark vii.; where the tradition of the Elders is referred to, and other passages in which it indicates oral instruction in Christian truth, though, strictly speaking, it is not the person taught, but the thing taught, that is handed over. Cp. vii. 2, 6; Gal. v. 4; and the common though inaccurate expression, "He has been given a good appointment."
4. *The law . . has now no hold over her*] Lit. 'she is abrogated from the law.' Cp. verse 6; vi. 17.
5. *No longer under the old prohibition*] Lit. 'free from the law.'

under the old prohibition, and even though she marries again, she is not an adulteress.

Union with Christ frees us from Law

So, my brethren, [1] to [2] you also the Law died through the [3] incarnation of Christ, that you might be wedded to Another, namely to Him who rose from the dead in order that [2] we might yield fruit to God. For whilst we were under the thraldom of our earthly natures, sinful passions—[4] made sinful by the Law—were always [5] being aroused to action in our bodily faculties that they might yield fruit to death. But seeing that we have died to that which once held us in bondage, [6] the Law has now no hold over us, so that we render a service which, instead of being old and [7] formal, is new and spiritual. 4 5 6

The Law a good and holy Thing

What follows? Is the Law itself a sinful thing? No, indeed; on the contrary, unless I had been taught by the Law, I [8] should have known nothing of sin as sin. For instance, I should not have known what covetousness is, if the Law had not [9] repeatedly said, "THOU SHALT NOT COVET" (Exod. xx. 14, 17; Deut. v. 18, 21). Sin took advantage of this, and by means of [10] the Commandment stirred up within me [11] every kind of coveting; for apart from Law sin would be dead. Once, apart from Law, I was alive, but when the Commandment came, sin [12] sprang into life, and I died; and, as it turned out, the very Commandment which was to bring me life, brought me death. For sin seized the advantage, and by means of the Commandment it completely deceived me, and [13] also put me to death. So that the Law itself is holy, and the Commandment is holy, just and good. Did then a thing which is good become death to me? No, indeed, but sin did; so that through its 7 8 9 10 11 12 13

1. *To you also the Law died*] Lit. 'you also were put to death in relation to the Law.'
2. *You . . we*] By this change of persons Paul associates himself with the rest of "God's loved ones" (i. 7).
3. *Incarnation*] Lit. 'body.'
4. *Made sinful &c.*] See verses 7–13.
5. *Being aroused to action*] Or 'at work.'
6. *The Law has now &c.*] Lit. 'we have been abrogated from the Law.' Cp. verse 2.
7. *Formal*] Or 'ceremonial.'
8. *Should have known*] Or 'knew.' For the thought cp. iii. 20.
9. *Repeatedly*] Whenever the Decalogue was read. The Greek tense is the imperfect.
10. *The Commandment*] The one just quoted as a specimen of the whole Law.
11. *Every kind of coveting*] See Exod. xx. 17; Mark i. 5, n.
12. *Sprang*] Or 'returned.' Cp. Mark x. 51, 52, n.
13. *Also*] Lit. 'by means of it.'

bringing about death by means of what was good, it might be seen in its true light as sin, in order that by means of the Commandment the unspeakable sinfulness of sin might be plainly shown.

Man's higher and lower Natures

For we know that the Law is a spiritual thing; but I am unspiritual—the slave, bought and sold, of sin. For what I do, [1]I do not recognize as my own action. What I desire to do is not what I do, but what I am averse to is what I do. But if I do that which I do not desire to do, I admit the excellence of the Law, and now it is no longer I that do these things, but the sin which has its home within me does them. For I know that in me, that is, in my [2]lower self, nothing good has its home; for while the will to do right [3]is present with me, the power to carry it out is not. For what I do is not the good thing that I desire to do; but the evil thing that I desire not to do, is what I constantly do. But if I do that which I desire not to do, it can no longer be said that it is I who do it, but the sin which has its home within me does it.

The Conflict even in a good Man's Heart

I find therefore the [4]law of my nature to be that when I desire to do what is right, evil is [5]lying in ambush for me. For in my inmost self all my sympathy is with the Law of God; but I discover within me [6]a different Law at war with the Law of my understanding, and leading me captive to the Law which [7]is everywhere at work in my body—the Law of sin.

14 15 16 17 18 19 20 21 22 23

1. *I do not recognize as my own action*] Or 'I do, without knowing what I am doing,' as the blind slave of indwelling sin.

2. *Lower self*] Lit. 'flesh;' a word conveying a much narrower sense than that which Paul often intended. Man has a higher nature which links him to God, and to which we give the names of 'spirit,' 'conscience,' 'will.' He has also a lower nature which makes him to some extent akin to the beasts which perish, and includes not simply his body, but also his mind in the degree in which that consists of merely earthly thoughts, feelings, affections, appetites and ambitions. The Apostle gives the name of 'flesh' to the whole of this earthly nature, especially so long as it remains sinful, i.e. continues in rebellion against the higher nature, which is its God-appointed ruler. Thus, from his point of view, hatred, envy, bad temper, ill-natured talk, worldly ambition, pride, selfishness, self-righteousness, self-will, unbelieving and rebellious thoughts of God, a lack of industry, an indisposition to pray, deficiency in courage or straightforwardness, all excessive social or domestic affections, all false patriotism, and all unhealthy curiosity and undue pursuit of knowledge, are manifestations of the 'flesh,' or sinful earthly nature, equally with grosser and more animal indulgences. So the example quoted in verse 7 is not that of a bodily appetite. Cp. also the 'works of the flesh' enumerated in Gal. v. 19–21.—Ed.

3. *Is present*] Lit. 'lies by my side.' So in verse 21.

4. *Law*] Or 'rule.'

5. *Lying in ambush*] Or 'is present,' as in verse 18.

6. *A different Law*] That of a cohort of fiercely raging passions.

7. *Is everywhere at work in my body*] Lit. 'exists in my members.' It exists there, dwells there (verses 17, 20), fights hard there, but fails to gain the victory after all (vi. 14).

Not the Law, but Christ, gives Deliverance

(Unhappy man that I am! who will rescue 24
me from this death-burdened body? Thanks be 25
to God through Jesus Christ our Lord!) To
sum up then, with my understanding, I—my
true self—am in servitude to the Law of God, but with my
lower nature I am in servitude to the Law of sin.

Christ frees us from Sin and Death

Forgiveness and spiritual Power

8 There is therefore now no condemnation to 1
those who are in Christ Jesus; for the Spirit's 2
Law—[1] telling of Life in Christ Jesus—has set
[2] me free from the Law that deals only with sin and death.
For what was impossible to the Law—powerless as it was 3
because it acted through frail [3]humanity—God effected.
Sending His own Son in a body like that of sinful [3] human
nature and as a sacrifice for sin, He [4] pronounced [5] sentence
upon sin in human nature; in order that in our case the 4
requirements of the Law might be fully met. For our lives
are regulated not by our earthly, but by our spiritual
natures.

Our sinful Natures bear deadly Fruit

For if men are controlled by their earthly 5
natures, they give their minds to earthly things.
If they are controlled by their spiritual natures,
they give their minds to spiritual things. Because for the 6
mind to be given up to earthly things means death; but for
it to be given up to spiritual things means Life and peace.
Abandonment to earthly things is a state of enmity to God. 7
Such a mind does not submit to God's Law, and indeed
cannot do so. And those whose hearts are absorbed in 8
earthly things cannot please God.

God gives us His own Spirit of Life

You, however, are not devoted to earthly, but 9
to spiritual things, if the Spirit of God is really
dwelling in you; whereas if any man has not
the Spirit of Christ, such a one does not belong to Him.
But if Christ is in you, though your body must die [6] because 10

1. *Telling of*] Cp. 2 Cor. iii. 7.
2. *Me*] v.L. 'you.'
3. *Humanity. Human nature*] Lit. 'flesh.' Cp. vii. 18, n.
4. *Pronounced &c.*] The sentence falls on the sin, not (verse 1) on the sinner who is in Christ.
5. *Sentence*] Of death. The sin shall perish—not the sinner, if he repents. "The obedience of Christ 'even unto death' in human flesh was sin's death-warrant" (Vaughan).
6. *Because of sin*] Cp. v. 15.

of sin, yet your spirit has Life because of righteousness. And 11
if the Spirit of Him who raised up Jesus from the dead is
dwelling in you, He who raised up Christ from the dead will
give Life also to your mortal bodies [1] because of His Spirit
who dwells in you.

A holy Life is now possible

Therefore, brethren, it is not to our lower 12
natures that we are under obligation that we
should live by their rule. For if you so live, 13
death is near; but if, through being under the sway of [2] the
spirit, you are putting [3] your old bodily habits to death, you
will live.

Through the Spirit we are Sons of God

For those who are led by God's Spirit are, all 14
of them, God's sons. You have not for the 15
second time acquired the consciousness of being
slaves—a consciousness which fills you with terror. But
you have acquired a deep inward conviction of having been
adopted as sons—a conviction which prompts us to cry
aloud, "Abba! our Father!" The Spirit Himself bears 16
witness, along with our own spirits, to the fact that we are
children of God; and if children, then heirs too—heirs of 17
God and co-heirs with Christ; if indeed we are sharers in
Christ's sufferings, in order that we may also be sharers in
His glory.

All Creation to be perfected and glorified

Why, what we now suffer I count as nothing 18
in comparison with the glory which is soon to
be manifested in us. For all creation, gazing 19
eagerly as if with outstretched neck, is waiting
and longing to see the manifestation of the sons of God.
For the Creation [4] fell into subjection to failure and unreality 20
(not of its own choice, but by the will of Him who so sub-
jected it). Yet there was always the hope that at last the 21
Creation itself would also be set free from the thraldom of
decay so as to enjoy the liberty that will attend the glory
of the children of God.

Man's whole Nature will be glorified

For we know that the whole of Creation is 22
groaning together in the pains of childbirth
until this hour. And more than that, [5] we our- 23

1. *Because of*] v.L. 'by means of.'
2. *The spirit*] I.E. 'your higher spiritual nature,' as in verses 4, 5; in distinction from the Spirit of God, as also in verses 9, 16.
3. *Your old bodily habits*] Lit. 'the doings of the body.'
4. *Fell &c.*] Or 'was condemned to have its energies marred and frustrated' (S.H.). See Gen. iii. 17–19. "The whole book of Ecclesiastes is a commentary upon this verse" (Vaughan).
5. *We ourselves*] Lit. 'we ourselves also.'

selves, though we possess [1] the Spirit as a foretaste and pledge of the glorious future, yet we ourselves inwardly sigh, as we wait and long for open recognition as sons through the [2] deliverance of our bodies. It is *in hope* that 24
we have been saved. But [3] an object of hope is such no longer when it is present to view; [4] for when a man has a thing before his eyes, how can he be said to hope for it? But if we hope for something which we do not see, then we 25
eagerly and patiently wait for it.

The Help of the Holy Spirit in Prayer

In the same way the Spirit also helps us in 26
our weakness; for we do not know what prayers to offer nor in what way to offer them. But the Spirit Himself pleads for us in yearnings that can find no words, and the Searcher of hearts knows what 27
the Spirit's meaning is, [5] because His intercessions for God's people are in harmony with God's will.

Confidence in 'the one far-off Divine Event'

Now we know that for those who love God 28
[6] all things are working together for good—for those, I mean, whom with deliberate purpose He has called. For those whom He has 29
[7] known beforehand He has also pre-destined to bear the likeness of His Son, that He might be the Eldest in a vast family of brothers; and those whom He has pre- 30
destined He also has called; and those whom He has called He has also declared free from guilt; and those whom He has declared free from guilt He has also crowned with glory.

God's marvellous Love

What then shall we say to this? If God is 31
on our side, who is there to appear against us? He who did not withhold even His own Son, 32
but gave Him up for all of us, will He not also with Him

1. *The Spirit . . future*] Lit. 'the first-fruits of the Spirit.' A similar expression occurs in 2 Cor. i. 22; v. 5; Eph. i. 14.

2. *Deliverance*] Lit. 'ransoming,' as of prisoners of war reduced to slavery, whose freedom however is now purchased.

3. *An object of hope*] Lit. 'a hope.' The same word is used in Tit. ii. 13, and 'promises' is used for 'things promised' in Heb. xi. 13.

4. *For when &c.*] v.L. 'for who hopes for that which he has before his eyes?'

5. *Because*] Or 'that.'

6. *All things are working &c.*] v.L. 'in all things God is working for good with those.'

7. *Known beforehand*] Cp. Luther's German rendering, Diodati's Italian, De Sacy's French, as well as Segond's and Stapfer's, and the Dutch of the Synod of Dordrecht. Or 'knew beforehand,' 'called,' &c. The last of these eight verbs may be understood as anticipating the future or as signifying a representative glorification. "He who represented them in death continues still to represent them in glory." Cp. Eph. ii. 6. But the consecrated Christian already wears upon his brow an unseen crown of glory.—ED.

freely give us all things? Who shall impeach those whom 33
God has chosen? [1] God declares them free from guilt.
Who is there to condemn them? Christ [2] Jesus died, or 34
rather has risen to life again. [3] He is also at the right hand
of God, and is interceding for us. Who shall separate us 35
from Christ's love? Shall affliction or distress, persecution
or hunger, nakedness or danger or the sword? As it stands 36
written in the Scripture,

"FOR THY SAKE THEY ARE, ALL DAY LONG, TRYING TO
KILL US.
WE HAVE BEEN LOOKED UPON AS SHEEP DESTINED FOR
SLAUGHTER" (Ps. xliv. 22).

Yet amid all these things we are [4] more than conquerors 37
through Him who has loved us. For I am convinced that 38
neither death nor life, neither the lower ranks of evil angels
nor the higher, neither things present nor [5] things future,
nor the [6] forces of nature, nor height nor depth, nor any 39
other created thing, will be able to separate us from the
love of God which rests upon us in Christ Jesus our Lord.

The Unbelief of the Jews

Paul's Grief at the Rejection of the Jews

I am telling you the truth as a Christian 1 9
man—it is no falsehood, for my conscience en-
lightened, as it is, by the Holy Spirit adds its
testimony to mine—when I declare that I have 2
deep grief and unceasing anguish of heart. For [7] I could 3
pray to be [8] accursed from Christ on behalf of my brethren,
my human kinsfolk—for such the Israelites are. To them 4
belongs recognition as God's sons, and they have His
glorious Presence and the Covenants, and the giving of the

1. The Greek of this passage, differently punctuated, might be rendered somewhat freely, 'Will God Himself impeach them? Why, He declares them free from guilt! Who is there to condemn them? Will Christ Jesus condemn them? Why, He died for them!'—ED.

2. *Jesus*] V.L. omits.

3. *He is also*] Lit. 'who is also.' V.L. omits 'also.'

4. *More than conquerors*] Or 'gloriously triumphant.'

5. *Things future*] Lit. 'things soon to be.'

6. *Forces of nature*] Cp. Job xxxviii. 31 (A.V. and R.V. margin), 33, R.V. and Rodwell's Translation; Dan. x. 13, 20; Matt. xxiv. 29; Mark xiii. 25; Luke xxi. 26; Eph. ii. 2; Rev. ix. 11; xvi. 5.

7. *I could pray*] If the request could but be granted. Cp. Ps. xlix. 7; Exod. xxxii. 32, 33. The impossibility of any one who is merely human bearing the full guilt and responsibility for another's guilt, is also illustrated in the case of Rebekah and Jacob (Gen. xxvii. 13), and of Pilate and the Jews (Matt. xxvii. 24, 25).—ED.

8. *Accursed from Christ*] Severed from Him and devoted to destruction.

Law, and the Temple service, and [1]the ancient Promises.
To them the Patriarchs belong, and from them in respect 5
of His human lineage came the Christ, who is exalted above
all, God blessed throughout the Ages. Amen.

Not however that God's word has failed; for 6
all who have sprung from Israel do not count as
Israel, nor because they are Abraham's posterity 7
do they all count as Abraham's true children.

The Promises of God had Limitations

But the promise was "THROUGH ISAAC SHALL YOUR POSTERITY BE RECKONED" (Gen. xxi. 12). In other words, it 8
is not the children by natural descent who count as God's
children, but the children made such by the promise are
regarded as Abraham's posterity. For the words are the 9
language of promise and run thus, "ABOUT THIS TIME NEXT
YEAR I WILL COME, AND SARAH SHALL HAVE A SON" (Gen.
xviii. 10). Nor is that all: [2]later on there was Rebecca too. 10
She was soon to bear two children to her husband, our fore-
father Isaac—and even then, though they were not then 11
born and had not done anything either good or evil, yet
in order that God's electing purpose might not be frustrated,
based, as it was, not on their actions but on the will of Him
who called them, she was told, "THE ELDER OF THEM WILL 12
BE BONDSERVANT TO THE YOUNGER" (Gen. xxv. 23). This 13
agrees with the other Scripture which says, "JACOB I [3]HAVE
LOVED, BUT ESAU I [3]HAVE HATED" (Mal. i. 2, 3).

What then are we to infer? That there is 14
injustice in God? No, indeed; the solution 15
is found in His words to Moses,

God's Freedom of Action defended

"WHEREVER I SHOW MERCY IT SHALL BE NOTHING BUT MERCY, AND WHEREVER I SHOW COMPASSION IT SHALL BE SIMPLY COMPASSION" (Exod. xxxiii. 19).

And from this we learn that everything [4]is dependent not 16
on man's will or [5]endeavour, but upon God who has mercy.
For the Scripture said to Pharaoh,

"IT IS FOR THIS VERY PURPOSE THAT I HAVE LIFTED YOU 17

1. *The ancient Promises*] Lit. 'the Promises.'
2. *Later on there was*] Lit. 'but.'
3. *Have loved. Have hated*] If the 'have' were omitted, the English would represent the Greek imperfect, but we have the aorist here. See *Aorist* xi. 3, and cp. Rom. viii. 29, 30, n.
4. *Is dependent not &c.*] Or 'rests not with the man who is willing or who runs (the race), but with &c.'
5. *Endeavour*] Lit. 'the (man) running,' as in the foot-race. The 'will and endeavour' of Paul, like those of Moses, were for his brethren's salvation, but as yet they had been in vain.

SO HIGH—THAT I MAY MAKE MANIFEST IN YOU MY POWER, AND THAT MY NAME MAY BE PROCLAIMED FAR AND WIDE IN ALL THE EARTH" (Exod. ix. 16).

This is a proof that wherever He chooses He shows mercy, 18
and wherever He chooses He [1] hardens the heart.

"Why then does God still find fault?" you 19
The Potter and the Clay will ask; "for who is resisting His will?"

Nay, but who are you, [2] a mere man, that 20
you should cavil against GOD? SHALL THE THING MOULDED SAY TO HIM WHO MOULDED IT, "WHY HAVE YOU MADE ME THUS?" (Isa. xxix. 16.) Or has not the potter rightful 21
power over the clay to make out of the same lump one vessel for more honourable and another for less honourable uses? And what if God, while choosing to make manifest 22
the terrors of His anger and to show what is possible with Him, has yet borne with long-forbearing patience with the subjects of His anger who [3] stand ready for destruction,
[4] in order to make known [5] His infinite goodness towards 23
the subjects of His mercy whom He has [6] prepared beforehand for glory, even towards us whom He has called 24
not only from among the Jews but also from among the Gentiles?

So also in Hosea He says, 25

Old Testament Predictions on the Subject

"I WILL CALL THAT NATION MY PEOPLE WHICH
WAS NOT MY PEOPLE,
AND I WILL CALL HER BELOVED WHO WAS
NOT BELOVED.

AND IN THE PLACE WHERE IT WAS SAID TO THEM, 'NO 26
PEOPLE OF MINE ARE YOU,'
THERE SHALL THEY BE CALLED SONS OF THE [7] EVER-
LIVING GOD" (Hos. ii. 23).

And Isaiah cries aloud concerning Israel, 27

"THOUGH THE NUMBER OF THE SONS OF ISRAEL BE LIKE
THE SANDS OF THE SEA, ONLY A REMNANT OF THEM SHALL BE
SAVED; FOR THE LORD WILL [8] HOLD A RECKONING UPON THE 28

1. *Hardens*] See Vaughan's admirable note.
2. *A mere man*] Lit. 'O man.'
3. *Stand ready*] Greek perfect. See *Aorist* vii. 3, 4.
4. *In order &c.*] v.l. 'and in order &c.'
5. *His infinite goodness*] Lit. 'the wealth of His glory.' God's essential 'glory' is His self-sacrificing goodness and love.—ED.
6. *Prepared*] Or 'destined.' See Hatch, *Biblical Greek*, p. 54.
7. *Ever-living*] Lit. 'living.'
8. *Hold a reckoning*] Or 'execute a sentence.'

EARTH, [1] MAKING IT EFFICACIOUS AND BRIEF" (Isa. x. 22; xxviii. 22).

Even as Isaiah [2] says in an earlier place, 29

"WERE IT NOT THAT THE LORD, THE GOD OF [3] HOSTS, HAD LEFT US SOME FEW DESCENDANTS, WE SHOULD HAVE BECOME LIKE SODOM, AND HAVE COME TO RESEMBLE GOMORRAH" (Isa. i. 9).

Gentiles find Acceptance. The Jews do not

To what conclusion does this bring us? Why, 30 that [4] the Gentiles, who were not in [5] pursuit of righteousness, have overtaken it—a righteousness, however, which arises from faith; while 31 [6] the descendants of Israel, who were in pursuit of a Law that could give righteousness, have not arrived at one. And 32 why? Because they were pursuing a righteousness which should arise not from faith, but from [7] what they regarded as merit. They struck their foot against the stone which lay in their way; in agreement with the statement of 33 Scripture,

"SEE, I AM PLACING ON MOUNT ZION A STONE FOR PEOPLE TO STUMBLE AT, AND A ROCK FOR THEM TO TRIP OVER, AND YET HE WHOSE FAITH RESTS UPON IT SHALL NEVER HAVE REASON TO FEEL ASHAMED" (Isa. viii. 14; xxviii. 16).

Israel refuses 'Salvation through Faith'

Brethren, the [8] longing of my heart, and my 1 **10** prayer to God, on behalf of my countrymen is for their salvation. For I bear witness that 2 they possess an enthusiasm for God, but it is an unenlightened enthusiasm. Ignorant of 3 the righteousness which God provides and [9] building their hopes upon a [10] righteousness of their own, they have refused submission to God's righteousness. For as a means 4

1. *Making it efficacious*] Or 'finishing it up.' The figure is apparently taken from the final operations in weaving, the etymological meaning being 'bringing the ends together.' See Matt. xxviii. 20, n.
2. *Says*] Lit. 'has said.' See *Aorist* vii. 8.
3. *Hosts*] The armies either of Heaven or of Israel. Cp. Jas. v. 4.—ED.
4. *The Gentiles*] Or perhaps 'Gentiles,' without the article. But the Greek idiom, in speaking of any nation or group of nations as a whole, not only permits but prefers the omission of the article ("the Hellenes" alone excepted), and as 'Israel' (verse 31) is named as a whole, it is most natural to understand similarly this mention of the Gentile race as a whole.
5. *Pursuit*] As in the foot-race. Cp. verse 16, n.
6. *The descendants of Israel*] Lit. simply 'Israel.'
7. *What they regarded as merit*] Lit. 'works.'
8. *Longing*] Lit. 'good pleasure.' There is a mixture of constructions here. We may render more freely, 'that which would delight my heart, and for which my prayer rises to God on their behalf, is their salvation.'
9. *Building &c.*] Lit. 'endeavouring to make their own (righteousness) stand.'
10. *Righteousness*] Or 'method of righteousness.'

of righteousness Christ is the [1]termination of Law to every believer.

The Nearness of Christ and His Salvation

Moses [2]says that he whose actions conform to the righteousness required by the Law shall live by that righteousness. But the right- 5 eousness which is based on faith speaks in 6
a different tone.

"Say not in your heart," it declares, "'Who shall ascend to Heaven?'"—that is, to bring Christ down; "nor 'Who 7
shall go down into the [3]abyss?'"—that is, to bring Christ [4]up again from the grave. But what does it say? 8

"The Message is close to you, in your mouth and in your heart" (Deut. xxx. 12–14); that is, the Message which we are publishing about the faith—that if with your mouth you 9
confess Jesus as Lord and in your heart believe that God brought Him back to life, you shall be saved. For with the 10
heart men believe and obtain righteousness, and with the mouth they make confession and obtain salvation.

The Promise is for all

The Scripture says, "NO ONE WHO BELIEVES IN HIM SHALL HAVE REASON TO FEEL ASHAMED" 11
(Isa. xxviii. 16). Jew and Gentile are on pre- 12
cisely the same footing; for the same Lord is Lord over all, [5]and is infinitely kind to all who call upon Him for deliverance. For "EVERY ONE, WITHOUT EXCEPTION, WHO 13
CALLS ON THE NAME OF THE LORD SHALL BE SAVED" (Joel ii. 32).

Preaching makes known the Saviour's Name

But how are they to call on One in whom 14
they have not believed? And how are they to believe in One whose voice they have never heard? And how are they to hear without a preacher? And how are men to preach unless they have 15
been sent to do so? As it is written, "HOW BEAUTIFUL ARE THE FEET OF THOSE WHO BRING GLAD TIDINGS OF GOOD" (Isa. lii. 7)!

The worldwide Diffusion of the Gospel

But, some will say, they have not all heark- 16
ened to the Good News. No, for Isaiah asks, "LORD, WHO HAS BELIEVED THE MESSAGE THEY HAVE HEARD FROM US" (Isa. liii. 1)? And this 17
proves that faith comes from a Message heard, and that the

1. *Termination of Law*] Or 'the end the Law had in view.'
2. *Says*] Lit. 'writes.'
3. *Abyss*] Or 'Bottomless Pit.' Cp. Luke viii. 31; Rev. ix. 1, 2, 11; xi. 7; xvii. 8; xx. 1, 3.
4. *Up again*] Cp. Eph. iv. 8, n.
5. *And is infinitely kind*] Lit. 'being rich.'

Message comes through its having been spoken by Christ.
But, I ask, have they not heard? Yes, indeed: 18

"TO THE WHOLE WORLD [1]THE PREACHERS' VOICES HAVE SOUNDED FORTH,
AND THEIR WORDS TO THE REMOTEST PARTS OF THE EARTH" (Ps. xix. 4).

But again, did Israel fail to [2]understand? Listen to 19
Moses first. He says,

"I WILL FIRE YOU WITH JEALOUSY AGAINST A NATION WHICH IS NO NATION,
AND WITH FURY AGAINST A NATION DEVOID OF UNDERSTANDING" (Deut. xxxii. 21).

And Isaiah, with strange boldness, exclaims, 20

"I HAVE BEEN FOUND BY THOSE WHO WERE NOT LOOKING FOR ME,
I HAVE REVEALED MYSELF TO THOSE WHO WERE NOT INQUIRING OF ME" (Isa. lxv. 1).

While as to Israel he says, 21

"ALL DAY LONG I HAVE STRETCHED OUT MY [3]ARMS TO A SELF-WILLED AND FAULT-FINDING PEOPLE" (Isa. lxv. 2).

Israel will at last be saved

I ask then, Has God cast off His People? 1 **11**
No, indeed. Why, I myself am an Israelite,
of the posterity of Abraham and of the tribe of
Benjamin. God has not cast off His People whom He knew 2
beforehand. Or are you ignorant of what Scripture says in
speaking of Elijah—how he pleaded with God against
Israel, saying, "LORD, THEY HAVE PUT THY PROPHETS TO 3
DEATH, AND HAVE [4]OVERTHROWN THY ALTARS; AND, NOW THAT
I ALONE REMAIN, THEY ARE THIRSTING FOR MY BLOOD" (1
Kings xix. 10)? But what did God say to him in reply? 4
"I HAVE RESERVED FOR MYSELF 7,000 MEN WHO HAVE NEVER
BENT THE KNEE TO BAAL" (1 Kings xix. 18). In the same 5
way also at the present time there has come to be a remnant
whom God in His grace has selected. But if it is in His 6
grace that He has selected them, then His choice is no
longer determined by human actions. Otherwise grace would
be grace no longer.[5]

1. *The preachers*'] Lit. 'their;' referring in the original Hebrew to the works of nature, but here applied by the Apostle to the heralds of the Good News.
2. *Understand*] How their privileges were invaded.
3. *Arms*] See *Aorist*, p. 5.
4. *Overthrown*] Lit. 'dug down.'
5. v.L. adds 'But if it is through works, then it is no longer grace; since work is work no longer.'

Jewish Believers few as yet

How then does the matter stand? It stands 7
thus. That which Israel are in earnest pursuit of,
they have not obtained; but God's chosen ser-
vants have obtained it, and the rest have become hardened.
And so Scripture says, 8

"God has given them a spirit of drowsiness—eyes
to see nothing with and ears to hear nothing with—
even until now" (Isa. xxix. 10; Deut. xxix. 4).

And David says, 9

"Let their very food become a snare and a trap
to them,
A stumbling-block and a retribution.
Let darkness come over their eyes that they may 10
be unable to see,
And make Thou their backs continually to stoop"
(Ps. lxix. 22, 23).

A glorious Prospect

I ask, however, 11
"Have they stumbled so as to be finally
ruined?"

No, indeed; but by their lapse salvation has come to the Gentiles in order to arouse the jealousy of the descendants of Israel; and if their lapse is the [1] enriching of the world, and 12
their overthrow the [1] enriching of the Gentiles, will not still
greater good follow their restoration?

But to you Gentiles I say that, [2] since I am an Apostle 13
specially sent to the Gentiles, I take pride in my ministry,
trying whether I can succeed in rousing my own country- 14
men to jealousy and thus save some of them. For if their 15
having been cast aside has carried with it the reconciliation
of the world, what will their being accepted again be but
Life out of death?

Gentiles warned not to be proud

Now if the firstfruits of the dough are holy, so 16
also is the whole mass (Num. xv. 19–21); and if
the root of a tree is holy, so also are the branches.
And if some of the branches have been pruned away, and 17
you, although you were but a wild olive, have been grafted
in among them and have become a sharer with others in the
[3] rich sap of the root of the olive tree, beware of glorying 18
over the natural branches. Or if you are so glorying, do not

1. *Enriching*] Lit. 'riches.'
2. *Since*] Lit. 'since therefore.' But see *Aorist*, Appendix B, 4.
3. *Rich sap of the root*] Lit. 'root of the fatness.' v.l. 'root and of the fatness.'

forget that it is not you who uphold the root: the root upholds you.

The Kindness and Severity of God

"Branches have been lopped off," you will say, "for the sake of my being grafted in." 19
This is true; yet it was their unbelief that cut them off, and you only stand through your faith. 20
Do not be puffed up with pride. Tremble rather—for if God did not spare the natural branches, neither will He spare you. Notice therefore God's kindness and God's severity. 21
On those who have fallen His severity has descended, but upon you His kindness has come, provided that you do not cease to respond to that kindness. Otherwise you will be cut off also. Moreover, if they turn from their unbelief, they too will be grafted in. For God is powerful enough to graft them in again; [1]and if you were cut from that which by nature is a wild olive and contrary to nature were grafted into the good olive tree, how much more certainly will these natural branches be grafted on their own olive tree? 22 23 24

God's Purpose one of Mercy to all alike

For there is a truth, brethren, not revealed hitherto, of which I do not wish to leave you in ignorance, for fear you should attribute superior wisdom to yourselves—the truth, I mean, that partial blindness has fallen upon Israel until the great mass of the [2]Gentiles have come in; and so all Israel will be saved. As is declared in Scripture, 25 26

"From Mount Zion [3]a Deliverer will come:
He will remove [4]all ungodliness from [5]Jacob;
And this shall be My Covenant with them 27
(Isa. lix. 20, 21);

When I have taken away their sins" (Isa. xxvii. 9).

In relation to the Good News, the Jews are God's enemies for your sakes; but in relation to God's choice they are dearly loved for the sake of their forefathers. For God does not repent of His free gifts nor of His call; [6]but just as you were formerly disobedient to Him, but now have received 28 29 30

1. *And if*] Lit. 'for if.' See *Aorist*, Appendix A, 11.
2. *Gentiles*] Or 'nations.'
3. *A Deliverer*] 'A' not 'the.' In the Greek, 'Deliverer,' being a participle used as a noun, has of necessity the definite article. In the Hebrew of Isa. lix. 20, as in the R.V., there is no article.
4. *All ungodliness*] Lit. 'ungodlinesses.'
5. *Jacob*] i.e. the descendants of Jacob.
6. *But*] Lit. 'for.' See *Aorist*, Appendix A, 11.

mercy [1] at a time when they are disobedient, so now they 31
also have been disobedient at a time when you are receiving
mercy; so that to them too there [2] may now be mercy. For 32
God has locked up all in the prison of unbelief, that upon all
alike He may have mercy.

The marvellous Wisdom of God's Methods

Oh, how inexhaustible are God's resources 33
and God's wisdom and God's knowledge! How
impossible it is to search into His decrees or
trace His footsteps!

"WHO HAS EVER KNOWN THE MIND OF THE 34
LORD, OR SHARED HIS COUNSELS" (Isa. xl. 13, 14)?

"WHO HAS FIRST GIVEN GOD ANYTHING, SO AS TO RECEIVE 35
PAYMENT IN RETURN" (Job xxxv. 7; xli. 11)?

For the universe owes its origin to Him, was created by 36
Him, and has its aim and purpose in Him. To Him be the
glory throughout the Ages! Amen.

Practical Exhortations

Self-Surrender to the Love of God

I plead with you therefore, brethren, by the 1 **12**
[3] compassions of God, to present [4] all your
faculties to Him as a living and holy sacrifice
acceptable to Him. This with you will be an
act of reasonable worship. And do not follow the customs 2
of the present age, but be transformed by the entire renewal of
your minds, so that you may [5] learn by experience what God's
will is—that will which is good and beautiful and perfect.

Union with the one Christ forbids Pride

For through the [6] authority graciously given 3
to me I warn every individual among you [7] not
to value himself unduly, but to cultivate sobriety
of judgement in accordance with the amount of

1. *At a time*] "God's plan is to make disobedience an opportunity of showing mercy" (S.H.). The dative case in the Greek here is what is called the 'circumstantial' or 'modal' dative, of which neither 'by' nor 'through' conveys the true force in English.

2. *May now be*] v.L. omits this second 'now.'

3. *Compassions*] Or 'compassion.' The plural may be a Hebraism. The earlier part of this Letter dwells on one after another of God's infinite mercies.

4. *All your faculties*] Lit. 'your bodies.'

5. *Learn by experience*] Or 'habitually discriminate.'

6. *Authority graciously*] Lit. 'grace.' Paul regarded it as a crowning illustration of the grace (i.e. the unearned, unmerited kindness) of God that he—the chief of sinners—who had been a persecutor of the saints and a blasphemer, should not only have found forgiveness through Christ but should also have had the work and divine authority of an Apostle entrusted to him. As the result he sometimes, as here, applies the word 'grace' to his Apostleship itself. Cp. verse 6; xv. 15; 1 Cor. iii. 10; Gal. ii. 9; Ephes. iii. 2, 7, 8.—ED.

7. *Not to value himself &c.*] There is a curious play upon words here, the literal rendering being, 'not to be too high-minded compared with what he ought to be minded, but to give his mind to being sober-minded.'

faith which God has allotted to each one. For just as there 4
are in the one human body many parts, and these parts have
not all the same function ; so collectively we form one body 5
in Christ, while individually we are linked to one another as
its members But since we have special gifts which differ in 6
accordance with the diversified [1] work graciously entrusted
to us, if it is prophecy, let the prophet speak [2] in exact
proportion to his faith ; if it is the gift of [3] administration, 7
let the administrator exercise a sound judgement in his
duties. The teacher must do the same in his teaching ; and 8
he who exhorts others, in his exhortation. He who gives
should be liberal ; he who is in authority should be energetic
and alert ; and he who succours the afflicted should do it
cheerfully.

Brotherly Love and brotherly Conduct

Let your love be perfectly sincere. Regard 9
with horror what is evil ; cling to what is right.
As for brotherly love, be affectionate to one 10
another ; in matters of worldly honour, yield to
one another. Do not be indolent when zeal is required. Be 11
thoroughly warm-hearted, [4] the Lord's own servants, full of 12
joyful hope, patient under persecution, earnest and persistent
in prayer. Relieve the necessities of God's people ; always 13
practise hospitality. Invoke blessings on your persecutors— 14
blessings, not curses. Rejoice with those who rejoice ; weep 15
with those who weep. Have full sympathy with one 16
another. Do not give your mind to high things, but [5] let
humble ways content you. Do not be wise in your own
conceits (Prov. iii. 7).

Pay back to no man evil for evil. Take thought for 17
what is right and seemly in every one's esteem
(Prov. iii. 4 ; LXX.). If you can, so far as it depends on 18
you, live at peace with all the world. Do not be revengeful, 19
my dear friends, but give way before [6] anger ; for it is
written, "'Revenge belongs to Me : I will pay back,'
says the Lord" (Deut. xxxii. 35). On the contrary, there- 20

1. *Work graciously*] Lit. 'grace.' See verse 3, n.
2. *In exact &c.*] Cp. verse 3. Let there be no word spoken but from the conviction that God gives it.
3. *Administration*] Or, perhaps, 'deaconship.' But it is by no means certain that either 'bishop' or 'deacon' had acquired its special and limited sense when this Letter was written.
4. *The Lord's own servants*] v.l. 'servants (or slaves) of opportunity.'
5. *Let humble ways &c.*] Or 'associate freely with humble brethren.'
6. *Anger*] Lit. 'the anger,' of your opponent. Or 'leave room for the anger' of God, so that He may punish.—Ed.

fore, IF YOUR ENEMY IS HUNGRY, GIVE HIM FOOD; IF HE IS THIRSTY, QUENCH HIS THIRST. FOR BY DOING THIS YOU WILL BE [1]HEAPING BURNING COALS UPON HIS HEAD (Prov. XXV. 21, 22). Do not be overcome by evil, but overcome 21
the evil with goodness.

Our Duty in Relation to the State

13 1 Let every individual be obedient to those who rule over him; for no one is a ruler except by God's permission, and our present rulers have had their rank and power assigned to them by Him. Therefore the man who rebels against his ruler is resisting 2
God's will; and those who thus resist will bring punishment upon themselves. For judges and magistrates [2]are to be 3
feared not by right-doers but by wrong-doers. You desire—do you not?—to have no reason to fear your ruler. Well, do the thing that is right, and then he will commend you. For he is God's servant for your benefit. But if you do 4
what is wrong, be afraid. He does not wear the sword to no purpose: he is God's servant—an administrator to inflict [3]punishment upon evil-doers. We must obey therefore, not 5
only in order to escape punishment, but also for conscience' sake.

The prompt Payment of all Debts

Why, this is really the reason you pay [4]taxes; 6
for [5]tax-gatherers are [6]ministers of God, devoting their energies to this very work. Pay [7]promptly 7
to all men what is due to them: taxes to those to whom taxes are due, toll to those to whom toll is due, respect to those to whom respect is due, honour to those to whom honour is due.

True Love is perfect Obedience

Owe nothing to any one except [8]mutual love; 8
for he who loves his fellow man has satisfied the demands of Law. For the precepts, "THOU 9
SHALT NOT COMMIT ADULTERY," "THOU SHALT DO NO MURDER," "THOU SHALT NOT STEAL," "THOU SHALT NOT

1. *Heaping burning coals &c.*] And so your enemy, *as such*, will be utterly destroyed!—ED.
2. *Are to be feared not*] "This was written before the Imperial government had begun to persecute Christianity" (Conybeare).
3. *Punishment*] Cp. iv. 15.
4. *Taxes*] Not tribute. Rome, the imperial city, received tribute, but paid none.
5. *Tax-gatherers*] This word is not expressed in the Greek, but must be understood.
6. *Ministers*] The word here employed (which in its Latin form is 'liturgus,' whence 'liturgy') means service in sacred things. It occurs xv. 16; Phil. ii. 25; Heb. i. 7; viii. 2.
7. *Promptly*] Or 'punctually.' The aorist tense of the verb implies this.
8. *Mutual love*] A debt from which we can never be free.—ED.

COVET" (Exod. xx. 13–17; Deut. v. 17–21), and all other precepts, are summed up in this one command, "THOU SHALT LOVE THY FELLOW MAN AS MUCH AS THOU LOVEST THYSELF" (Lev. xix. 18). Love avoids doing any wrong to one's fellow man, and is therefore complete obedience to Law. 10

The Nearness of the Day of Christ

Carry out these injunctions because you know the critical period at which we are living, and that it is now high time, [1]to rouse yourselves from sleep; for salvation is now nearer to us than when we [2]first became believers. The night is far advanced, and day is about to dawn. We must therefore lay aside the deeds of darkness, and clothe ourselves with the armour of Light. Living as we do in broad daylight, let us conduct ourselves becomingly, not indulging in revelry and drunkenness, nor in lust and debauchery, nor in quarrelling and [3]jealousy. On the contrary, clothe yourselves with the Lord Jesus Christ, and make no provision for gratifying your earthly cravings. 11 12 13 14

Conscientious Differences of Opinion

I now pass to another subject. Receive as a friend a man whose faith is weak, but not for the purpose of deciding [4]mere matters of opinion. One man's faith allows him to eat anything, while a man of weaker faith eats nothing but vegetables. Let not him who eats certain food look down upon him who abstains from it, nor him who abstains from it find fault with him who eats it; for God has received both of them. Who are you that you should find fault with the servant of another? [5]Whether he stands or falls is a matter which concerns his own master. But stand he will; for the Master can give him power to stand. One man esteems one day more highly than another; another esteems all days alike. Let every one be thoroughly convinced in his own mind. He who regards the day as sacred, so regards it for the Master's sake; and he who 14 1 2 3 4 5 6

1. *To rouse yourselves*] Briskly and sharply; not after the fashion of the sluggard (Prov. xxvi. 14). The tense implies this; cp. verse 7.

2. *First*] See *Aorist* vi. 6.

3. *Jealousy*] The late Mr. Serjeant Cox, towards the end of his long life, said, as the result of many years' experience at the Bar and on the Bench, "I consider the strongest of all human passions to be jealousy."

4. *Mere matters of opinion*] Lit. 'thoughts.'

5. *Whether he stands or falls*] In his too great scrupulousness (as you who eat may suppose), or his too little (as the abstainer may judge). Retaining the metaphor we might substitute for these words 'his uprightness or lack of uprightness.'—ED.

eats certain food eats it for the Master's sake, for he gives thanks to God; and he who refrains from eating it refrains for the Master's sake, and he also gives thanks to God.

We are all Servants of one Master

For not one of us lives to himself, and not one 7
dies to himself. If we live, we live to the Lord: 8
if we die, we die to the Lord. So whether we
live or die, we belong to the Lord. For this was the pur- 9
pose of Christ's dying and coming to life—namely that He might be Lord both of the dead and the living.

Individual Responsibility to God

But you, why do you find fault with your 10
brother? Or you, why do you look down upon your brother? We shall all stand before God to be judged; for it is written, 11

"'As I LIVE,' says the Lord, 'TO ME EVERY KNEE SHALL BOW, AND EVERY TONGUE SHALL MAKE CONFESSION TO GOD'" (Isa. xlv. 23).

So we see that every one of us will give account of himself 12 to God.

Hinder no one's Christian Progress

Therefore let us no longer judge one another; 13
but, instead of that, you should come to this judgement—that we must not put a stumbling-block in our brother's path, nor anything to trip him up. As one who lives in union with the Lord Jesus, 14
I know and am certain that in its own nature [1] no food is 'impure'; but if people regard any food as impure, to them it is.

Brotherly Love limits Freedom of Action

If your brother is pained by the food you are 15
eating, your conduct is no longer controlled by love. [2] Take care lest, by the food you eat, you lead to ruin a man for whom Christ died.
Therefore do not let [3] the boon which is yours [4] in common 16
[5] be exposed to reproach. For the Kingdom of God does 17
not consist of eating and drinking, but of right conduct, peace and joy, through the Holy Spirit; and whoever in 18
this way devotedly serves Christ, God takes pleasure in him, and men [6] highly commend him.

1. *No food*] Lit. 'nothing;' but the English word 'thing' is broad enough to include not only what is here referred to, but sin itself, the one thing in the universe which is essentially impure.
2. *Take care &c.*] The Greek tense (present imperative) implies 'as in fact you are leading him.' Cp. Matt. xxviii. 5, n.
3. *The boon*] The consciousness of Christian freedom which you may all have.
4. *In common*] The 'yours' in this verse is plural.
5. *Be exposed*] 'As you are exposing it' is implied. Cp. verse 15, n.
6. *Highly commend*] In their consciences, even when they persecute.

Therefore let us aim at whatever makes for peace and 19
mutual upbuilding of character. Do not for food's sake be 20
throwing down God's work. · [1]All food is pure; but a man
is in the wrong if his food is a snare [2]to others. The right 21
course is to forego eating meat or drinking wine or doing
anything that tends to your brother's [3]fall.

As for you and your faith, keep your faith to yourself in 22
the presence of God. The man is to be congratulated who
does not pronounce judgement on himself in what his actions
sanction. But he who has misgivings and yet eats meat is 23
condemned already, because his conduct is not based on
faith; for all conduct not based on faith is sinful.

Christlike Sympathy and Unselfishness

As for us who are strong, our duty is to bear 1 **15**
with the weaknesses of those who are not strong,
and not seek our own pleasure. Let each of 2
us endeavour to please his fellow Christian,
aiming at a blessing calculated to build him up. For even 3
the Christ did not seek His own pleasure. His principle
was, "THE REPROACHES WHICH THEY [4]ADDRESSED TO THEE
HAVE FALLEN ON ME" (Ps. lxix. 9). For all that was written 4
of old has been written for our instruction, so that we may
always have hope through the power of endurance and the
[5]encouragement which the Scriptures afford. And may God, 5
[6]the giver of power of endurance and of that encourage-
ment, grant you to be in full sympathy with one another in
accordance with the example of Christ Jesus, so that with 6
oneness both of heart and voice you may glorify the God
and Father of our Lord Jesus Christ.

Christ has welcomed Jews and Gentiles

Habitually therefore give one another a friendly 7
reception, just as Christ also has received you,
and thus promote the glory of God. [7]My mean- 8
ing is that Christ has become [8]a servant to the
people of Israel in vindication of God's truthfulness—[9]in

1. *All food*] Lit. 'Everything.' Cp. verse 14, n.
2. *To others*] Or, perhaps, 'to his own conscience.'
3. *Fall*] v.L. adds 'or stumbling or enfeeblement.'
4. *Addressed*] Or 'were addressing.'
5. *Encouragement*] Or 'consolation.' Cp. Acts iv. 36, n.
6. *The giver of*] Such also seems to be the true force of the genitive in the expressions 'the God of hope' (verse 13), 'of peace' (verse 33), 'of confusion' (1 Cor. xiv. 33), 'of love and peace' (2 Cor. xiii. 11), 'of all grace' (1 Pet. v. 10), and possibly 'of glory' (Acts vii. 2, but see note there).
7. *My meaning is*] Cp. 1 Cor. i. 12.
8. *A servant*] L.E. 'God's servant.' Cp. the often misunderstood and often misquoted verse, Heb. i. 14.
9. *In showing*] Lit. 'in order to show, &c.,' this clause being apparently parallel to the preceding one in vindication of God's faithfulness.

showing how sure are the promises made to our forefathers —and that the Gentiles also have glorified God in acknowledgment of His mercy. So it is written, 9

"FOR THIS REASON I WILL PRAISE THEE AMONG THE GENTILES, AND SING PSALMS IN HONOUR OF THY NAME" (Ps. xviii. 49).

And again the Psalmist says, 10

"BE GLAD, YE GENTILES, IN COMPANY WITH HIS PEOPLE" (Deut. xxxii. 43).

And again, 11

"PRAISE THE LORD, ALL YE GENTILES,
AND LET ALL THE PEOPLE EXTOL HIM" (Ps. cxvii. 1).

And again Isaiah says, 12

"THERE SHALL BE THE ROOT OF JESSE
AND ONE WHO RISES UP TO RULE THE GENTILES.
ON HIM SHALL THE GENTILES BUILD THEIR HOPES" (Isa. xi. 1, 10).

A Prayer for Joy, Peace and Hope

May God, the giver of hope, fill you with [1] continual joy and peace [2] because you trust in Him —so that you may have abundant hope through the power of the Holy Spirit. 13

Personal Explanations

The Apostle and his Readers

But as to you, brethren, I am convinced— 14
[3] yes, I Paul am convinced—that, even apart from my teaching, you are already full of goodness of heart, and enriched with complete Christian knowledge, and are also competent to instruct one another. But 15
I write to you the more boldly—partly as reminding you of what you already know—because of the [4] authority graciously entrusted to me by God, that I should be a 16
minister of Christ Jesus among the Gentiles, doing priestly duties in connexion with God's Good News so that the sacrifice—namely the Gentiles—may be acceptable to Him, being (as it is) an offering which the Holy Spirit has made holy. I can therefore glory in Christ Jesus concerning the 17
work for God in which I am engaged.

1. *Continual*] Lit. 'all.'
2. *Because you trust in Him*] Lit. 'in believing.'
3. *Yes, I Paul*] Who may have seemed to be rebuking you.
4. *Authority graciously*] Lit. 'grace.' See xii. 3, n.

The Results of Paul's Ministry

For I will not presume to mention any of the 18
results that Christ has brought about by other
agency than mine in securing the obedience of
the Gentiles by word or deed, with power manifested in 19
signs and marvels, and through the power of the Holy
Spirit. [1] But—to speak simply of my own labours—begin-
ning in Jerusalem and the outlying districts, I [2] have pro-
claimed without reserve, even as far as Illyricum, the Good
News of the Christ; making it my ambition, however, not 20
to tell the Good News where Christ's name was already
known, for fear I should be building on another man's
foundation. But, as Scripture says, 21

"THOSE SHALL SEE, TO WHOM NO REPORT ABOUT HIM
HAS HITHERTO COME,
AND THOSE WHO UNTIL NOW HAVE NOT HEARD SHALL
UNDERSTAND" (Isa. lii. 15).

A Visit to Rome anticipated

And it is really [3] this which has again and 22
again prevented my coming to you. But now, 23
as there is no more unoccupied ground in this
part of the world, and I have for years past been eager to
pay you a visit, I hope, as soon as ever I extend my travels 2
into Spain, to see you on my way and be helped forward
by you on my journey, when I have first enjoyed being with
you for a time.

The Collection for the Poor in Jerusalem

But at present I am going to Jerusalem to 25
serve God's people, for Macedonia and Greece 26
have kindly contributed a certain sum in relief
of the poor among God's people, in Jerusalem.
Yes, they have kindly done this, and, in fact, it was a debt 27
they owed them. For seeing that the Gentiles have been
admitted into partnership with the Jews in their spiritual
blessings, they in turn are under an obligation to render
sacred service to the Jews in temporal things. So after 28
[4] discharging this duty, and making sure that these kind
gifts reach [5] those for whom they are intended, I shall start
for Spain, passing through Rome on my way there; and 29
I know that when I come to you it will be with a vast
amount of blessing from Christ.

1. *But—to speak simply of my own labours*—] Lit. 'so that.'
2. *Have proclaimed*] The tense (the Greek perfect) implies 'where the Glad Tidings are echoing and re-echoing still.' See *Aorist* vii. 3, 4.
3. *This*] This unresting evangelistic labour, always breaking new soil.
4. *Discharging this duty*] The expression here used by Paul was perhaps intended to suggest that the gift he brought was a religious offering.
5. *Those for whom they are intended*] Lit. 'them.'

A Request for Prayer

[1] But I entreat you, brethren, in the name of 30
our Lord Jesus Christ and by the love which
His Spirit inspires, to help me by wrestling in
prayer to God on my behalf, asking that I may escape 31
unhurt from those in Judaea who are disobedient, and that
the service which I am going to Jerusalem to render may
be well received by the Church there, in order that if God 32
be willing I may come to you with a glad heart, and may
enjoy a time of rest with you. May God, who gives peace, 33
be with you all! Amen.

Conclusion

The Bearer of this Letter

Herewith I introduce our sister Phoebe to 1 **16**
you, [2] who is a [3] servant of the Church at Cen-
chreae, that you may receive her as a fellow 2
Christian in a manner worthy of God's people, and may
assist her in any matter in which she may need help.
For she has indeed been a kind friend to many, including
myself.

Kindly Greetings

Greetings to Prisca and Aquila my fellow 3
labourers in the work of Christ Jesus—friends 4
who have endangered their own lives for mine.
I am grateful to them, and not I alone, but all the Gentile
Churches also. Greetings, too, to [4] the Church that meets at 5
their house.

Greetings to my dear Epaenetus, who was the earliest con-
vert to Christ in the province of Asia; to Mary who has 6
laboured strenuously among you; and to Andronicus and 7
[5] Junia, my [6] countrymen, who once shared my imprison-
ment. They [7] are of note among the Apostles, and [8] are

1. *But*] The Apostle was anticipating (verses 29, 32) a happy visit to Rome, but he had grave fears as to his own safety in going to Jerusalem first.

2. *Who is*] v.l. adds 'also,' i.e. in addition to her being recognised as a Christian sister.

3. *Servant*] Or 'deaconess.'

4. *The Church &c.*] The trade that Aquila and Priscilla and Paul followed no doubt necessitated their occupation, if not of a large house, at any rate of a house that contained one large room, probably the entire top story. We have not similar information concerning Nymphas (Col. iv. 15), or Philemon (Philem. 2). See also Acts ii. 46; xviii. 3.

5. *Junia*] Or 'Junias.'

6. *Countrymen*] Or perhaps 'relatives.' Cp. verses 11, 21; ix. 3.

7. *Are of note among the Apostles*] Cp. 2 Cor. viii. 23. Or 'are held in high esteem by the Apostles.'

8. *Are Christians &c.*] Lit. 'were in Christ (as they still are) before me.' See *Aorist* vii. 3, 4.

Christians of longer standing than myself. Greetings to 8
Ampliatus, dear to me in the Lord; to Urban, our fellow 9
labourer in Christ, and to my dear Stachys. Greetings to 10
Apella, that veteran believer; and to the members of the
household of Aristobulus. Greetings to my countryman, 11
Herodion; and to the believing members of the household
of Narcissus. Greetings to those Christian workers, Try- 12
phaena and Tryphosa; also to dear Persis, who has laboured
strenuously in the Lord's work. Greetings to Rufus, who is 13
one of the Lord's chosen people; and to his mother, who
has also been a mother to me. Greetings to Asyncritus, 14
Phlegon, Hermes, Patrobas, Hermas, and to the brethren
associated with them; to Philologus and Julia, Nereus and 15
his sister and Olympas, and to all God's people associated
with them.

Salute one another with a holy kiss. 16

All the Churches of Christ send greetings to you.

But I beseech you, brethren, to keep a watch on those 17
who are causing the divisions among you, and are leading
others into sin, in defiance of the instruction which you have
received; and [1] habitually to shun them. For men of that 18
stamp are not bondservants of Christ our Lord, but are
slaves to their own appetites; and by their plausible words
and their flattery they utterly deceive the minds of the
simple. Your [2] fidelity to the truth is everywhere known. 19
I rejoice over you, therefore, but I wish you to be wise as
to what is good, and simple-minded as to what is evil.
And, [3] before long, God [4] the giver of peace will crush Satan 20
under your feet. The grace of our Lord Jesus [5] Christ be
with you!

Timothy, my fellow worker, sends you greetings, and so 21
do my countrymen Lucius, Jason and Sosipater. I, Tertius, 22
who write this letter, send you Christian greetings. Gaius, 23
my host, who is also the host [6] of the whole Church, greets

1. *Habitually to shun*] v.l. 'promptly to turn from.'
2. *Fidelity to the truth*] Lit. 'obedience.' Thus Paul obliquely warns his readers to beware lest their unsuspicious thirst for knowledge become a weakness on which those false teachers may practise.
3. *Before long*] i.e. at the fall of Jerusalem in 70 A.D., when the Evil one was dethroned (Rev. xii. 9; xx. 2), and Christ's unseen, heavenly kingdom established over the earth.—Ed.
4. *The giver of*] Cp. xv. 5, n.
5. *Christ*] v.l. omits. Another v.l. omits the whole verse.
6. *Of the whole Church*] Hence it is possible that the A.V. rendering of 1 Cor. xi. 20 ("when you come together into one place") is correct.

you. So do Erastus, the treasurer of the city, and Quartus our brother.[1]

Doxology

[2] To Him who has it in His power to make you 25
strong, as declared in the Good News which I
am spreading, and the proclamation concerning Jesus Christ,
in harmony with the unveiling of the Truth which in the
periods of past Ages remained unuttered, but has now been 26
brought fully to light, and by the command of the God of
the Ages has been made known by the writings of the
Prophets among all the Gentiles to win them to [3] obedience
to the faith—to God, the only wise, through Jesus Christ, 27
[4] even to Him be the glory through all the Ages! Amen.

1. v.L. inserts verse 24: 'The grace of our Lord Jesus Christ be with you all! Amen.
2. (vv. 25–27.) "The doxology sums up all the great ideas of the Epistle" (S.H.).
3. *Obedience to the faith*] Cp. 1. 5, n.
4. *Even to Him*] Lit. 'to whom.' Ecstatic fervour triumphs over grammar!

PAUL'S FIRST LETTER TO THE CORINTHIANS

The genuineness of the two Letters to the Corinthians has never been seriously disputed. The first was written by the Apostle Paul, probably in the early spring of 56 A.D., just before he left Ephesus for Troas in the course of his third missionary tour (Acts xix.). The Church in Corinth had been founded by him during his previous tour (Acts xviii.). After some hesitation he had been induced to preach in Corinth, and in spite of the opposition of the Jews such great success attended his efforts that he remained there for more than eighteen months. The furious attack upon him which was frustrated by Gallio gave impetus to the new cause, so that when the Apostle left, there was a comparatively strong Church there, consisting mostly of Greeks, but including not a few Jews also. The dangers, however, arising out of the temperament and circumstances of the Corinthians soon manifested themselves. The city was the capital of Roman Greece, a wealthy commercial centre, and the home of a restless, superficial intellectualism. Exuberant verbosity, selfish display, excesses at the Lord's table, unseemly behaviour of women at meetings for worship, and also abuse of spiritual gifts, were complicated by heathen influences and the corrupting customs of idolatry. Hence the Apostle's pleas, rebukes, and exhortations. Most noteworthy of all is his forceful treatment of the subject of the Resurrection of Christ; and this only a quarter of a century after the event. Of the Letter mentioned in v. 9 we know nothing.

PAUL'S FIRST LETTER TO THE CORINTHIANS

Introduction

Greeting

Paul, called to be an Apostle of [1] Christ Jesus through the will of God—and our brother Sosthenes: 1 1

To the Church of God in Corinth, men and women [2] consecrated in Christ Jesus, called [3] to be [4] saints, with all in every place who call on the name of our Lord Jesus Christ—[5] their Lord as well as ours. May grace and peace be granted to you from God our Father and the Lord Jesus Christ. 2 3

Reasons for Thankfulness

I thank my God continually on your behalf for the grace of God bestowed on you [6] in Christ Jesus—that you have been [7] so richly blessed in Him, with readiness of speech and fulness of knowledge. Thus my testimony as to the Christ has been confirmed in your experience, so that there is no gift of God in which you [8] consciously come short while patiently waiting for the re-appearing of our Lord Jesus Christ, who will also keep you stedfast to the very End, so that you will be free from reproach on the day of our Lord Jesus Christ. God is ever true to His promises, and it was by Him that you were, one and all, called [9] into fellowship with His Son Jesus Christ, our Lord. 4 5 6 7 8 9

1. *Christ Jesus*] v.l. 'Jesus Christ.'
2. *Consecrated*] Or 'sanctified.'
3. *To be saints*] Through the power of the Holy Spirit. This primarily, and to do and dare and bear great things for God and speak for Him, only secondarily and as the result of being saints.—Ed.
4. *Saints*] Or 'holy.'
5. *Their Lord as well as ours*] Or 'their place and ours no less.'
6. *In Christ Jesus*] Through your vital union with Him. Cp. John xv. 2, 4.
7. *So richly*] Or 'in every respect.' But cp. 2 Cor. xi. 6, n.
8. *Consciously*] Cp. Luke xv. 14, n.
9. *Into fellowship*] Lit. 'into partnership.'

The Divisions in the Corinthian Church

An Appeal for Unity

10 Now I entreat you, brethren, in the name of our Lord Jesus Christ, to [1] cultivate a spirit of harmony—all of you—and that there be no divisions among you, but rather a perfect union through your having one mind and one judgement. 11 For I have been distinctly informed, my brethren, about you by Chloe's people, that there are dissensions among you. 12 What I mean is that each of you is a partisan. One man says "I belong to Paul;" another "I belong to Apollos;" a third "I belong to [2] Peter;" a fourth "I belong to Christ." 13 Is the Christ [3] in fragments? Is it Paul who was crucified on your behalf? Or were you baptized [4] to be Paul's adherents? 14 I thank God that I did not baptize any of you except Crispus and Gaius—15 for fear people should say that you were baptized [5] to be my adherents. 16 I did, however, baptize Stephanas' household also: but I do not think that I baptized any one else.

The Message of the Cross

17 Christ did not send me to baptize, but to proclaim the Good News; and not in merely wise words—lest the Cross of Christ should be deprived of its power. 18 For [6] the Message of the Cross is [7] foolishness to those who are on the way to perdition, but it is the power of God to those whom He is saving. 19 For so it stands written, "I WILL EXHIBIT THE NOTHINGNESS OF THE WISDOM OF [8] THE WISE, AND THE INTELLIGENCE OF THE INTELLIGENT I WILL BRING TO NOUGHT" (Isa. xxix. 14).

1. *Cultivate a spirit of harmony*] Lit. 'speak the same thing.'

2. *Peter*] Lit. 'Cephas.'

3. *In fragments*] See *Aorist* vii. 3, 4.

4. *To be Paul's adherents*] Lit. 'unto (or, into) Paul's name.' Cp. xii. 13; Matt. xxviii. 19; and see Ellicott on Gal. iii. 27.

5. *To be my adherents*] Lit. 'unto (or, into) my name.'

6. *The Message of the Cross*] Not merely the facts as to Christ's death and the doctrines involved therein, but also the truth expressed in Luke ix. 23: "If any man would come after me let him ignore self, and take up his cross daily, and follow me; for whoever would save his life shall lose it, but whoever shall lose his life for my sake, the same shall save it." We do not get the full benefit of Christ's atoning sacrifice unless we are willing, through faith, to die with Him to sin and the world (Gal. vi. 14).—Ed.

7. (vv. 18-27) *Foolishness, foolish*] Or 'absurdity, absurd.' These words, signifying a high degree of folly, were probably more or less frequently flung at the Apostle by the 'wise men' who heard—or heard of—his preaching at Corinth.

8. *The wise*] Or 'the philosophers' (Acts xvii. 18). This latter title, the true and modest meaning of which is 'lover of knowledge,' was first adopted by Pythagoras, but many men, far inferior to Pythagoras, claimed to be not mere lovers of wisdom but actual possessors of it ('*sophoi*,' wise), and Paul here allows them to stand on this loftier pedestal that their fall, when God abases them, may be the more conspicuous. Cp. Col. ii. 8.

Where is your wise man? Where your expounder of the Law? Where your investigator of the questions of this present age? Has not God shown the world's wisdom to be utter foolishness? 20

For after the world by its wisdom—as God in His wisdom had ordained—had failed to gain the knowledge of God, God was pleased, by the apparent foolishness of the Message which we preach, to save those who accepted it. Seeing that Jews demand [1]miracles, and Greeks go in search of wisdom, while we proclaim a Christ who has been crucified —to the Jews a stumbling-block, to Gentiles foolishness, but to those who have received the Call, whether Jews or Greeks, Christ the power of God and the wisdom of God. Because that which the world deems foolish in God is wiser than men's wisdom, and that which it deems feeble in God is mightier than men's might. 21 22 23 24 25

Facts as to the Church in Corinth

For consider, brethren, God's call to you. [2]Not many who are wise with merely human wisdom, not many of position and influence, not many of noble birth have been called. But God has chosen the things which the world regards as foolish, in order to put its wise men to shame; and God has chosen the things which the world regards as destitute of influence, in order to put its powerful things to shame; and the things which the world regards as base, and those which it sets utterly at nought—things [3]that have no existence—God has chosen in order to reduce to nothing things that do exist; to prevent any mortal man from boasting in the presence of God. But you—and it is all God's doing—are in Christ Jesus: He has become for us a wisdom which is from God, consisting of righteousness and sanctification and [4]deliverance; in order that it may be as Scripture says, "He who boasts—let his boast be in the Lord" (Jer. ix. 24). 26 27 28 29 30 31

The spirit in which Paul preached in Corinth

And as for myself, brethren, when I came to you, it was not with surpassing power of eloquence or earthly wisdom that I came, announcing to you [5]that which God had com- 1 2

1. *Miracles*] Lit. 'signs,' as everywhere in John's Gospel.
2. *Not many . . have been called*] Or 'Not many of you are wise, &c.'
3. *That have no existence*] Slaves for example, of whom there were many in the early Christian Church. According to the popular language of those days the slave was a thing that was not, "He had no side of his existence distinct from his master's" (T. C. Edwards).
4. *Deliverance*] Cp. Rom. iii. 24, n.; Eph. i. 7, 14, n.
5. *That which God &c.*] v.l. 'the mystery (or, secret truth) of God.'

manded me to bear witness to. [1]For I determined to be 2
utterly ignorant, when among you, of everything except
of Jesus Christ, and of Him as having been crucified. And 3
so far as I myself was concerned, I came to you [2]in
conscious feebleness and in fear and in deep anxiety. And 4
my language and the Message that I proclaimed were not
adorned with persuasive words of earthly wisdom, but
depended upon truths which the Spirit taught and mightily
carried home; so that your trust might rest not on the 5
wisdom of man but on the power of God.

The true, Divine Wisdom

Yet when we are among mature believers we 6
do speak words of wisdom; a wisdom not
belonging, however, to the present age nor to
the leaders of the present age who are soon to pass away.
But in dealing with truths hitherto kept secret we speak 7
of God's wisdom—that hidden wisdom which, before the
world began, God pre-destined, so that it should result in
glory to us; a wisdom which not one of the leaders of the 8
present age [3]possesses, for if they had [4]possessed it, they
would never have crucified the Lord of glory. But—to use 9
the words of Scripture—we speak of THINGS WHICH EYE HAS
NOT SEEN NOR EAR HEARD, and which have never entered the
heart of man: ALL THAT GOD HAS IN READINESS FOR THEM
THAT LOVE HIM (Isa. lxiv. 4). For us, however, God has 10
drawn aside the veil through the teaching of the Spirit; for
the Spirit searches everything, including the depths of the
divine nature.

The Teaching of the Holy Spirit

For, among human beings, who knows a 11
man's inner thoughts except the man's own
spirit within him? In the same way, also, only
God's Spirit is acquainted with God's inner thoughts. But 12
we have not received [5]the spirit of the world, but the Spirit
which comes forth from God, that we may know the
blessings that have been so freely given to us by God. Of 13
these we speak—not in language which man's wisdom
teaches us, but in that which the Spirit teaches—adapting,
as we do, spiritual words to spiritual [6]truths. The 14

1. Perhaps the comparative failure of his preaching in Athens (Acts xvii. 34) had taught the Apostle how little men's hearts and consciences are touched by even the cleverest arguments on behalf of the truth.—ED.
2. Powerful as the Message was, the bearer was himself weak.
3. *Possesses*] Lit. 'learnt.'
4. *Possessed*] Lit. 'learnt.'
5. *The spirit of the world*] Cp. Eph. ii. 2.
6. *Truths*] Or 'men.'

[1] unspiritual man rejects the [2] things of the Spirit of God, and cannot attain to the knowledge of them, because they are spiritually judged. But the spiritual man judges of 15
everything, although he is himself judged by no one. For 16
WHO HAS PENETRATED THE MIND OF THE LORD, AND WILL INSTRUCT HIM (Isa. xl. 13)? But *we* have the mind of Christ.

Divisions a sure proof of Unspirituality

And as for myself, brethren, I found it impossible to speak to you as spiritual men. It had to be as to worldlings—mere babes in Christ. [3] I fed you with milk and not with solid food, since for this you were not yet strong enough. And even now you are not strong enough: you are still unspiritual. For [4] so long as jealousy and strife continue among you, can it be denied that you are unspiritual and are living and acting like mere men of the world? For when some one says, "I belong to Paul," and another says, "I belong to Apollos," is not this the way men of the world speak?

Human Teachers mere Instruments in God's Hands

What then is Apollos? And what is Paul? They are just God's servants, through whose efforts, and as the Lord granted power to each, you accepted the faith. I planted and Apollos watered; but it was God who was, all the time, giving the increase. So that neither the planter nor the waterer is of any importance. God who gives the increase is all in all. Now in aim and purpose the planter and the waterer are one; and yet each will receive his own special reward, answering to his own special work. [5] Apollos and I are simply fellow workers [6] for and with God, and you are *God's* field—*God's* building.

The Responsibility of Teachers

[7] In discharge of the task which God graciously entrusted to me, I—like a competent master-builder—have laid a foundation, and others are building upon it. But let every one be careful

1. *Unspiritual*] Or 'psychical;' or, if we had such a word, 'soulish.' In the psychical man "the spirit, being unvivified and uninformed by the Spirit of God, is overborne by the animal soul with its desires—and is in abeyance, so that he may be said not to have it" (Alford).
2. *Things*] Teachings, suggestions, warnings, promises.
3. *I fed you with*] Lit. 'I caused you to drink,' an example of 'zeugma.' Cp. Phil. iv. 9.
4. *So long as . . continue*] Lit. 'where . . are.'
5. *Apollos and I are simply*] Lit. 'we are.'
6. *For and with*] Lit. 'of.'
7. *In discharge . . entrusted*] Lit. 'In accordance with the grace of God which was given.' See Rom. xii. 3, n.

[1]how and what he builds. For no one can lay any other 11
foundation in addition to that which is already laid, namely
Jesus Christ. And whether the building which any one [2]is 12
erecting on that foundation be of gold or silver or costly
stones, of timber or hay or straw—the true character of each 13
individual's work will become manifest. For [3]the day of
Christ will disclose it, because that day [4]is soon to come
upon us clothed in fire, and as for the quality of every one's
work—the fire is the thing which will test it. If any one's 14
work—the building which he has erected—stands the test,
he will be rewarded. [5]If any one's work is burnt up, he 15
will suffer the loss of it; yet he will himself be rescued, but
only, as it were, by passing through the fire.

To injure God's People is an awful Sin

Do you not know that you are God's Sanc- 16
tuary, and that the Spirit of God has His home
within you? If any one is marring the 17
Sanctuary of God, him will God mar; for the
Sanctuary of God is holy, which you all are.

Mere human Wisdom worthless

Let no one deceive himself. If any man 18
imagines that he is wise, [6]compared with the
rest of you, with the wisdom of the present age,
let him become "foolish" so that he may be wise. This 19
world's wisdom is "foolishness" in God's sight; for it is
written, "He snares the wise with their own cunning"
(Job v. 13). And again, "The Lord takes knowledge of 20
the reasonings of the wise—how useless they are" (Ps.
xciv. 11). Therefore let no one boast about [7]his human 21
teachers. For everything belongs to you—be it Paul or 22
Apollos or [8]Peter, the world or life or death, [9]things present
or future—everything belongs to you; and you belong to 23
Christ, and Christ belongs to God.

The Responsibility of Preachers is to God

As for [10]us Apostles, let any one take this view 1 4
of us—we are Christ's [11]officers, and stewards of 2
God's secret truths. This being so, it follows

1. *How and what*] Lit. 'how.'
2. *Is erecting*] The Apostle refers to the teaching-work (good, bad, or indifferent) which was going on in the Corinthian Church at the time he wrote.
3. *The day of Christ*] Lit. simply 'the day.'
4. *Is soon . . clothed*] Lit. 'is being revealed.'
5. "The fire is not the punishment, but the test" (Edwards).
6. *Compared with*] Lit. 'among.'
7. *His human teachers*] Lit. 'men.'
8. *Peter*] Lit. 'Cephas.'
9. *Things future*] Lit. 'things soon to be.'
10. *Us Apostles*] Paul, Apollos, Peter. See verse 6. Lit. simply 'us.'
11. *Officers*] See Matt. xxvi. 58. The word occurs twenty times in all, but only here in the Letters of Paul.

that fidelity is what is required in stewards. [1]I however am very little concerned at undergoing your scrutiny, or that of other men; in fact I do not even scrutinize myself. Though I am not conscious of having been in any way unfaithful, yet I do not for that reason stand acquitted; but He whose scrutiny I must undergo is the Lord. Therefore form no premature judgements, but wait until the Lord [2]returns. He will [3]both bring to light the secrets of darkness and will openly disclose the motives that have been in people's hearts; and then the praise which each man deserves will come to him from God. 3 4 5

The Names of Party Leaders are not specified

In writing this much, brethren, [4]with special reference [5]to Apollos and myself, I have done so for your sakes, in order to teach you by our example what those words mean, which say, "Nothing beyond what is written!"—so that you may cease to take sides in boastful rivalry, for one teacher against another. 6

Some keen Irony

[6]Why, who gives you your superiority, my brother? Or what have you that you did not receive? And if you really [7]did receive it, why boast as if this were not so? 7

Every one of you already [8]has all that heart can desire; already you [9]have grown rich; without waiting for us, you [9]have ascended your thrones! Yes indeed, would to God that you had ascended your thrones, that we also might reign with you! God, it seems to me, has [10]exhibited us Apostles last of all, as men condemned to death; for we have come to be a spectacle to all creation—alike to angels and to men. We, for Christ's sake, are labelled as "foolish"; [11]you, as Christians, are men of shrewd intelli- 8 9 10

1. *I however*] And no doubt Apollos and Peter would say the same.
2. *Returns*] Lit. 'comes.'
3. *Both . . and*] Both the actions of men and their motives.
4. *With special reference &c.*] "By what I have said of Apollos and myself, I have shown what holds true of all Christian teachers" (Thayer).
5. *To Apollos and myself*] Lit. 'to myself and Apollos.' Cp. ix. 6.
6. With these three pointed questions Paul turns for a moment from the Church as a whole to rebuke some individual teacher unnamed, whom the flattery of a party has elated.
7. *Did receive*] Cp. Luke xi. 18, n.
8. *Has all that heart can desire*] Lit. 'is filled to satiety.
9. *Have grown. Have ascended*] See *Aorist* vi. 6.
10. *Exhibited . . last of all*] Alluding "to the custom of carrying into effect the sentence on men condemned to death as a fitting close to the day's sport, when less sanguinary exhibitions had palled on the spectators' appetite" (T. C. Edwards).
11. *You*] "Party leaders and party men" (Alford).

gence. We are mere weaklings: you are strong. You are
in high repute: we are outcasts. To this very moment we 11
endure both hunger and thirst, with scanty clothing and
many a blow. Homes we have none. Wearily we toil, 12
working with our own hands. When reviled, we bless;
when persecuted, we bear it patiently; when slandered, we 13
try to conciliate. We have [1]come to be regarded as the
mere dirt and filth of the world—the refuse of the universe,
even to this hour.

A loving Entreaty

I am not writing all this to shame you, but 14
I am offering you advice as my dearly-loved
children. For even if you were to have ten 15
thousand [2]spiritual instructors—for all that you could not
have several fathers. It is I who in Christ Jesus became
your father through the Good News. I entreat you there- 16
fore to become like me. For this reason I [3]have sent 17
Timothy to you. [4]Spiritually he is my dearly-loved and
faithful child. He will remind you of my [5]habits as a
Christian teacher—the manner in which I teach everywhere
in every Church.

The Reality of Apostolic Authority

But some of you have been puffed up through 18
getting the idea that I am not coming to
[6]Corinth. But, if the Lord is willing, I shall 19
come to you without delay; and then I shall know not the
fine speeches of these conceited people, but their power.
For [7]Apostolic authority is not a thing of words, but of 20
power. Which shall it be? Shall I come to you with a 21
rod, or in a loving and tender spirit?

A stern Rebuke

An Instance of gross Immorality

It is actually reported that there is fornication 1 5
among you, and of a kind unheard of even
among the Gentiles—a man has his father's
wife! And you, instead of mourning and removing from 2
among you the man who has done this deed of shame, are

1. *Come to be regarded as*] Lit. 'become.'
2. *Spiritual instructors*] Lit. 'schoolmasters in Christ.' The first of these words also occurs in Gal. iii. 24, 25.
3. *Have sent*] Or 'sent,' or 'send.' See T. C. Edwards's note.
4. *Spiritually*] Lit. 'In the Lord.'
5. *Habits as a Christian teacher*] Lit. 'ways in Christ.'
6. *Corinth*] Lit. 'you.'
7. *Apostolic authority*] Lit. 'the Kingdom of God.'—Ed.

filled with self-complacency! I for my part, present with 3
you in spirit although absent in body, have already, as
though I were present, judged him who has so acted. In 4
the name of our Lord Jesus, when you are all assembled
and my spirit is with you, together with the power of our
Lord Jesus, I have handed over such a man to Satan for 5
the [1] destruction of his [2] body, that his spirit may be saved
on the day of the Lord [3] Jesus.

The false Attitude of the Corinthians

It is no good thing—this which you make the 6
ground of your boasting. Do you not know
that a little [4] yeast [5] corrupts the whole of the
dough? Get rid of the old yeast so that you 7
may be dough of a new kind; for in fact you *are* [6] free from
corruption. For our Passover Lamb has already been
offered in sacrifice—even Christ. Therefore let us keep our 8
festival not with old yeast nor with the yeast of what is
evil and mischievous, but with bread free from yeast—the
bread of [7] transparent sincerity and of truth.

A previous Warning disregarded

I wrote to you [8] in that letter that you were 9
not to associate with fornicators; [9] not that in 10
this world you are to keep wholly aloof from
such as they, any more than from people who are avaricious
and greedy of gain, or from worshippers of idols. For that
would mean that you would be compelled to go out of the
world altogether. But what I meant was that you were 11
not to associate with any one bearing the name of "brother,"
if he was addicted to fornication or avarice or idol-worship
or abusive language or hard-drinking or greed of gain.
With such a man you ought not even to eat. For what 12
business of mine is it to judge outsiders? Is it not for you
to judge those who are within the Church while you leave 13
to God's judgement those who are outside? Remove the
wicked man from among you (Deut. xxii. 24).

1. *Destruction of his body*] Or possibly 'marring of his earthly life.'—ED.
2. *Body*] Lit. 'flesh;' the word which Paul applies to the whole of man's earthly nature. See Rom. vii. 18, n.—ED.
3. *Jesus*] V.L. omits.
4. *Yeast*] I.E. 'leaven' or 'barm.'
5. *Corrupts*] Or 'puts . . into a ferment.' Lit. 'leavens.'
6. *Free from corruption*] I.E. in inmost motive and intention.
7. *Transparent*] Cp. 2 Cor. ii. 17, n.
8. *In that letter*] Lit. 'in the letter;' one now lost.
9. *Not &c.*] Lit. 'not (meaning) that you were wholly (not-to-associate), &c.

Litigation at Corinth

Litigation in heathen Law Courts

6 If one of you has a grievance against an 1
opponent, does he dare to go to law before
irreligious men and not before God's people?
Do you not know that God's people will sit in judgement 2
upon the world? And if you are the court before which the
world [1]is to be judged, are you unfit to deal with these
petty matters? Do you not know that we are to sit in 3
judgement upon angels—to say nothing of things belonging
to this life? If therefore you have things belonging to this 4
life which need to be decided, is it [2]men who are absolutely
nothing in the Church—is it *they* whom you make your
judges? I say this to put you to shame. Has it come 5
to this, that there does not exist among you a single wise
man competent to decide between [3]a man and his brother,
but brother goes to law with brother, and that before 6
unbelievers?

All Litigation between Christians discouraged

[4]To say no more, then, it is altogether a 7
defect in you that you have law-suits with one
another. Why not rather endure injustice?
Why not rather submit to being defrauded?
On the contrary you yourselves inflict injustice and 8
fraud, and upon brethren too. Do you not know that un- 9
righteous men will not inherit God's Kingdom?

Righteousness of Life absolutely indispensable

Cherish no delusion here. Neither forni-
cators, nor idolaters, nor adulterers, nor any
who are guilty of unnatural crime, nor thieves, 10
nor avaricious people, nor any who are addicted
to hard drinking, to abusive language or to greed of gain,
will inherit God's Kingdom. And all this describes what 11
some of you were. [5]But now you have had every stain
washed off: now you have been set apart as holy: now you
have been pronounced free from guilt; in the name of our
Lord Jesus Christ and through the Spirit of our God.

1. *Is to be judged*] Or 'is (even now) being judged.'

2. *Men who &c.*] I.E. the heathen magistrates of your city. No Christian, however poor and weak, could possibly be described by the Apostle as nothing in the Church. Each is still (viii. 11) "the brother for whom Christ died."

3. *A man and*] Words not in the Greek, but necessarily inserted in the English. See *Journal of Philology* (Cambridge, 1869), vol. ii., p. 321.

4. *To say no more*] Lit. 'Already.' Before going any further in showing how your excellences (i. 5–7) are counterbalanced by many faults.

5. *But now*] Or 'Yet.' Lit., the most emphatic word for 'But.' *But now . . now . . now*] Lit. 'But now . . but now . . but now,' thrice repeated, to accentuate the greatness of the contrast, and God's marvellous grace.

Christian Freedom no Excuse for Immorality

Everything is allowable to me, but not every- 12
thing is profitable. Everything is allowable to
me, but [1] to nothing will I become a slave.
Food of all kinds is meant for the stomach, and 13
the stomach is meant for food, and God will cause both of
them to perish. Yet the body does not exist for the purpose
of fornication, but for the Master's service, and the Master
exists for the body; and as God by His power raised the 14
Master to life, so He will also raise us up.

The awful Guilt of such Sins

Do you not know that your bodies are 15
[2] members of Christ? Shall I then take away
the members of Christ and make them the
members of a prostitute? No, indeed. Or do you not 16
know that a man who has to do with a prostitute is one
with her in body? For God says, "THE TWO SHALL BECOME
ONE" (Gen. ii. 24). But he who is in union with the 17
Master is one with Him in spirit. Flee from fornication. 18
Any other sin that a human being commits lies outside the
body; but he who commits fornication sins against his own
body. Or do you not know that your bodies are a sanctuary 19
of the Holy Spirit who is within you—the Spirit whom
you have from God? And you are not your own, for you 20
have been [3] redeemed at infinite cost. Therefore glorify God
in your bodies.

The Subject of Marriage

The Apostle's own View of the Matter

I now deal with the subjects mentioned in 1 7
your letter. It is well for a man to abstain
altogether from marriage. But because there 2
is so much fornication every man should have a wife of his
own, and every woman should have a husband. Let a man 3
pay his wife her due, and let a woman also pay her husband
his. A married woman is not mistress of her own person: 4
her husband has certain rights. In the same way a married
man is not master of his own person: his wife has certain
rights. [4] Do not refuse one another, unless perhaps it is 5

1. *To nothing &c.*] Lit. 'I will not be brought under its power by anything.'
2. *Members*] Cp. "For Antony is but a limb of Caesar" (*Julius Caesar*, ii. 1, 165).
3. *Redeemed at infinite cost*] Lit. 'bought for a price.'
4. *Do not refuse*] The tense seems to imply (cp. Matt. xxviii. 5, n.) a statement in the letter from the Church that this asceticism was practised among its married members. Or the tense may be understood as significant of habitual and permanent obligation; as also the present imperative in verse 3.

just for a time and by mutual consent, so that you may devote yourselves to prayer and may then associate again; lest the Adversary begin to tempt you because of your deficiency in self-control.

Thus much in the way of concession, not of command. 6
Yet I would that everybody lived as I do; but each of us 7
has his own special gift from God—one in one direction and one in another.

Advice to unmarried and married

But I tell the unmarried, and women who 8
are widows, that it is well for them to remain as I am. If, however, they cannot maintain 9
self-control, by all means let them marry; for marriage is better than the fever of passion. But to those already 10
married my instructions are—yet not mine, but the Lord's—that a wife is not to leave her husband; or if she has already 11
left him, let her either remain as she is or be reconciled to him; and that a husband is not to send away his wife.

Advice to those married to Unbelievers

To [1] the rest it is I who speak—not the Lord. 12
If a brother has a wife who is an unbeliever, and she consents to live with him, let him not send her away. And a woman who has an 13
unbelieving husband—if he consents to live with her, let her not separate from him. For, in such cases, the unbelieving 14
husband [2] has become—and is—holy through union with a Christian woman, and the unbelieving wife is holy through union with a Christian brother. Otherwise your children would be unholy, but in reality they have a place among God's people. If, however, the unbeliever [3] is determined 15
to leave, let him or her do so. Under such circumstances the Christian man or woman is no slave; God [4] has called us [5] to live lives of peace. For what assurance have you, 16
O woman, as to whether [6] you will save your husband? Or what assurance have you, O man, as to whether you will save your wife?

1. *The rest*] Where only one of the parties is a Christian.
2. *Has become—and is—holy*] Has a place, so to speak, in the outer court of the Christian Temple. See *Aorist* vii. 3, 4.—Ed.
3. *Is determined to leave*] "If the unbelieving one leaves" would represent a different word in the Greek for 'if' and a part of the verb not used here.
4. *Has called us*] 'And we are His called ones' is implied in the tense of the Greek verb, which the English perfect quite inadequately represents. See *Aorist* vii. 3, 4, 9.
5. *To live lives of peace*] Lit. simply 'in peace.' Not 'to' or 'into' 'peace.' The sense seems to be, 'do not live in an atmosphere of strife, being free to escape from it; for God eternally dwells in an atmosphere of peace and He calls us to participate and rejoice in it.'
6. *You will save*] Or possibly, 'you will not save.'

Existing Relationships to be acquiesced in

[1]Only, whatever be [2]the condition in life which the Lord has assigned to each individual—and whatever the condition in which he was living when God called him—in that let him continue. 17
This is what I command in all the Churches. Was any one already circumcised when called? Let him not have recourse to the surgeons. Was any one uncircumcised when called? Let him remain uncircumcised. Circumcision is nothing, and uncircumcision is nothing: obedience to God's commandments is everything. Whatever be the [3]condition in life in which a man was, when he was called, in that let him continue. Were you a slave when God called you? Let not that weigh on your mind. And yet if you can get your freedom, take advantage of the opportunity. For [4]a Christian, if he was a slave when called, is the Lord's freed man, and in the same way a free man, if called, becomes the slave of Christ. You have all been [5]redeemed at infinite cost: [6]do not become slaves to men. Where each one stood when he was called, there, brethren, let him still stand—close to God. 18 19 20 21 22 23 24

Concerning unmarried women I have no command to give you from the Lord; but I offer you my opinion, which is that of a man who, through the Lord's mercy, is deserving of your confidence. I think then that, taking into consideration the distress which is now upon us, it is well for a man to remain as he is. Are you bound to a wife? Do not seek to get free. Are you free from the marriage bond? Do not seek for a wife. Yet [7]if you marry, you have not sinned; and if a maiden marries, she has not sinned. Such people, however, will have [8]outward trouble. But I am for sparing you. 25 26 27 28

1. *Only*] Marking an exception to the 'is not a slave' of verse 15. The Greek expression (like the equivalent 'sino' in Spanish) is limited in the N.T. to use after a negative, with the solitary exception of Acts xxvi. 32.
2. *The condition*] In the sense shown by the examples in verses 18, 21; not meaning 'trade' or 'occupation.'
3. *Condition*] In Gal. iii. 28, "the Apostle enumerates the three fundamental conceptions which at once divide and unite the race, that of Jew or Greek (the national distinction), that of slave and free (the social distinction), and that of male and female (the physical distinction)" (Edwards).
4. *A Christian*] Lit. 'the (man) in the Lord.'
5. *Redeemed at infinite cost*] Lit. 'bought for a price.'
6. *Do not become*] Not 'do not be,' which is inexact and would be a direct incentive to revolt. If you are free, do not sell your freedom.
7. *If you marry*] Cp. Luke xi. 18. The literal rendering of the verb is 'shall have married;' and so in the next clause.
8. *Outward trouble*] Lit. 'affliction for the flesh.'

The transitory Character of all that is earthly

Yet of this I warn you, brethren: [1]the time 29
has been [2]shortened—so that henceforth those
who have wives should be as though they had
none, those who weep as though they did not 30
weep, those who rejoice as though they did not
rejoice, those who buy as though they did not possess, and 31
those who use the world as not using it to the full. For the
world as it now exists is passing away. And I would have 32
you free from worldly anxiety. An unmarried man concerns
himself with the Lord's business—how he shall please the
Lord; but a married man concerns himself with the business 33
of the world—how he shall please his wife. There is a 34
difference too between a married and an unmarried woman.
She who is unmarried concerns herself with the Lord's
business—that she may be holy both in body and spirit; but
the married woman concerns herself with the business of the
world—how she shall please her husband. Thus much I 35
say in your own interest; not to lay a trap for you, but to
help towards what is becoming, and enable you to wait on
the Lord without distraction.

A Father's Duty to his unmarried Daughter

If, however, a father thinks he is acting un- 36
becomingly towards his still unmarried daughter
if she be past the bloom of her youth, and so the
matter is urgent, let him do what she desires;
he commits no sin; [3]she and her suitor should be allowed to
marry. But if a father stands firm in his resolve, being free 37
from all external constraint and having a legal right to act
as he pleases, and in his own mind has come to the decision
to keep his daughter unmarried, he will do well. So that 38
he who gives his daughter in marriage does well, and yet he
who does not give her in marriage will do better.

Should Widows marry again?

A woman is bound to her husband during the 39
whole period that he lives; but if her husband
[4]dies, she is at liberty to marry whom she will,
provided that he is a Christian. But in my judgement, her 40
state is a [5]more enviable one if she remains as she is; and I
also think that I have the Spirit of God.

1. (vv. 29–31.) The nearness, yet uncertainty, of the time of Christ's Coming was the regulative element in their Christian lives.
2. *Shortened—so that henceforth*] v.L. 'is henceforth shortened . . so that.'
3. *She and her suitor*] Lit. 'they.'
4. *Dies*] Lit. 'shall have fallen asleep.'
5. *More enviable*] Lit. 'more blessed.' See Matt. v. 3–11, n.

Idol Sacrifices

Food that has been sacrificed to Idols

Now as to things which have been sacrificed 1 8
to idols. This is a subject which we [1] already
understand—because we all have knowledge of
it. Knowledge, however, tends to make people
conceited; it is love that builds us up. If any one imagines 2
that he already possesses any true knowledge, he has as yet
attained to no knowledge of the kind to which he ought to
have attained; but if any one loves God, that man is known 3
by God. As to eating things which have been sacrificed to 4
idols, we are fully aware [2] that an idol is nothing in the
world, and that there is no God but One. For if so-called 5
gods do exist, either in Heaven or on earth—and in fact
there are many such gods and many such lords—yet *we* 6
have but one God, the Father, who is the source of all
things and for whose service we exist, and but one Lord,
Jesus Christ, through whom we and all things exist.

Brotherly Love must solve the Problem

But [3] all believers do not recognize these facts. 7
Some, [4] from force of habit in relation to the
idol, even now eat idol sacrifices as such, and
their consciences, being but weak, are polluted.
It is true that a particular kind of food will not bring us 8
into God's presence; we are neither inferior to others if we
abstain from it, nor superior to them if we eat it. But take 9
care lest this liberty of yours should prove a hindrance to the
progress of weak believers. For if any one were to see you, 10
who know the real truth of this matter, reclining [5] at table in
an idol's temple, would not his conscience (supposing him to
be a weak believer) [6] be emboldened to eat the food which
has been sacrificed to the idol? Why, [7] your knowledge 11
becomes the ruin of the weak believer—your brother, for
whom Christ died! Moreover when you thus sin against 12

1. *Already understand—because*] Or 'already understand that.
2. *That an idol is nothing*] Or, possibly, 'that there is no idol;' though it is hard to reconcile the latter rendering with Acts xvii. 16. 1 Cor. x. 19 also favours the 'is nothing,' and so do the ancient Versions. Another interpretation is that in all Creation there is no such thing as a visible image of the true God; but this would require the insertion here of an important word which, as a matter of fact, is absent.
3. *All believers*] Or 'all of you.' Some brethren are weak, verse 11.
4. *From force of habit*] V.L. 'through (or, in) their consciousness of the idol.'
5. *At table*] At a sacrificial banquet with a party of heathen friends.
6. *Be emboldened*] Lit. 'be edified' by your (supposed) good example. Influenced by you he will eat although he believes he is sinning by so doing!—Ed.
7. *Your knowledge . . ruin of the weak believer*] Lit. 'the weak (believer) is ruined through (or, through acting on) your knowledge.

the brethren and wound their weak consciences, you are, in reality, sinning against Christ. Therefore if what I eat causes my brother to fall, never again to the end of my days will I touch any kind of animal food, for fear I should cause my brother to fall. 13

Paul's own Example of Self-Restraint

IX. Am I not free? Am I not an Apostle? Can it be denied that I [1] have seen Jesus, our Lord? Are not you yourselves my work in the Lord? If to other men I am not an Apostle, yet at any rate I am one to you; for your very existence as a Christian Church is the seal of my Apostleship. That is how I vindicate myself to those who criticize me. 1 2 3

His Apostolic Position and Rights

Have we not a right [2] to claim food and drink? Have we not a right to take with us on our journeys a Christian sister as our wife, as the rest of the Apostles do—and the Lord's brothers and [3] Peter? Or again, is it only [4] Barnabas and myself who are not at liberty to give up working with our hands? What soldier ever serves at his own cost? Who plants a vineyard and yet does not eat any of the grapes? Or who tends a [5] herd of cattle and yet does not taste their milk? 4 5 6 7

Am I making use of merely worldly illustrations? Does not the Law speak in the same tone? For in the Law of Moses it is written, 8 9

"THOU SHALT NOT MUZZLE AN OX WHILE IT IS TREADING OUT THE GRAIN" (Deut. xxv. 4).

Is God simply thinking about the oxen? Or is it really in our interest that He speaks? Of course, it was written in our interest, because [6] it is His will that when a ploughman ploughs, and a thrasher thrashes, it should be in the hope of sharing that which comes as the result. 10

If it is we who sowed the spiritual grain in you, is it a great thing that we should reap a temporal harvest from you? If other teachers [7] possess that right over you, do not we possess it much more? Yet we have not availed 11 12

1. *Have seen*] Greek perfect. See *Aorist* vii. 6.
2. *To claim food and drink*] At the expense of the Churches.
3. *Peter*] Lit. 'Cephas.'
4. *Barnabas and myself*] Lit. 'myself and Barnabas.' Cp. iv. 6, n.
5. *Herd of cattle*] Or 'flock.' In Gen. xxxii. 16, LXX., the word is applied to goats, sheep, camels, oxen, and asses. A.V. 'drove.'—ED.
6. *It is His will &c.*] Lit. 'the ploughman ought.' God's righteous, loving will is the ultimate criterion of human duty.
7. *Possess*] Not collectively, but individually.

ourselves of the right, but we patiently endure all things rather than hinder in the least degree the progress of the Good News of the Christ. Do you not know that those 13 who perform the sacred rites have their food from [1]the sacred place, and that those who serve at the altar all alike share with the altar? In the same way the Lord also 14 [2]directed those who proclaim the Good News to maintain themselves by the Good News.

Paul's Forbearance in the Exercise of his Rights

But I, for my part, [3]have not used, and do 15 not use, my full rights in any of [4]these things. Nor do I now write with that object so far as I myself am concerned, for I would rather die than have anybody make this boast of mine an empty one. If I go on preaching the Good News, that is 16 nothing for me to boast of; for the necessity is imposed upon me; and alas for me, if I fail to preach it! And if 17 I preach willingly, I receive my wages; but if against my will, a stewardship has nevertheless been entrusted to me. What are [5]my wages then? The very fact that the Good 18 News which I preach will cost my hearers nothing, [6]so that I cannot be charged with [7]abuse of my privileges as a Christian preacher.

His Motives. (1) Eagerness to win Men to Christ

Though free from all human control, I [8]have 19 made myself the slave of all in the hope of winning [9]as many converts as possible. To the 20 Jews I have become like a Jew in order to win Jews; to men under the Law as if I were under the Law—although I am not—in order to win those who are under the Law; to men without Law as if I were without Law— 21

1. *The sacred place*] Or 'the Temple.' Cp. Matt. xxi. 12, n.

2. *Directed*] When sending out the Twelve (Matt. x. 10), and when sending out the Seventy (Luke x. 7). See *Aorist* v. 6 and footnote.

3. *Have not used, and do not use*] Such is the force of the Greek perfect. Cp. verse 22; 2 Cor. i. 19.

4. *These things*] "Freedom from restrictions as to food, freedom to marry, and authority to claim maintenance from the Churches" (T. C. Edwards).

5. *My wages*] "The consciousness of preaching freely a free gospel was the Apostle's pay for declining to be paid" (T. C. Edwards).

6. *So that I cannot*] Or 'in order that I may not.'

7. *Abuse*] Or 'making full use;' as in vii. 31.

8. *Have made*] At some past time, indefinite. See *Aorist* vii. 2. So with 'have become,' verse 22.

9. *As many . . as possible*] Lit. 'the greater part' (of my hearers). The last clause of verse 22 shows that Paul's ambition was to save *some*. That others would remain hostile and unconverted he knew. The English 'the more' (as in the familiar phrase 'The more the merrier') is inexact. Such is never the sense of the article in Greek when it precedes a comparative and agrees with it. In 'the more' (which looks literal, but is not) the article is the old ablative and does not agree with the adjective.

although I am not without Law in relation to God but am abiding in Christ's Law—in order to win those who are without Law. To the weak I have become weak, so as to 22
gain the weak. To all men I have become all things, in the hope that in every one of these ways I may save some. And I do everything for the sake of the Good News, that I 23
may share with my hearers in its benefits.

(2) His own Desire to secure the Crown of Life

[1] Do you not know that in the foot-race the 24
runners all run, but that only one gets the prize? You must run like him, in order to win with certainty. But every competitor in 25
an athletic contest practises abstemiousness in all directions. They indeed do this for the sake of securing a perishable wreath, but we for the sake of securing one that will not perish. That is how I run, not being in any 26
doubt as to my goal. I am a boxer who does not inflict blows on the air, but I hit hard and straight at my own 27
body and lead it off into slavery, lest possibly, [2] after I have been a herald to others, I should myself be [3] rejected.

Israelites who for want of Self-Mastery missed the Prize

For I would have you remember, brethren, 1 10
how our forefathers were all of them [4] sheltered by the cloud, and all got safely through the [5] Red Sea. All were baptized in the cloud and 2
in the sea [6] to be followers of Moses. All ate 3
the same [7] spiritual food, and all drank the same [7] spiritual 4
drink; for they long drank the water that flowed from the

1. *Do you not know*] This formula occurs here for the tenth time in this Letter.
2. *After I have been a herald*] "Après avoir fait le héraut" (Stapfer).
3. *Rejected*] "As unworthy of the crown and the prize" (Ellicott).
4. *Sheltered by*] Lit. 'under.' The division of chapters at this point is unfortunate. Paul proceeds to give an illustration from the history of his own nation of some who, after beginning well, did not run so as to obtain the prize.—Ed.
5. *Red Sea*] Lit. 'sea.'
6. *To be followers of*] Or 'to be adherents of.' Lit. 'into' or 'unto.' Cp. Gal. iii. 27. "When they saw Moses cross first, they too braved the waters" (Chrysostom) Among the ideas involved in Christian Baptism are those of complete separation from the world and intimate union with the Saviour. Possibly Paul, in the same way, thought of the Israelites as having been permanently cut off from Egypt and compelled to cast in their lot with Moses—first by the cloud which was bright to them but dark to the Egyptians (Exod. xiv. 20), and then by the Red Sea as soon as the waters, having closed up again, rolled between them and the land of bondage. Two facts add to the likelihood of the Apostle having thus regarded the cloud and the sea as instruments by which the Israelites were separated from Egypt and linked to Moses rather than as watery elements in which they were immersed or by which they were sprinkled. (1) The people are expressly recorded to have been untouched by the water—the sea was as dry land to them (Exod. xiv. 21, 22; xv. 8, 19). (2) The Greek preposition for the 'in' of 'baptized in' frequently denotes simple instrumentality. 'Separated from Egypt by means of the cloud and the Red Sea to become followers of Moses' would then be the real meaning here.—Ed.
7. *Spiritual*] Or, perhaps, 'miraculous.'

spiritual rock that went with them—and that rock was the Christ. But with most of them God was not well pleased; 5
for they were laid low in the Desert.

The Lessons taught by their Example

And in this they became a warning to us, to 6
teach us not to be eager, as they were eager, in
pursuit of what is evil. And you must not be 7
worshippers of idols, as some of them were. For
it is written,

"THE PEOPLE SAT DOWN TO EAT AND DRINK, AND STOOD UP [1] TO DANCE" (Exod. xxxii. 6).

Nor may we be fornicators, like some of them who 8
committed fornication and on a single day 23,000 of them
fell dead. And do not let us [2] test the Lord too far, as some 9
of them tested Him and were destroyed by the serpents.
And do not be discontented, as some of them were, and they 10
were destroyed by the Destroyer. All this kept happening 11
to them with a figurative meaning; but it was put on
record by way of admonition to us [3] upon whom the [4] ends of
the Ages have come.

Every Temptation may be successfully resisted

So then let him who thinks he is standing 12
securely beware of falling. No [5] temptation 13
[6] has you in its power but such as is common to
human nature; and God is faithful and will not
allow you to be tempted beyond your strength.
But, when the temptation comes, He will also provide the
way of escape; so that you may be able to bear it.

Idolatry to be scrupulously shunned

Therefore, my dear friends, avoid all con- 14
nexion with the worship of idols. I speak as to 15
men of sense: judge for yourselves of what I
say. The cup of blessing, which we bless, does it not mean 16
a joint-participation in the blood of Christ? The loaf of
bread which we break, does it not mean a joint-participation
in the body of Christ?

[7] Since there is one loaf, we who are many are one body; 17

1. *To dance*] Lit. 'to play.' Cp. Exod. xxxii. 6, 18, 19.
2. *Test . . too far . . tested*] Or 'try how far we can possibly go with . . tried how far they could go with;' the first verb being stronger than the second.
3. *Upon whom &c.*] Or 'in whose time the ends of the Ages have arrived;' the exact sense of the verb is 'have come into port,' as at the end of a voyage.
4. *Ends of the Ages*] Cp. Acts ii. 17, n.
5. *Temptation*] Or 'trial.'
6. *Has you in its power*] Lit. 'has taken you and still holds you,' the Greek perfect. Cp. ix. 15.
7. The first part of this verse may be paraphrased—'Since by the Lord's appointment there is only a single loaf which is broken into fragments when the Supper is celebrated, so we, many though we are, are yet mystically and spiritually one body through our union with Him.'

we, all of us, share in that one loaf. Look at the Israelites 18
—the nation and their ritual. Are not those who eat the
sacrifices joint-partakers in the altar? Do I mean that a 19
thing sacrificed to an idol is what it claims to be, or that
an idol is a real thing? No, but that which [1] the Gentiles 20
sacrifice, they sacrifice to demons, not to God; and I would
not have you [2] have fellowship with one another through the
demons. You cannot drink the Lord's cup and the cup of 21
demons: you cannot be joint-partakers both in the table of
the Lord and in the table of demons. Or are we actually 22
arousing the Lord [3] to jealousy. Are we stronger than
He is?

Brotherly Love limits Christian Freedom

Everything is allowable, but not everything is 23
profitable. Everything is allowable, but every-
thing does not build others up. Let no one be 24
for ever seeking his own good, but let each seek
that of his fellow man.

Anything that is for sale in the meat market, eat, and ask 25
no questions [4] for conscience' sake; for THE EARTH IS THE 26
LORD'S, AND ALL THAT IT CONTAINS (Ps. xxiv. 1). If an 27
unbeliever gives you an invitation and you are disposed to
accept it, eat whatever is put before you, and ask no
questions for conscience' sake. But [5] if any one tells you, 28
"This food has been offered in sacrifice;" abstain from
eating it—out of respect for him who warned you, and, as
before, for conscience' sake. But now I mean his con- 29
science, not your own.

[6] "Why, on what ground," you may object, "is the
question of my liberty of action to be decided by a conscience
not my own? If, so far as I am concerned, I partake with 30
a grateful heart, why am I to be found fault with in regard
to a thing for which I give thanks?"

Whether, then, you are eating or drinking, or whatever 31
you are doing, let everything be done to the glory of God.

1. *The Gentiles*] v.l. 'they.'
2. *Have fellowship with one another through*] Or 'participate with.'
3. *To jealousy*] To be jealous of demon rivals. Cp. Deut. xxxii. 21. The verb here used is found elsewhere in the N.T. only in Rom. x. 19 (quoted from Deut.); xi. 11, 14.
4. *For conscience' sake*] 'Thus doing honour to your own strong and healthy conscience, which is justly clear, for.'
5. *If any one*] Some Christian fellow guest whose faith is weak.
6. *Why, on what ground &c.*] The 'you may object' is not in the Greek. In our idiom the whole question would more naturally be put in the second person—'Why should your liberty . . not your own? If you partake . . why are you, . . you give thanks?'

True Religion must inspire all our Actions

Do not be causes of stumbling either to Jews 32
or to Gentiles, nor to the Church of God. That 33
is the way that I also seek in everything the
approval of all men, not aiming at my own
profit, but at that of the many, in the hope
that they may be saved. Be imitators of me, in so far as 1 11
I in turn am an imitator of Christ.

Women at Meetings of the Church

Now I commend you for remembering me in 2
everything, and because you hold fast truths
and practices precisely as I have taught them to
you. I would have you know, however, that of every man, 3
Christ is the Head, that of a woman her husband is the
Head, and that God is Christ's Head. A man [1] who wears 4
a veil when praying or [2] prophesying dishonours his
Head; but [3] a woman who prays or prophesies with her 5
head uncovered dishonours her Head, for [4] it is exactly the
same as if she had her hair cut short.

If a woman will not wear a veil, let her also cut off her 6
hair. But since it is a dishonour to a woman to have her
hair cut off or her head shaved, let her wear a veil. For a 7
man ought not to have a veil on his head, since he is the
image and glory of God; while woman is the glory of man.
Man does not take his origin from woman, but woman 8
takes hers from man. For man was not created for 9
woman's sake, but woman for man's. That is why a 10
woman ought to have on her head [5] a symbol of subjection,
[6] because of the angels. Yet, [7] in the Lord, woman is not 11
independent of man nor man independent of woman. For 12
[8] just as woman originates from man, so also man comes
into existence through woman, but everything springs
originally from God.

Judge of this for your own selves: is it seemly for a 13
woman to pray to God when she is unveiled? Does not 14
[9] Nature itself teach you that if a man has long hair it is a

1. *Who wears a veil*] Or 'who wears long hair.' So Chrysostom. Lit. 'having (anything hanging) from his head.'
2. *Prophesying*] Cp. xii. 10, 28, and notes.
3. *A woman who prays*] See xiv. 34, n.
4. *It is*] Lit. 'she is.'
5. *A symbol of subjection*] I.E. (a symbol of) her husband's authority. Lit. 'authority.' "Authority and subjection are opposite sides of the same fact" (T. C. Edwards).
6. *Because of the angels*] Who are conceived of as spectators.
7. *In the Lord*] In the Christian order of things.
8. *Just as &c.*] See Gen. ii. 21–23.
9. *Nature itself &c.*] A woman "is instinctively conscious that Nature's gift of long hair is for a covering" (T. C. Edwards).

dishonour to him, but that if a woman has long hair it is 15
her glory, because her hair [1] was given her for a covering?
But if any one is inclined to be contentious on the point, we 16
have no such custom, nor have the Churches of God.

Matters relating to Christian Worship

Dissensions at Meetings of the Church

But while giving you these instructions, there 17
is one thing I cannot praise—your meeting
together, with bad rather than good results.
For, in the first place, when you meet [2] as a 18
Church, there are divisions among you. This is what I am
told, and I believe that there is some truth in it. [3] For 19
there must of necessity be differences of opinion among you,
in order that it may be plainly seen who are the men of
sterling worth among you.

Disorder at the Lord's Supper

When, however, you meet in one place, there 20
is no eating the Supper of the Lord; for it is his 21
own supper of which each of you is in a hurry
to partake, and [4] one eats like a hungry man, while another
has already drunk to excess. Why, have you no homes in 22
which to eat and drink? Or do you wish to show your
contempt for the Church of God and make those who have
no homes feel ashamed? What shall I say to you? Shall
I praise you? In this matter I certainly do not praise you.

The Facts as to the Origin of the Supper

For it was from the Lord that I received the 23
facts which, in turn, I handed on to you; [5] how
that the Lord Jesus, on the night He [6] was to be
betrayed, took some bread, and after giving 24
thanks He broke it and said,

"This is my body which is [7] about to be broken for you.
Do this in memory of me."

1. *Was given*] A gift which she keeps and glories in—so the Greek tense (perfect) implies. See *Aorist* vii. 9.
2. *As a Church*] Lit. 'in Church;' not meaning in a building so called.
3. Or perhaps the sense is, 'For in order for there to be—as I understand that there are—party-leaders among you, there must, of course, needs even be parties.' The 'must' in that case expresses logical necessity. The Greek word *dochimoi* translated in the text 'men of sterling worth' has a meaning approaching that of 'party leaders' in some Classical authors.—Ed.
4. *One . . another*] Some explain, 'the poor man . . the rich one.' But this does not harmonize with verse 34.
5. (vv. 23–25.) Cp. Matt. xxvi. 26–29; Mark xiv. 22–25; Luke xxii. 19, 20.
6. *Was to be betrayed*] Or 'was being betrayed.' In English, to convey this sense, we should more naturally use the active voice, 'Judas was betraying Him.'
7. *About to be broken*] This word (for it is only one in the Greek) is omitted by the majority of modern Commentators. But in English it seems indispensable.

In the same way, when the meal was over, He also took 25
the cup.

"This cup," He said, "is the new Covenant [1] of which
my blood is the pledge. Do this, every time that you drink
it, in memory of me."

The Significance and Sacredness of the Meal

For every time that you eat this bread and 26
drink from the cup, you are proclaiming the
Lord's death—until He [2] returns. Whoever, 27
therefore, [3] in an unworthy manner, eats the
bread or drinks from the cup of the Lord [4] sins
against the body and blood of the Lord. But let a man 28
examine himself, and, having done that, then let him eat the
bread and drink from the cup. For any one who eats and 29
drinks, eats and drinks judgement to himself, if he fails to
[5] estimate the body aright. That is why many among you 30
are sickly and out of health, and why not a few [6] die. If, 31
however, we estimated ourselves aright, we should not be
judged. But when we are judged by the Lord, chastisement 32
follows, to save us from being condemned along with the
world.

Therefore, brethren, when you come together for this 33
meal, wait for one another. If any one is hungry, let him 34
eat at home; so that your coming together may not lead to
judgement.

The other matters I will deal with whenever I come.

Spiritual Gifts. The Need of Discrimination

It is important, brethren, that you should 1 **12**
have clear knowledge on the subject of spiritual
[7] gifts. You know that when you were heathens 2
you went astray after dumb idols, wherever you
[8] happened to be led. For this reason I would 3
have you understand that no one speaking under the in-
fluence of the Spirit of God ever says, "Jesus is accursed,"

1. *Of which my blood is the pledge*] Lit. 'in my blood.'
2. *Returns*] Lit. 'comes.'
3. *In an unworthy manner*] See verses 21, 22.
4. *Sins against &c.*] I.E. possibly, 'is guilty of an offence against the unity and brotherhood of the Church, which has been redeemed by the blood of Christ.' Paul emphasizes the unity and brotherhood of the Church by calling the Church the 'body of Christ.'—ED.
5. *Estimate . . aright*] Or 'discern.' By failure to discern the body of Christ Paul may possibly mean failure to recognize the unity and brotherhood of the Christian Church.
6. *Die*] Lit. 'fall asleep.' Or 'are dead.' Lit. 'have fallen asleep.' But the present tense of this verb appears not to be so used by Paul. Cp. 1 Thess. iv. 13.
7. *Gifts*] Or possibly 'men.'
8. *Happened*] 'From time to time' is implied by the tense; now to the worship of a voiceless Zeus, now—and more frequently, the place being such as Corinth was—to that of Aphrodite.

and that no one is able to say, "Jesus is Lord," except under the influence of the Holy Spirit.

Spiritual Gifts. Their Diversity

Now there are various kinds of gifts, but 4
there is one and the same Spirit; various forms 5
of official service, and yet one and the same
Lord; diversities in work, and yet one and the same God— 6
He who in each person brings about the whole result. But 7
to each of us a manifestation of the Spirit has been granted
for the common good. To one the utterance of wisdom has 8
been granted through the Spirit; to another the utterance of
knowledge [1] in accordance with the will of the same Spirit;
to a third man, by means of the same Spirit, special faith; 9
to another various gifts of healing, by means of the one
Spirit; to another the exercise of miraculous powers; to 10
another the gift of [2] prophecy; to another the power of
discriminating between prophetic utterances; to another
varieties of the gift of 'tongues;' to another the interpreta-
tion of tongues. But these results are all brought about by 11
one and the same Spirit, who [3] bestows His gifts upon each
of us in accordance with His own will.

The organic Unity of the Church

For just as the human body is one and yet has 12
many parts, and all its parts, many as they are,
constitute but one body, [4] so it is with [5] the Church
of Christ. For, in fact, in one Spirit all of us—whether we are 13
Jews or [6] Gentiles, slaves or free men—were baptized to form
but one body; and we were all [7] nourished by that one Spirit.

Unity should make Jealousy impossible

For the human body does not consist of one 14
part, but of many. Were the foot to say, 15
"Because I am not a [8] hand I am not a part
of the body," that would not make it any the
less a part of the body. Or were the ear to say, "Because 16
I am not an eye, I am not a part of the body," that would
not make it any the less a part of the body. If the whole 17
body were an eye, where would the hearing be? If the

1. *In accordance with the will of*] Cp. verse 11; Rom. viii. 27; Eph. iv. 24; 1 Pet. iv. 6; v. 2.
2. *Prophecy*] Christian prophets were preachers and expounders who spoke under the immediate influence of the Holy Spirit.
3. *Bestows . . upon each*] Lit. 'distributes . . to.'
4. *So it is with*] Such is the English idiom, which might also be used with advantage in Hag. ii. 14, "So it is with this people, and so it is with this nation" Cp. xv. 42.
5. *The Church of Christ*] Lit. 'the Christ.'
6. *Gentiles*] Lit. 'Greeks.'
7. *Nourished by*] Lit. 'made to drink.'
8. *Hand*] Or 'arm.' Cp. Matt. xii. 10, n.; Zech. xiii. 6, R.V.

whole body were an ear, where would the nostrils be? But, as a matter of fact, God has arranged the parts in the 18
body—every one of them—as He has seen fit. If they were 19
all one part, where would the body be? But, as a matter 20
of fact, there are many parts and but one body.

Unity should exclude Pride and Contempt

It is also impossible for the eye to say to the 21
hand, "I do not need you;" or again for the
head to say to the feet, "I do not need you."
No, it is quite otherwise. Even those parts of 22
the body which are apparently somewhat feeble are yet
indispensable; and those which we deem less honourable 23
we clothe with more abundant honour; and so our ungrace-
ful parts come to have a more abundant grace, while our
graceful parts have everything they need. But it was God 24
who [1]built up the body, and bestowed more abundant
honour on the part that felt the need, that there might be 25
no disunion in the body, but that all the members might
entertain the same anxious care for one another's welfare.
And if one part is suffering, every other part suffers with it; 26
or if one part is receiving special honour, every other part
[2]shares in the joy.

Unity involves mutual Dependence

As for you, you are the body of Christ, and 27
individually you are members of it. And [3]by 28
God's appointment there are in the Church—first
Apostles, secondly [4]Prophets, thirdly teachers. Then come
miraculous powers, and then ability to cure diseases or
render loving service, or powers of organization, or varieties
of the gift of 'tongues.' Are all Apostles? Are all Prophets? 29
Are all teachers? Have all miraculous powers? Have all 30
ability to cure diseases? Do all speak in 'tongues'? Do
all interpret? But always seek to excel in the greater gifts. 31
And now I will point out to you a way of life which tran-
scends all others.

Love is the supreme Gift

If I can speak with the tongues of men and 1 **13**
of angels, but am destitute of Love, I have but
become a loud-sounding trumpet or a clanging

1. *Built up*] Lit. 'mixed together.'
2. *Shares in the joy*] E.G. "the head is crowned with a garland, and the whole man is conscious of being glorified; or the mouth pronounces an oration, and at once the eyes laugh and show their gladness" (Chrysostom).
3. *By God's appointment there are*] Lit. 'God appointed some.' The voice (middle) of the verb intimates 'for Himself,' 'to do His will,' 'to render service to Him.'
4. *Prophets*] Or 'inspired teachers.' Cp. verse 10 and T. C. Edwards's note.

cymbal. If I possess the gift of prophecy and am versed 2
in all mysteries and all knowledge, and have such absolute
faith that I can remove mountains, but am destitute of
Love, I am nothing. And if I [1] distribute all my possessions 3
to the poor, and give up my body [2] to be burned, but am
destitute of Love, it profits me nothing.

Love is patient and kind. Love knows neither envy nor 4
jealousy. [3] Love is not forward and self-assertive, nor
boastful and conceited. She does not behave unbecom- 5
ingly, nor seek to aggrandize herself, nor blaze out in
passionate anger, nor brood over wrongs. She finds no 6
pleasure in injustice done to others, but joyfully sides with
the truth. She knows how to be silent. She is full of trust, 7
full of hope, full of patient endurance.

Love never fails. But if there are prophecies, they will be 8
[4] done away with; if there are languages, they will cease;
if there is knowledge, it will be [4] brought to an end. For 9
our knowledge is imperfect, and so is our prophesying;
but when the perfect state of things is come, all that is 10
imperfect will be brought to an end. When I was a child, 11
I talked like a child, [5] felt like a child, reasoned like a child:
when I [6] became a man, [7] I [4] put from me childish ways.
For the present we see things as if in a mirror, [8] and are 12
puzzled; but then we shall see them face to face. For
the present the knowledge I gain is imperfect; but then I
shall know fully, even as [9] I am fully known. [10] And so there 13
remain Faith, Hope, Love—these three; and of these the
greatest is Love.

1. *Distribute . . give up*] The tense (the aorist) implies the doing of these things once for all.

2. *To be burned*] V.L. 'that I may make a boast of it.'

3. *Love is not forward*] V.L. omits this third 'Love.'

4. *Done away with . . brought to an end . . put from me*] The same verb (four times) as in xv. 24, 26. The special miraculous gifts which characterized the Apostolic age appear to have ceased at the destruction of Jerusalem in 70, A.D.—ED.

5. *Felt*] Or 'thought.'

6. *Became a man*] 'Such as I still am' is implied by the perfect tense of the Greek. See *Aorist* vii. 9, and cp. Homer *Iliad* xxi. 156.

7. *I put from me childish ways*] Again the perfect tense, signifying 'and have for ever done with them.' In these clauses the English perfect would be proper only if the writer had but recently grown to full manhood, which was far from being the case with Paul.

8. *And are puzzled*] Lit. 'in a riddle.'

9. *I am fully known*] Or 'I have come to be fully known.'

10. "Hope will remain, as anticipation certain to be fulfilled. Faith will remain, as trust, entire and undoubting" (Alford). Love will remain, as that sublimest attribute which we shall share with the Infinite One Himself. See 1 John iv. 8, 16.

'Prophecy' superior to the Gift of Tongues

Be eager in your pursuit of this Love, and be earnestly ambitious for spiritual gifts, but let it be chiefly so in order that you may prophesy. 1 14
For he who speaks in an unknown tongue is 2
not speaking to men, but to God; for no one understands
him. Yet in the Spirit he is speaking secret truths. But 3
he who [1]prophesies speaks to men words of edification,
[2]encouragement and comfort. He who speaks in an un- 4
known tongue [3]does good to himself, but he who prophesies
[3]does good to the Church. I should be right glad were 5
you all to speak in 'tongues,' but yet more glad were you
all to prophesy. And, in fact, the man who prophesies is
superior to him who speaks in 'tongues,' except when the
latter [4]can interpret in order that the Church may get a
blessing. But, brethren, as things are, if I come to you 6
speaking in 'tongues,' what benefit shall I confer on you,
[5]if the utterance is neither in the form of a revelation nor
of additional knowledge nor of prophecy nor of teaching?

Even inanimate things—flutes or harps, for instance— 7
when yielding a sound, if they make no distinction in the
notes, how shall the tune which is played on the flute or
the harp be known? If the bugle—to take another ex- 8
ample—gives an uncertain sound, who will prepare for
battle? And so with you; if with the living voice you fail 9
to utter intelligible words, how will people know what you
are saying? You will be talking to the winds.

There are, we will suppose, a great number of languages 10
in the world, and no creature is without a language. If, 11
however, I do not know the meaning of the particular lan-
guage, I shall seem to the speaker of it, and he to me, to
be merely talking some foreign tongue. Therefore, seeing 12
that you are ambitious for spiritual gifts, seek to excel in
them so as to [6]benefit the Church.

Therefore let a man who has the gift of tongues pray 13
for the power of interpreting them. For if I pray in an 14

1. *Prophesies*] Cp. xii. 28, n.
2. *Encouragement*] Cp. Acts iv. 36, n.
3. *Does good to*] Lit. 'edifies,' 'builds up.'
4. *Can interpret*] Cp. xiii. 1–3, n.
5. *If the utterance &c.*] "A man's spirit may, even in a state of ecstasy, receive a revelation, which, when interpreted, becomes a prophecy; or the ecstasy may quicken the action of thought and lead to knowledge, which may be taught as a doctrine" (T. C. Edwards).
6. *Benefit*] Or 'edify,' 'build up.'

unknown tongue, [1] my spirit prays, but my understanding is barren. How then does the matter stand? I will pray 15
in spirit, and I will pray with my understanding also. I will [2] praise God in spirit, and I will praise Him with my understanding also. Otherwise, if you bless God in spirit 16
only, how shall he who is in the position of an ungifted man say the 'Amen' to your giving of thanks, when he does not know what your words mean? Rightly enough you are 17
giving thanks, and yet your neighbour is not [3] benefited. I speak in a tongue, thank God, more than all of you; but 18 19
in the Church I would rather speak five words with my understanding—so as to instruct others also—than ten thousand words in an unknown tongue.

Brethren, do not prove yourselves to be children in your 20
minds. As regards evil, indeed, be utter babes, but as regards your minds prove yourselves to be men of ripe years.
In the Law it stands written, "'By men of unknown 21
tongues and by the lips of an unknown nation will I speak to this People, but even then they will not listen to Me' (Isa. xxviii. 11), says the Lord." This shows that 22
the gift of tongues is intended as a sign not to those who believe but to unbelievers, but [4] prophecy is intended not for unbelievers but for those who believe. Accordingly if 23
the whole Church has assembled and all are speaking in 'tongues,' and there come in ungifted men, or unbelievers, will they not say that you are all mad? If, on the other 24
hand, every one is prophesying and an unbeliever or an ungifted man comes in, he is convicted by all and closely examined by all, and the hidden evils of his heart are 25
brought to light. And, as the result, he will fall on his face and worship God, and will report to others that of a truth God is among you.

The orderly Exercise of spiritual Gifts

What then, brethren? Whenever you assemble, there is not one of you who is not ready 26
either with a song of praise, a sermon, a revelation, a 'tongue,' or an interpretation. Let everything be done with a view to the [5] building up of faith and character. If there is speaking in an unknown tongue, 27

1. *My spirit*] The highest element of man's composite nature.
2. *Praise God*] The Greek word may imply an instrumental accompaniment.
3. *Benefited*] Lit. 'edified,' 'built up.'
4. *Prophecy*] I.E. 'inspired teaching.' Cp. xii. 10, n.
5. *Building up of faith and character*] Lit. 'edification.'

only two or at the most three should speak, and they should
do so one at a time, and one should interpret; or if there 28
is no interpreter, let the man with the gift be silent in the
Church, speaking to himself and to God. But if there are 29
Prophets, let two or three speak and let the rest [1]judge.
And if anything is revealed to some one else who is [2]seated 30
there, let the first be silent. For you can all prophesy one 31
by one, so that all may learn and all be encouraged: and 32
the spirits of Prophets yield submission to Prophets. For 33
God is not a God of disorder, but of peace, [3]as He is in
all the Churches of His people.

Women at Meetings of the Church

Let [4]married women be silent in the Churches, 34
for they are not permitted to speak. They must
be content with a subordinate place, as the Law
also says; and if they wish to ask questions, they should 35
ask [5]their own husbands at home. For it is disgraceful
for a married woman to speak at a Church
assembly.

No Power in Corinth to change Church Customs

[6]Was it from you that God's Message first 36
went forth, or is it to you only that it has come?

Paul's Apostolic Authority

If any one deems himself to be a Prophet or 37
a man with spiritual gifts, [7]let him recognize
as the Lord's command all that I am now writ-
ing to you. But if any one is ignorant, [8]let him be ignorant. 38

Final Words as to spiritual Gifts

The conclusion, my brethren, is this. Be 39
earnestly ambitious to prophesy, and do not
check speaking with tongues; only let every- 40
thing be done in a becoming and orderly manner.

1. *Judge*] Or 'discern.' Cp. xii. 10. As to whether the words spoken "really came forth from the Spirit, or were only the imaginings of the speaker's heart" (Ellicott). In strange contradiction to this precept *The Teaching of the Twelve Apostles* directs, "No prophet, when speaking in the Spirit, shall you test or judge"—the verb Paul uses here—"for every sin shall be forgiven, but this sin shall not be."

2. *Seated there*] See the excellent notes of Ellicott and T. C. Edwards.

3. v.l., preferred by the American Revisers, connects the last clause with verse 34: 'As in all the Churches of God's people, let (married) women be silent.'

4. *Married women*] One word in the Greek—the same as that often rendered simply 'women.' xi. 1–16 proves that Paul did not order all women to be silent at meetings of the Church. The reference to 'husbands' in verse 35 also shows that 'married women' is the correct rendering here. Cp. 1 Tim. ii. 11, 12, n.—Ed.

5. *Their own husbands*] Or, in accordance with the undoubted usage of the LXX., simply 'their husbands.'—Ed.

6. *Was it from you*] Lit. 'Or was it from you.'

7. *Let him &c.*] Let this furnish a test whether he really has the Spirit, or not. Or perhaps the sense is 'let him fully understand that these rules I am laying down are from the Lord.'

8. *Let him be ignorant*] v.l. 'he is not known.' The sense of the entire verse will then be 'But if any man does not know the Lord's voice when he hears it, he is one of those to whom, on the last day, the Lord will say "I do not know you."'

The Resurrection of the Dead

The Death and Resurrection of Jesus

15 But let me recall to you, brethren, the Good 1
News which I brought you, which you accepted,
and on which you are standing, through which 2
also you are obtaining salvation, if you bear in
mind the words in which I proclaimed it—unless indeed
your faith has been unreal [1] from the very first. For I 3
repeated to you the all-important fact which also I had been
taught, that Christ died for our sins in accordance with the
Scriptures; that He was buried; that He rose to life again on 4
the third day in accordance with the Scriptures, and was 5
seen by [2] Peter, and then by the Twelve. Afterwards He 6
was seen by more than five hundred brethren [3] at once, most
of whom are still alive, although some of them have now
fallen asleep. Afterwards He was seen by James, and then 7
by all the Apostles. And last of all, as to one of untimely 8
birth, He appeared to me also.

Paul himself a Witness as to His Resurrection

For I am [4] the least of the Apostles, and am 9
not fit to be called an Apostle—because I perse-
cuted the Church of God. But what I am I am 10
by the grace of God, and His grace bestowed
upon me did not prove ineffectual. But I laboured more
strenuously than all the rest—yet it was not I, but God's
grace working with me. But whether it is I or they, this 11
is the way we preach and the way that you came to believe.

The Denial of the Possibility of Resurrection

But if Christ is preached as having risen from 12
the dead, how is it that some of you say that
there is no such thing as a resurrection of the
dead? If there is no such thing as a resurrec- 13
tion of the dead, then Christ Himself has not
risen to life. And if Christ has not risen, it follows that 14
what we preach is a delusion, and that your faith also is [5] a
delusion. Nay more, we are actually being discovered to be 15
bearing false witness about God, because we have testified
that God raised Christ to life, whom He did not raise, if in
reality none of the dead are raised. For if none of the dead 16
are raised to life, then Christ has not risen; and if Christ 17

1. *From the very first*] Cp. Rom. xiii. 11, and see *Aorist* vi. 6.
2. *Peter*] Lit. 'Cephas.'
3. *At once*] Or 'once for all,' while to some He appeared oftener.
4. *The least of the Apostles*] Cp. 1 Tim. i. 15, n.; Eph. iii. 8.
5. *A delusion*] Nothing will come of it. Cp. verse 17.

has not risen, your faith is [1] a vain thing—you are still in your sins. It follows also that those who [2] have fallen 18
asleep in Christ [2] have perished. If in this present life we 19
[3] have a *hope* resting on Christ, [4] and nothing more, we are more to be pitied than all the rest of the world.

Christ's Resurrection a Pledge that all will rise

But, in reality, Christ *has* risen from among 20
the dead, being the first to do so of those who are asleep. For seeing that death came through 21
man, through man comes also the resurrection of the dead. For just as through Adam all die, 22
so also through Christ all will be made alive again. But 23
this will happen to each in the right order—Christ having been the first to rise, and afterwards Christ's people rising at His return. [5] Later on, comes [6] the End, when He is to 24
surrender the Kingship [7] to God, the Father, when He shall have [8] overthrown all other government and all other authority and power. For He must continue King until 25
[9] He shall have put all His enemies under His feet (Ps. viii. 6; cx. 1). The last enemy that is to be [8] overthrown is 26
Death; for He [10] will have put all things in subjection under 27
His feet. And when He shall have declared that "All things [11] are in subjection," it will be with the manifest exception of Him who has reduced them all to subjection to Him. But 28
when the whole universe has been made subject to Him, then the Son Himself will also become subject to Him who

1. *A vain thing*] There is nothing in it: it is an utter unreality.

2. *Have fallen asleep . . have perished*] Alford rightly observes that Paul "uses the aorists, speaking of the act of death, not of the continuing state." But he forgets that the English Simple Past tenses ('fell asleep' and 'perished') would necessarily refer to the death of certain individuals at a certain definite time. See *Aorist* v. 3, 4. In the passage before us even Ellicott inserts the 'have,' though his reason for so doing is most unsatisfactory. See *Aorist* ix. 5. By 'perish' the Apostle here apparently means 'pass out of existence.'—ED.

3. *Have a hope resting*] Cp. John v. 45.

4. *And nothing more*] The order of the words will not allow the connexion of this phrase (rendered by 'only') with 'life.' The meaning is not 'in this life only,' but 'a delusive hope, and that only,' with no fulfilment.

5. *Later on*] The 'then' of the A.V. is only a correct translation in the sense of 'next in order.' The Greek word denotes sequence, not simultaneousness. Cp. Mark iv. 28.—ED.

6. *The End*] Of Christ's mediatorial kingship, the object of its existence having been fully secured.—ED.

7. *To God, the Father*] Lit. 'to the God and Father.

8. *Overthrown*] Lit. 'reduced to powerlessness.'

9. *He shall have put*] I.E. God, the Father, shall have put. See verses 27, 28; Ps. viii. 6; cx. 1.—ED.

10. *Will have put*] Lit. 'has put.'

11. *Are in subjection*] I.E. now at last the work of subjection, the overthrow of all foes, is completed. The perfect tense of the verb occurs only here and in Heb. ii. 8 (last word) See *Aorist* vii. 3, 4.

has made the universe subject to Him, in order that GOD may be [1] all in all.

Baptism for the Dead

[2] Otherwise [3] what will become of those who got themselves baptized for the dead? If the dead do not rise at all, [4] why are these baptized for them? Why also do [5] we Apostles expose ourselves to danger every hour? I protest, brethren, as surely as I glory over you—which I may justly do in Christ Jesus our Lord—that I die day by day. If from merely human motives I [6] have fought with [7] wild beasts in Ephesus, what profit is it to me? If the dead do not rise, let us eat and drink, for to-morrow we are to die. Do not deceive yourselves: 29 30 31 32 33

"Evil companionships corrupt good morals."

Wake from this drunken fit; live righteous lives, and cease to sin; for some have no knowledge of God: I speak thus in order to move you to shame. 34

All Fruit differs from its Seed

But some one will say, "How can the dead rise? And with what kind of body do they come back?" [8] Foolish man! the seed you yourself sow has no life given to it unless it first dies; and as for what you sow, it is not the plant which is to be that you are sowing, but a bare grain, of wheat (it may be) or of something else, and God gives it a body as He has seen fit, and to each kind of seed a body of its own. All flesh is not the same: there is human flesh, and flesh of cattle, of birds, and of fishes. There are bodies which are celestial and there are bodies which are earthly, but the glory of the celestial ones is one thing, and that of the earthly ones is another. There is one glory of the sun, another of the moon, and another of the stars; for star differs from star in glory. 35 36 37 38 39 40 41

1. *All in all*] "All creatures will say, 'God is everything to me'" (Bengel).

2. *Otherwise*] I.E. if there is no resurrection of the dead.

3. *What will &c.*] "What shall we say is the meaning and purpose of baptism for the dead, if used by men that deny the resurrection?" (T. C. Edwards). This practice existed at an early period and was apparently not unknown in Corinth. But see the Commentators. Tregelles's punctuation (with the ? before "for the dead" instead of after) leaves 'the' unaccounted for.

4. *Why are &c.*] Cp. iv. 7.

5. *We Apostles*] Lit. simply an emphatic 'we.'

6. *Have fought &c.*] During my stay here. This Letter was written from Ephesus (xvi. 8).

7. *Wild beasts*] Antagonists as ferocious as lions and tigers. Or, regarding the wild beasts as literal ones, 'If I had fought . . what profit would it have been to me?'—ED.

8. *Foolish man*] Not the vocative case (in the best MSS.), but the nominative; as though the writer were first throwing the epithet at his opponent, before turning immediately afterwards to address this argument from analogy to him.

The earthly and the spiritual Bodies

[1] It is the same with the resurrection of the dead. The body is sown in a state of decay, it is raised free from decay; it is sown in dishonour, it is raised in glory; it is sown in weakness, it is raised in power; [2] an [3] animal body is sown, a spiritual body is raised. [4] As surely as there is an animal body, so there is also a spiritual body. In the same way also it is written, "THE first MAN ADAM BECAME A LIVING ANIMAL" (Gen. ii. 7); the last Adam is a life-giving Spirit. Nevertheless, it is not what is spiritual that came first, but what is animal; what is spiritual came afterwards. The first man is a man of earth, earthy; the second man is from Heaven. What the earthy one is, that also are those who are earthy; and what the heavenly One is, that also are those who are heavenly. And as we have borne a resemblance to the earthy one, let us see to it that we also bear a resemblance to the heavenly One.

The Change which awaits our Bodies

But this I tell you, brethren: [5] our mortal bodies cannot inherit the Kingdom of God, nor will what is perishable inherit what is imperishable. I tell you [6] a truth hitherto kept secret: we shall not all sleep, but we shall all be changed, in a moment, in the twinkling of an eye, at the sounding of [7] the last trumpet; for the trumpet will sound, and the dead will be raised incapable of decay, and *we* shall be changed. For so it must be: this perishable nature must clothe itself with what is imperishable, and this mortality must clothe itself with immortality. But when this perishable nature has put on what is imperishable, and this mortality has put on immortality, then will the words of Scripture be fulfilled, "DEATH HAS BEEN SWALLOWED UP IN VICTORY" (Isa. xxv. 8). "WHERE, O DEATH, IS THY VICTORY? WHERE, O DEATH, IS THY [8] STING" (Hos. xiii. 14)? Now sin is the sting of

42 43 44 45 46 47 48 49 50 51 52 53 54 55 56

1. *It is the same with*] Cp. xii. 12, n.

2. *An animal body is sown, a spiritual body is raised*] The words in the Greek do not indicate that the two bodies are necessarily identical.—ED.

3. *Animal*] More accurately 'psychical' or 'soulish;' fit to be the dwelling-place and instrument of the soul; "a body in which the psyche, or soul, comes into relation with the sensuous and material" (Ellicott). Cp. ii. 14, n., and 1 Thess. v. 23.

4. *As surely as*] Lit. "If." v.L. omits the word.

5. *Our mortal bodies*] Lit. 'flesh and blood.'

6. *A truth hitherto kept secret*] Lit. 'a mystery.'

7. *The last trumpet*] Owing to the far earlier date of this Letter, no reference to Rev. xi. 15, 18 can be intended, although the event is, of course, one and the same! Cp. 1 Thess. iv. 16.—ED.

8. *Sting*] Cp. Rev. ix. 10.

death, and sin derives its power from the Law; but God 57
be thanked who gives us the victory through our Lord
Jesus Christ! Therefore, my dear brethren, be firm, unmov- 58
able, busily occupied at all times in the Lord's work,
knowing that your toil is not fruitless [1] in the Lord.

The Poor in Jerusalem

As to the collection for God's people, what I 1 16
The Collection for the Poor in Jerusalem have directed the Churches of Galatia to do,
you must do also. On the first day of every 2
week let each of you put on one side and store
up at his home [2] whatever gain has been granted to him;
so that whenever I come, there may then be no collections
going on. And when I am with you, whatever brethren 3
you accredit by letter I will send to carry your kind gift to
Jerusalem. And if it is worth while for me also to make 4
the journey, they shall go as my companions.

Personal Matters, and Farewell

I shall come to you after passing through 5
The Apostle's Plans Macedonia; for my plan will be to pass through
Macedonia; and I shall make some stay with 6
you perhaps, or even spend the winter with you, in order
that you may help me forward, whichever way I travel.
For I do not wish to see you on this occasion merely in 7
passing; but, if the Lord permits, I hope to remain some
time with you. I shall remain in Ephesus, however, until 8
[3] the time of the Harvest Festival, for a wide door stands 9
open before me which demands great efforts, and we have
many opponents.

If Timothy pays you a visit, see that he is 10
Timothy free from fear in his relations with you; for he
is engaged in the Master's work just as I am. Therefore 11
let no one slight him, but all of you should help him forward

1. *In the Lord*] For whose sake and under whose eye it is endured, and who at the Resurrection will certainly recompense it.

2. *Whatever &c.*] Lit. (the gain) 'whereinsoever he is prospered' (by God). The act of Sunday Observance commanded in this verse is not always practised by Christian people.—Ed.

3. *The time of the Harvest Festival*] Lit. 'the Pentecost.

in peace to join me; for I am waiting for him and [1] others of the brethren.

Apollos

As for our brother Apollos, I have repeatedly urged him to accompany the brethren who are [2] coming to you: but he is quite resolved not to do so at present. He will come, however, when he has a good opportunity. 12

[3] Be on the alert; stand firm in the faith; acquit yourselves like men; be strong. Let all that you do be done [4] from motives of love. 13 14

Stephanas

And I beseech you, brethren—you know the household of Stephanas, how they were the earliest Greek converts to Christ, and have devoted themselves to the service of God's people—I beseech you, on your part, to show deference to such men, and to every one who participates in their work and toils hard. It is a joy to me that Stephanas, Fortunatus and Achaïcus have now arrived, because [5] what was wanting so far as you are concerned they have supplied. They have refreshed my spirit, [6] and yours. Acknowledge such men as these. 15 16 17 18

Kindly Greetings

The Churches in the province of Asia send you greetings; and Aquila and Prisca, in hearty Christian love, do the same, together with the Church which meets [7] at their house. The brethren all send greetings to you. Greet one another [8] with a holy kiss. 19 20

Conclusion

The final greeting of me—Paul—with my own hand. If any one is destitute of love to the Lord, let him be accursed. [9] OUR LORD IS COMING. The grace of the Lord Jesus be with you. My love in Christ Jesus be with you all. 21 22 23, 24

1. *Others of the brethren*] Who are coming with him.
2. *Coming to you*] Bringing this Letter.
3. *Be on the alert*] Lit. 'Awake.'
4. *From motives of love*] Lit. 'in love.'
5. *What was wanting so far as you are concerned*] Or 'my lack of you' (T. C. Edwards).
6. *And yours*] It is to their presence here that you owe much in this my Letter of what I know will refresh and cheer your spirits.
7. *At their house*] Cp. Rom. xvi. 5, n.
8. *With a holy kiss*] Men kissing men and women women.
9. *OUR LORD IS COMING*] Lit. 'Maran atha.'

PAUL'S SECOND LETTER TO THE CORINTHIANS

The second Letter to the Corinthians was probably written in the autumn of 56 A.D., the first Letter to them having been sent in the spring of that year. But there are other letters of which we have no clear account. One, lost to us, evidently preceded the first Letter (1 Cor. v. 9). In our "second" Letter we find mention (ii. 2, 4) of a severe communication which could not but give pain. Can this have been our "first" to the Corinthians? Some think not, in which case there must have been an "intermediate" letter. This some students find in 2 Cor. x. 1–xiii. 10. If so, there must have been four letters. Some have thought that in 2 Cor. vi. 14–vii. 1, and viii., ix., yet another is embedded, making possibly five in all. The reader must form his own conclusions, inasmuch as the evidence is almost entirely internal. On the whole it would seem that our first Letter, conveyed by Titus, had produced a good effect in the Corinthian Church, but that this wore off, and that Titus returned to the Apostle in Ephesus with such disquieting news that a visit of Paul just then to Corinth would have been very embarrassing, alike for the Church and the Apostle. Hence, instead of going, he writes a "painful" letter and sends it by the same messenger, proceeding himself to Troas and thence to Macedonia, where, in great tension of spirit, he awaits the return of Titus. At last there comes a reassuring account, the relief derived from which is so great that our second Letter is written, with the double purpose of comforting those who had been so sharply rebuked and of preventing the recurrence of the evils which had called forth the remonstrance. In this way both the tenderness and the severity of the present Letter may be explained.

PAUL'S SECOND LETTER TO THE CORINTHIANS

The Apostle and his Readers

Greeting

1 1 Paul, an Apostle of Christ Jesus by the will of God—and our brother Timothy:

To the Church of God in Corinth, with all God's people throughout [1] Greece. May grace and peace be granted to 2 you from God our Father and the Lord Jesus Christ.

Thanksgiving for Divine Comfort

3 Heartfelt thanks be to the God and Father of our Lord Jesus Christ—the [2] Father who is full of compassion and the God who gives all [3] comfort. He comforts us in our every affliction so that we 4 may be able to comfort those who are in any kind of affliction by means of the comfort with which we ourselves are comforted by God. For just as we have more than our 5 share of suffering for the Christ, so also through the Christ we have more than our share of comfort. But if, on the 6 one hand, we are enduring affliction, it is [4] for your comfort and salvation; and if, on the other hand, we are receiving comfort, it is for your comfort which is produced within you through your patient fortitude under the same sufferings as those which we also are enduring. And our hope for you is 7 stedfast; for we know that as you are partners with us in the sufferings, so you are also partners in the comfort.

1. *Greece*] Greek 'Achaïa,' i.e. the Roman province of Achaia, which roughly coincided with modern Greece. The capital was Corinth.

2. *Father who is full of compassion*] Lit. 'Father of compassions.' Cp. 'God of forgivenesses,' Neh. ix. 17, R.V. margin. The plural in these expressions is what the grammarians call *pluralis majestatis*. See Job x. 12, which is literally, "Lives and favour hast Thou granted me:" apparently a dim anticipation of immortality, as in Ps. xxi. 4. So 'behēmoth' (Job xl. 15) is the plural of 'behēmah,' a beast, and signifies 'a huge beast,' the hippopotamus.

3. *Comfort*] This ten times repeated word seems to include the idea of exhortation as well as consolation. See Acts iv. 36, n.

4. *For your comfort*] v.l. adds 'and salvation' to these words on their second occurrence here.

Thanksgiving for Divine Deliverance

For as for our troubles which came upon us 8
in [1] the province of Asia, we would have you
know, brethren, that we were exceedingly
weighed down, [2] and felt overwhelmed, so that we renounced
all hope even of life. Nay, we had, as we still have, the 9
[3] sentence of death within our own selves, in order that our
confidence may repose, not on ourselves, but on God who
raises the dead to life. He it is who rescued us from so 10
imminent a death, and will do so again ; and we have a
firm hope in Him that He will also rescue us in all the
future, while you on your part lend us your aid in entreaty 11
for us, so that from many lips thanksgivings may rise on
our behalf for the boon granted to us at the intercession
of many.

Paul's Motives had been disinterested

For the reason for our boasting is this—the 12
testimony of our own conscience that it was in
holiness and with [4] pure motives before God,
and in reliance not on worldly wisdom but on
the gracious help of God, that we have conducted ourselves
in the world, and above all in our relations with you. For 13
we are writing to you nothing different from what we have
written before, or from what indeed you already recognize
as truth and will, I trust, recognize as such to the very end ;
just as some few of you have recognized us as your reason 14
for boasting, even as you will be ours, on the day of Jesus
our Lord.

Why Paul had postponed his Visit

It was because I entertained this confidence 15
that I intended to visit you [5] before going else-
where—so that you might receive a twofold
[6] proof of God's favour—and to pass by way of 16
Corinth into Macedonia. Then my plan was to return from
Macedonia to you, and be helped forward by you to Judaea.
Did I display any [7] vacillation or caprice in this? Or the 17
purposes which I form—do I form them on worldly
principles, now crying "Yes, yes," and now "No, no"?
As certainly as God is faithful, our language to you is not 18

1. *The province of Asia*] The Roman province so called, of which Ephesus was the capital. It was in the west of Asia Minor.
2. *And felt overwhelmed*, Lit. 'beyond strength.'
3. *Sentence*] Or 'presentiment.' Lit. 'answer.'
4. *Pure motives*] See ii. 17, n.
5. *Before going elsewhere*] Lit. 'first.'
6. *Proof of God's favour*] v.L. 'joy.'
7. *Vacillation or caprice*] One word in the Greek which no one English word seems adequately to represent. Perhaps 'levity' comes nearest.

now "Yes" and now "No." For Jesus Christ the Son of 19
God—He who was proclaimed among you by us, that is by
[1]Silas and Timothy and myself—did not show Himself a
waverer between "Yes" and "No." But it [2]was and always
is "Yes" with Him. For all the promises of God, what- 20
ever their number, have [3]their confirmation in Him; and
for this reason through Him also our "Amen" acknow-
ledges their truth [4]and promotes the glory of God through
our faith. But He who is making us as well as you 21
stedfast through union with [5]the Anointed One, and has
anointed us, is God, and He has also set His seal upon us, 22
and has [6]put [7]His Spirit into our hearts as a pledge and
foretaste of future blessing.

But as for me, as my soul shall answer for it, I appeal to 23
God as my witness, that it was to spare you pain that I
gave up my visit to Corinth. [8]Not that we want to lord it 24
over you in respect of your faith—we do, however, desire to
help your joy—for in the matter of your faith you are
standing firm.

But, so far as I am concerned, I have resolved not to have 1 2
a painful visit the next time I come to see you. For if I of 2
all men give you pain, who then is there to gladden my
heart, but the very persons to whom I give pain? And I 3
write this to you in order that when I come I may not
receive pain from those who ought to give me joy, confident
as I am as to all of you that my joy is the joy of you all.
For with many tears I write to you, and in deep suffering 4
and depression of spirit, not in order to grieve you, but in
the hope of showing you how brimful my heart is with love
for you.

The penitent Offender to be received back

Now if any one has caused sorrow, it has been 5
caused not so much to me, as in some degree—
for I have no wish to exaggerate—to all of you.
In the case of such a person the punishment 6

1. *Silas*] Lit. 'Silvanus.' It has been conjectured that Silas is another name for Luke.—Ed.
2. *Was and . . is*] The Greek verb possesses this double force. Cp. 1 Cor. ix. 15; and *Aorist* vii. 3.
3. *Their confirmation*] Lit. 'the Yes.'
4. *And promotes the glory of God through our faith*] Lit. 'to glory, through us.'
5. *The Anointed One*] Lit. 'Christ.'
6. *Put . . into*] Lit. 'given in.'
7. *His Spirit . . as a pledge &c.*] Lit. 'the earnest (or, first instalment) of the Spirit.' See v. 5, n.
8. *Not that we want to lord it over you*] As some accuse us of doing.

which was inflicted by the majority of you is enough. So 7
that you may now take the opposite course, and forgive him
[1] rather and comfort him, for fear he should perhaps be
driven to despair by his excess of grief. I beg you therefore 8
fully to reinstate him in your love. For in writing to you I 9
have also this object in view—to discover by experience
whether you are prepared to be obedient in every respect.
When you forgive a man an offence I also forgive it; for in 10
fact what I have forgiven, if I have forgiven anything, has
always been for your sakes and in the presence of Christ, for 11
fear Satan should gain an advantage over us. For we are
not ignorant of his [2] devices.

Personal Trials and Apostolic Success

Now when I came into [3] the Troad to spread 12
there the Good News about the Christ, even
though in the Lord's providence a door stood
open before me, yet, obtaining no relief for my 13
spirit because I did not find our brother Titus, I bade them
farewell and went on into Macedonia. But to God be the 14
thanks who in Christ ever heads our [4] triumphal procession,
and by our hands waves in every place that sweet incense,
the knowledge of Him. For we are a fragrance of Christ 15
grateful to God in those [5] whom He is saving and in those
who are perishing; to the last-named an odour of death 16
predictive of death, and to the others an odour of life
predictive of life. And for such service as this who is com-
petent? [6] We are; for, [7] unlike most teachers, we are not 17
fraudulent hucksters of God's Message; but with [8] trans-
parent motives, as commissioned by God, in God's presence
and in communion with Christ, so we speak.

Paul's Converts a Proof of his Divine Mission

Do you say that this is self-recommendation 3 1
once more? Or do we need, as some do, letters
of recommendation to you or from you? Our 2
letter of recommendation is yourselves—a letter

1. *Rather*] v.l. omits this word.
2. *Devices*] Or 'purposes.'
3. *The Troad*] The district so called after the ancient city of Troy. It formed the extreme north-west corner of Asia Minor. On the west coast of the Troad was a town named Troas, and we might translate here 'to Troas.'
4. *Triumphal procession*] On the Roman triumph, also alluded to in Col. ii. 15, see the article 'Triumphus' in Smith's *Dictionary of Antiquities*.
5. *Whom He is saving*] Lit. 'who are being saved.'
6. *We are*] These words are implied but not expressed in the Greek.
7. *Unlike most*] Their self-seeking teachers.
8. *Transparent motives*] The same word (*eilikrineia*) occurs i. 12; 1 Cor. v. 8; and the cognate adjective Phil. i. 10; 2 Pet. iii. 1. The idea is that of character and thought of crystalline purity, as proved in strong sunlight: 'sun-testedness,' if we had such a word.

written on our hearts and everywhere known and read. For all can see that you are a letter of Christ entrusted to 3
our care, and written not with ink, but with the Spirit of the [1] ever-living God—and not on tablets of stone, but on [2] human hearts as tablets.

God alone fitted Paul for his Task

Such is the confidence which we have through 4
Christ in the presence of God; not that of our- 5
selves we are competent to decide anything by our own reasonings, but our competency comes from God. It is He also who has made us competent to serve Him in 6
connexion with a new [3] Covenant, which is not a written code but a Spirit; for the written code inflicts death, but the Spirit gives Life.

The Splendour of the new Faith

If, however, the service [4] that proclaims death 7
—its code being engraved in writing upon stones—came with glory, so that the children of Israel could not look steadily on the face of Moses because of the brightness of his face—a vanishing brightness; will not the service of the Spirit be far more 8
glorious? For if the service which pronounces doom [5] had 9
glory, far more glorious still is the service which tells of righteousness. For, in fact, that which was once re- 10
splendent in glory (Exod. xxxiv. 30, LXX.) has no glory at all in this respect, that it pales before the glory which surpasses it. For if that which was to be abolished came 11
with glory, much more is that which is permanent arrayed in glory.

Therefore, cherishing a hope like this, we speak without 12
reserve, and we do not imitate Moses, who used to throw a 13
veil over his face to hide from the gaze of the children of Israel the passing away of what was but transitory. Nay, 14
their minds were made dull; for to this very day during the reading of the book of the [6] ancient Covenant, the same veil [7] remains unlifted, because it is only in Christ that it is to be abolished. Yes, to this day, whenever Moses is read, 15

1. *Ever-living*] Lit. 'living.'
2. *Human hearts*] Lit. 'hearts of flesh.' But see Rom. vii. 18, n.
3. *Covenant*] Greek 'Diathēkē.' "This word must be invariably taken in the sense of 'covenant' in the N.T." (Hatch). But Heb. ix. 16 is an exception.
4. *That proclaims death*] Lit. 'of death.' Cp. Rom. viii. 2.
5. *Had glory*] v.l. 'is glory.'
6. *Ancient Covenant*] The Law of Moses, not the whole of the Old Testament Scriptures.
7. *Remains . . abolished*] Or 'remains, it not being yet revealed to them that in Christ the ancient Covenant is abolished.'

a veil lies upon their [1]hearts. But whenever [2]the heart 16
of the nation shall have returned to the Lord, the veil will
be withdrawn (Exod. xxxiv. 34, LXX.).

Now by "the Lord" is meant the Spirit; and where the 17
Spirit of the Lord is, [3]freedom is enjoyed. And all of us, 18
with unveiled faces, reflecting like bright mirrors the glory
of the Lord, are being transformed into the same likeness,
from one degree of radiant holiness to another, even as
derived from the Lord the Spirit.

God's own Message declared with simple Fidelity

Therefore, being engaged in this service and 1 4
being mindful of the mercy which has been
shown us, we are not cowards. Nay, we have 2
renounced the secrecy which marks a feeling of
shame. We practise no cunning tricks, nor do
we adulterate God's Message. But by a full clear statement
of the truth we strive to commend ourselves in the presence
of God to every human conscience. If, however, the mean- 3
ing of our Good News has been veiled, [4]the veil has been
on the hearts of those who are on the way to perdition, in 4
whom the god of this present age has blinded their un-
believing minds so as to shut out the sunshine of the Good
News of the glory of the Christ, who is the image of God.
(For we do not proclaim ourselves, but we proclaim Christ 5
Jesus as Lord, and ourselves as your bondservants for the
sake of Jesus.) For God who said, "Out of darkness let 6
light shine," is He who has shone in our hearts to give us
the light of the knowledge of God's glory, which is radiant
on the face of Christ.

Paul's Strength came wholly from God

But we have [5]this treasure in [6]a fragile vase 7
of clay, in order that the surpassing greatness
of the power may be seen to belong to God, and
not to originate in us. [7]We are hard pressed, 8
yet never in absolute distress; perplexed, yet never utterly
baffled; pursued, yet never left unsuccoured; struck to the 9

1. *Hearts*] Or 'understanding.'
2. *The heart of the nation*] Or 'any one.'
3. *Freedom*] From the mere letter of the Law.
4. *The veil . . the god*] Or (taking the Greek participle and the relative pronoun as being both neuter, instead of masculine, and the repeated preposition as denoting instrumentality) 'it is veiled by means of the things which are perishing, by means of which the god.' In that case the phrase 'the things which are perishing' denotes the Mosaic system which was then passing away.—ED.
5. *This treasure*] I.E. this bright light.
6. *A fragile vase of clay*] Lit. 'earthenware jars.' Cp. Gideon's carrying of torches within pitchers (Judges vii. 16).—ED.
7. Paul's metaphors in verses 8 and 9 are all military metaphors.

ground, yet never slain ; always, wherever we go, carrying 10
with us in our bodies the putting to death of Jesus, so that
in our bodies it may also be clearly shown that Jesus lives.
For we, alive though we are, are continually surrendering 11
ourselves to death for the sake of Jesus, so that in this
mortal nature of ours it may also be clearly shown that
Jesus lives. Thus we are constantly dying, while you are in 12
full enjoyment of Life.

The Hope of Eternal Life

But possessing the same Spirit of faith as he 13
who wrote, "I BELIEVED, AND THEREFORE I
HAVE SPOKEN" (Ps. cxvi. 10), we also believe,
and therefore we speak. For we know that He who [1] raised 14
the Lord Jesus from the dead will raise us also to be with
Jesus, and will cause [2] both us and you to stand in His own
presence. For [3] everything is for your sakes, in order that 15
grace, being more richly bestowed because of the thanks-
givings of the increased number, may more and more
promote the glory of God.

Transitory Pain may lead on to Eternal Glory

Therefore we are not cowards. Nay, even 16
though our outward man is wasting away, yet
our inward man is being renewed day by day.
For this [4] our light and transitory burden of 17
suffering is achieving for us a preponderating,
yes, a vastly preponderating, and eternal weight of glory ;
while [5] we look not at things seen, but things unseen ; for 18
things seen are temporary, but things unseen are eternal.

The spiritual and immortal Body

For we know that if this poor tent, our earthly 1 5
house, is taken down, we have in Heaven a
building which God has provided, a house not
built by human hands, but eternal. For in this one we 2
sigh, because we long to put on over it our dwelling which
comes from Heaven—[6] if indeed having really put on a [7] robe 3

1. *Raised the Lord Jesus*] v.l. omits 'the Lord.'
2. *Both us and you*] Lit. 'us together with you.'
3. *Everything is*] Or 'all of these sufferings are.'
4. *Our*] v.l. omits. On this verse see F. R. Havergal's *From Glory unto Glory.*
5. *We look not at things seen &c.*]

> But at my back I always hear
> Time's winged chariot hurrying near ;
> And yonder all before us lie
> Deserts of vast Eternity.'—ANDREW MARVEL.—ED.

6. *If indeed*] v.l. 'if at least.'
7. *Robe*] See Isa. lxi. 10 ; Gal. iii. 27. The above rendering of this verse seems alone to suit the introductory 'if indeed' or 'if at least.'

we shall not be found to be unclothed. Yes, we who are 4
in this tent certainly do sigh under our burdens, for [1] we do
not wish to lay aside that with which we are now clothed,
but to put on more, so that our mortality may be [2] absorbed
in Life. And He who formed us with this very end in view 5
is God, who has given us His Spirit as [3] a pledge and fore-
taste of that bliss.

We have therefore a cheerful confidence. 6

The heavenly Home joyfully anticipated

We know that while we are at home in the body
we are banished from the Lord; for we are 7
living a life of faith, and not one of sight. So 8
we have a cheerful confidence, and we anticipate with
greater delight being banished from the body and going
home to the Lord. And for this reason also we make it our 9
ambition, whether at home or in exile, to please Him
perfectly. For we must all of us appear before Christ's 10
judgement-seat in our true characters, in order that each
may then receive an award for his actions in this life, in
accordance with what he has done, whether it be good or
whether it be [4] worthless.

The Fear and Love of Christ

Therefore, because we realize how greatly the 11
Lord is to be feared, we are endeavouring to
win men over, and God recognizes what our
motives are, and I hope that you, in your hearts, recognize
them too. We are not again commending ourselves to 12
your favour, but are furnishing you with a ground of
boasting on our behalf, so that you may have a reply ready
for those with whom superficial appearances are everything
and sincerity of heart counts for nothing. For if we have 13
been beside ourselves, it has been for God's glory; or if we

1. *We do not wish . . but to put on more*]

> 'Whatever crazy sorrow saith,
> No life that breathes with human breath
> Has ever truly longed for death.
>
> 'Tis life, whereof our nerves are scant,
> Oh life, not death, for which we pant;
> More life and fuller, that I want.'
>
> TENNYSON, *Two Voices*, CXXXIII., CXXXIV.—ED.

2. *Absorbed in*] Lit. 'drunk down by.'

3. *A pledge and foretaste*] Or 'first instalment' (of life). The same word occurs i. 22; Eph. i. 14. Some prefer to translate 'has given us a foretaste and pledge of His Spirit;' implying that the Spirit itself in its fulness is the gift that is to be bestowed hereafter. But, tempting as this interpretation is, it seems hardly to harmonize with Eph. i. 14. Cp. Rom. viii. 23.

4. *Worthless*] v.L. 'bad;' a stronger word.

are now in our right senses, it is in order to be of service to you. For the love of Christ overmasters us, the conclusion 14
at which we have arrived being this—that One having died for all, His death was their death, and that He died for all in 15
order that the living may no longer live to themselves, but to Him who died for them and rose again.

The new View of Life which results

Therefore for the future we know no one 16
simply as a man. Even if we have known Christ as a man, yet now we do so no longer. So that if any one is in Christ, [1] he is a new creature: the 17
old state of things has passed away; a new state of things has come into existence. And all this is from God, who has 18
reconciled us to Himself through Christ, and has appointed us to serve in the ministry of reconciliation. We are to tell 19
how God was in Christ reconciling the world to Himself, not charging men's transgressions to their account, and that He has entrusted [2] to us the Message of this reconciliation.

The Message of Peace and Friendship

On Christ's behalf therefore we come as 20
ambassadors, God, as it were, making entreaty through our lips: we, on Christ's behalf, beseech men to be reconciled to God. He has made Him 21
who knew nothing of sin to be sin for us, in order that in Him we may become the righteousness of God. And you VI. 1
also we, as God's fellow workers, entreat not to be found to have received His grace to no purpose. For He says, 2
"AT A TIME OF WELCOME I HAVE LISTENED TO YOU, AND ON A DAY OF SALVATION I HAVE SUCCOURED YOU" (Isa. xlix. 8). Now is the time of loving welcome! Now is the day of salvation!

Apostolic Credentials

[3] We endeavour to give people no cause for 3
stumbling in anything, lest the work we are doing should fall into discredit. On the con- 4
trary, as God's servants, we seek their full approval—by unwearied endurance, by afflictions, by distress, by helplessness; by floggings, by imprisonments; by facing riots, by 5
toil, by sleepless watching, by hunger and thirst; by purity 6

1. *He is a new creature*] Or 'there is a new creation.' The Saviour reconciles us not only to God, but to ourselves and to our fellow men, to life and to death. When, by receiving the Holy Spirit, we become consecrated Christians the world in which our lot is cast, and our outlook upon it, become entirely new things.—ED.

2. *To us*] Lit. 'in us.'

3. *We endeavour to give*] To render this by 'giving' involves an ambiguity in English, it not being clear whether the participle refers to the 'we' or the 'you.' There is no ambiguity in the original.

of life, by knowledge, by patience, by kindness, by the Holy Spirit, by sincere love; by the proclamation of the truth, by 7
the power of God; by the weapons of righteousness, wielded in both hands; through honour and ignominy, through 8
calumny and praise. We are looked upon as impostors and yet are true men; as obscure persons, and yet are well 9
known; as on the point of death, and yet, strange to tell, we live; as under God's discipline, and yet we are not deprived of life; as sad, but we are always joyful; as poor, 10
but we bestow wealth on many; as having nothing, and yet we securely possess all things.

An Appeal for personal Affection.

O Corinthians, our lips are unsealed to you: 11
our heart is expanded. There is no narrowness 12
in our love to you: the narrowness is in your own feelings. And in just requital—I speak as to my 13
children—let your hearts expand also.

Intimate Friendship with Idolaters forbidden

Do not come into close association with un- 14
believers, like oxen yoked with asses. For what is there in common between righteousness and lawlessness? Or what partnership has light with darkness? Where can harmony between Christ 15
and Belial be found? Or what participation has a believer with an unbeliever? And what compact has the Temple of 16
God with idols? For *we* are the Temple of the [1]ever-living God; as God has said, "I WILL DWELL AMONG THEM, AND WALK ABOUT AMONG THEM; AND WILL BE THEIR GOD, AND IT IS THEY WHO SHALL BE MY PEOPLE" (Lev. xxvi. 12; Ezek. xxxvii. 27).

Therefore, 17

"'COME OUT FROM AMONG THEM AND SEPARATE YOURSELVES,' SAYS THE LORD, 'AND TOUCH NOTHING IMPURE; AND I WILL RECEIVE YOU, AND WILL BE A FATHER TO YOU, AND 18
YOU SHALL BE MY SONS AND DAUGHTERS,' SAYS THE LORD THE RULER OF ALL" (Isa. lii. 11; Hos. i. 10; Isa. xliii. 6).

Having therefore these promises, beloved friends, let us 1 7
purify ourselves from all defilement of body and of spirit, and secure perfect holiness through the fear of God.

Paul and his Converts

Make room for us in your hearts. There is 2
not one of you whom we have wronged, not one to whom we have done harm, not one over whom we have gained any selfish advantage. I do not say 3

1. *Ever-living*] Lit. 'living.'

this [1] to imply blame, for, as I have already said, you have such a place in our hearts that we would die with you or live with you. I have great confidence in you: very loudly do I boast of you. I am filled with comfort: my heart overflows with joy amid all our affliction. 4

The timely Arrival of Titus

For even after our arrival in Macedonia we could get no relief such as human nature craves. We were greatly harassed; there were conflicts without and fears within. But He who comforts the depressed—even God—[2] comforted us by the coming of Titus, and not by his coming only, but also by the fact that he had felt comforted on your account, and by the report which he brought of your eager affection, of your grief, and of your jealousy on my behalf, so that I rejoiced more than ever. 5 6 7

Earnest Repentance in Corinth

For if I gave you pain by that letter, I do not regret it, though I did regret it then. [3] I see that that letter, even though for a time it gave you pain, [4] had a salutary effect. Now I rejoice, not in your grief, but because the grief led to repentance; for you sorrowed with a godly sorrow, which prevented you from receiving injury from us in any respect. For godly sorrow produces repentance leading to salvation, a repentance not to be regretted; but the sorrow of the world finally produces death. For mark the effects of this very thing—your having sorrowed with a godly sorrow—what earnestness it has called forth in you, [5] what eagerness to clear yourselves, what indignation, what alarm, what longing affection, what jealousy, what meting out of justice! You have completely wiped away reproach from yourselves in the matter. Therefore, though I wrote to you, it was not to punish the offender, nor to secure justice for him who had suffered the wrong, but it was chiefly in order that your earnest feeling on our behalf might become manifest to yourselves in the sight of God. 8 9 10 11 12

1. *To imply blame*] Or 'by way of condemnation.' The word that here signifies 'condemnation' occurs also in iii. 9, and marks the act of condemning. The Apostle employs a different, though kindred, word indicative of the state which results from the act.

2. *Comforted*] Or 'has comforted,' if Wieseler is right in conjecturing, from Paul's change of tone, that Titus arrived just when the early part of this chapter was being written.

3. *I see*] v.l. prefixes 'for.'

4. *Had a salutary effect*] In the Greek these words are implied but not expressed. Other instances of such 'aposiopesis' are to be seen in Exod. xxxii. 32; Mark vii. 11 (A.V.); Luke xix. 42; John vi. 62; Acts xxiii. 9.

5. *What eagerness . . what &c.*] Lit. 'but what,' or 'nay what,' &c., six times. Cp. 1 Cor. vi. 11, where the same conjunction is used.

Paul's Hopes realized

For this reason we feel comforted; and—in addition to this our comfort—we have been filled with all the deeper joy at Titus's joy, because his spirit [1] has been set at rest by you all. For however I may have boasted to him about you, I have had no reason to feel ashamed; but as we have in all respects spoken the truth to you, so also our boasting to Titus about you has turned out to be the truth. And his strong and tender affection is all the more drawn out towards you when he recalls to mind [2] the obedience which all of you manifested by the timidity and nervous anxiety with which you welcomed him. I rejoice that I have absolute confidence in you. 13 14 15 16

Help for the poor in Jerusalem

Generous Gifts from Macedonia

But we desire to let you know, brethren, of the grace of God which has been bestowed on the Churches of Macedonia; how, while passing through great trouble, their boundless joy even amid their deep poverty has overflowed to increase their generous liberality. For I can testify that to the utmost of their power, and even beyond their power, they have of their own free will given help. With earnest entreaty they begged from us the [3] favour of being allowed to share in the service now being rendered to God's people. They not only did this, as we had expected, but first of all in obedience to God's will they gave [4] their own selves to the Lord and to us. This led us to urge Titus that, as he had previously been the one who commenced the work, so he should now go and complete among you this act of beneficence also. Yes, just as you are already [5] very rich in faith, readiness of speech, knowledge, unwearied zeal, and in the love [6] that is in you, implanted by us, see to it that this grace of liberal giving also flourishes in you. 1 8 2 3 4 5 6 7

The Example of Jesus

I am not saying this by way of command, but to test by the standard of other men's earnest- 8

1. *Has been set at rest*] Implying 'and is at rest.' See i. 19, n.
2. *The obedience . . anxiety with which you*] Lit. 'the obedience of all of you—how with timidity and nervous anxiety you.'
3. *Favour of being allowed to share*] Lit. 'favour and participation.'
4. *Their own selves*] I.E. for any personal service it was in their power to render.
5. *Very rich*] Or 'rich in everything.'
6. *That is in you, implanted by us*] V.L. (the love) 'that is on your part in our case.' 'To us,' as in the A.V., is an improbable rendering.

ness the genuineness of your love also. For you know the 9
condescending goodness of our Lord Jesus Christ—how
for your sakes He became poor, though He was rich, in
order that you through His poverty might grow rich.
But in this matter I give you an opinion; for my doing this 10
helps forward your own intentions, seeing that not only have
you begun operations, but a year ago you already had the
desire to do so.

Sympathy and Help to be mutual

And now complete the doing also, in order 11
that, just as there was then the eagerness in
desiring, there may now be the accomplishment
in proportion to your means. For, assuming the earnest 12
willingness, the gift is acceptable according to whatever a
man has, and not according to what he has not. I do not 13
urge you to give in order that others may have relief while
you are unduly pressed, but that, by equalization of burdens, 14
your superfluity having in the present emergency supplied
their deficiency, their superfluity may in turn be a supply
for your deficiency later on, so that there may be equalization
of burdens. Even as it is written, "He who gathered 15
much had not [1]too much, and he who gathered little
had not [1]too little" (Exod. xvi. 18).

The new Mission of Titus

But thanks be to God that He inspires the 16
heart of Titus with the same deep interest in
you; for Titus welcomed our request, and, being 17
thoroughly in earnest, comes to you of his own free will.
And we send with him the brother whose [2]praises for his 18
earnestness in proclaiming the Good News are heard
throughout all the Churches. And more than that, he is 19
the one who was chosen by the [3]vote of the Churches to
travel with us, sharing our commission in the administration
of this generous gift to promote the Lord's glory and gratify
our own strong desire. For against one thing we are on 20
our guard—I mean against blame being thrown upon us in
respect to these large and liberal contributions which are
under our charge. For we seek not only God's approval of 21
our integrity, but man's also.

And we send with them our brother, of whose zeal we 22
have had frequent proof in many matters, and who is now

1. *Too much . . too little*] Lit. 'more . . less.' Cp. Ps. lxi. 2, R.V., margin.
2. *Praises . . Good News*] Lit. simply 'praise in the Good News.'
3. *Vote*] Lit. 'show of hands.'

more zealous than ever through the strong confidence which he has in you.

A loving Welcome requested

As for Titus, remember that he is a partner 23
with me, and is my comrade in my labours for you. And as for our brethren, remember that they are [1]delegates from the Churches, and are men in whom Christ is glorified. Exhibit therefore to the Churches 24
a proof of your love, and a justification of our boasting to these brethren about you.

Contributions were to be ready when Paul came

As to the services which are being rendered 1 9
to God's people, it is really unnecessary for me to write to you. For I know your earnest 2
willingness, on account of which I habitually boast of you to the Macedonians, pointing out to them that for a whole year you in Greece have been ready; and the greater number of them have been spurred on by your ardour. Still I send the brethren in order that in this 3
matter our boast about you may not turn out to have been an idle one; so that, as I have said, you may be ready; for fear that, if any Macedonians come with me and find 4
you unprepared, we—not to say you yourselves—should be put to the blush in respect to this confidence. I have 5
thought it absolutely necessary therefore to request these brethren to visit you before I myself come, and to make sure beforehand that the [2]gift of love which you have already promised may be ready as a gift of love, and may not seem to have been something which I have extorted from you.

We shall reap as we have sown

But do not forget that he who sows with a 6
niggardly hand will also reap a niggardly crop, and that he who sows [3]bountifully will also reap bountifully. Let each contribute [4]what he has decided upon 7
in his own mind, and not do it reluctantly or under compulsion. "IT IS A CHEERFUL GIVER THAT GOD LOVES" (Prov. xxii. 8; LXX.). And God is able to bestow every blessing 8
on you in abundance, so that [5]richly enjoying all sufficiency at all times, you may have ample means for all good works. As it is written, 9

1. *Delegates from*] Lit. 'Apostles of.'
2. *Gift of love*] Lit. 'blessing.' So the Heb. 'berācheh' in Gen. xxxiii. 11; Joshua xv. 19.
3. *Bountifully*] Lit. 'with a view to blessings.' For the plural see i. 3, n.
4. *What*] Lit. 'as' or 'just as.'
5. *Richly*] See ix. 6, n.

"He has scattered abroad,
He has given to the poor,
His [1]almsgiving remains for ever" (Ps. cxii. 9).

The happy Results of Liberality

And God who [2]continually supplies seed for 10
the sower and bread for eating, [3]will supply
you with seed and multiply it, and will cause
your almsgiving to yield a plentiful harvest. May you be 11
[4]abundantly enriched so as to show all liberality, such as
through our instrumentality brings thanksgiving to God.
For the service rendered in this sacred gift not only helps to 12
relieve the wants of God's people, but it is also rich in its
results and awakens a chorus of thanksgiving to God.
[5]For, [6]by the practical proof of it which you exhibit in this 13
service, you cause God to be extolled for your [7]fidelity to
your professed adherence to the Good News of the Christ,
and for the liberality of your contributions for them and for
[8]all who are in need, while they themselves also in supplica- 14
tions on your behalf pour out their longing love towards you
because of God's surpassing grace which is resting upon
you. Thanks be to God for His [9]unspeakably precious 15
[10]gift!

Paul's Vindication of his Apostleship

Paul reluctant to assert his Authority

But as for me Paul, I entreat you by the 1 **10**
gentleness and self-forgetfulness of Christ—I
who when among you have not an imposing
personal presence, but when absent am fear-
lessly outspoken in dealing with you. I beseech you not to 2
compel me when present to make a bold display of the

1. *Almsgiving*] Lit. 'righteousness;' which consisted, according to the Rabbis, of almsgiving, prayer, and fasting. See Matt. vi. 1–18, R.V.
2. *Continually supplies . . will supply*] There is here no separate word for 'continually,' but the first of the two verbs used is a compound of the simple verb which follows, and it is more emphatic, signifying either 'to abundantly supply,' or 'to give supply after supply.'
3. *Will supply you with seed*] i.e. 'will give you means and opportunities of sowing blessings.'
4. *Abundantly*] Or 'in every respect,' 'in all things.' Cp. xi. 6, n.
5. The present participle (lit. 'glorifying') in verse 13 seems to be co-ordinate with the present participle (lit. 'being enriched') of verse 11, both referring to the Corinthians, while the Christians in Jerusalem who were to receive the gift are named by the emphatically placed 'they' of verse 14.
6. *By*] By no means to be rendered 'for,' or 'on account of.'
7. *Fidelity*] Lit. 'subjection,' i.e. 'holding yourselves bound by.'
8. *All who are in need*] Lit. simply 'all.'
9. *Unspeakably precious*] Lit. 'unspeakable.'
10. *Gift*] The brotherly sympathy, generosity, and mutual kindness which were entirely due to the grace of God being in their hearts.—Ed.

confidence with which I reckon I shall show my 'courage' against some who reckon that we are guided by worldly principles. For, though we are still living in the world, it is 3
no worldly warfare that we are waging. The weapons with 4
which we fight are not human weapons, but are mighty for God in overthrowing strong fortresses. For we overthrow 5
arrogant 'reckonings,' and every stronghold that towers high in defiance of the knowledge of God, and we carry off every thought as if into slavery—into subjection to Christ; while we hold ourselves in readiness to punish every act of 6
disobedience, as soon as ever you [1]as a Church have fully shown your obedience.

Paul's Vigour of Speech and Action

Is it outward appearances you look to? If 7
any man is confident as regards himself that he specially belongs to Christ, let him consider again and reflect that just as he belongs to Christ, so also do we. If, however, I were to boast more 8
loudly of our [2]Apostolic authority, which the Lord has given us that we may build you up, not [3]pull you down, I should have no reason to feel ashamed. Let it not seem as if I 9
wanted to frighten you by my letters. For they say "His 10
letters are authoritative and forcible, but his personal presence is unimpressive, and as for eloquence, he has none." Let such people take this into their reckoning, that 11
whatever we are in word by our letters when absent, the same are we also in act when present.

Corinth included in Paul's Mission

For we have not the 'courage' to rank our- 12
selves among, or compare ourselves with, certain persons distinguished by their self-commendation. Yet they are not wise, measuring themselves, as they do, by one another and comparing themselves with one another. We, however, will not exceed 13
due limits in our boasting, but will keep within the limits of the sphere which God has assigned to us as a limit, which reaches even to you. For there is no undue stretch of 14
authority on our part, as though it did not extend to you. We pressed on even to Corinth, and were the first to proclaim to you the Good News of the Christ. We do not 15
exceed our due limits, and take credit for other men's

1. *As a Church*] 'You' (in the plural) as opposed to any rebellious individual or faction.
2. *Apostolic authority*] Lit. simply 'authority.'
3. *Pull you down*] Or 'overthrow you,' as in verse 4.

labours; but we entertain the hope that, as your faith grows, we shall gain promotion among you—still keeping within our own sphere—promotion to a larger field of labour, and shall tell the Good News in the districts beyond you, not boasting in another man's sphere about work already done by him.

Credentials must be from God

But "WHOEVER BOASTS, LET HIS BOAST BE IN THE LORD" (Jer. ix. 24). For it is not the man that commends himself who is really approved, but he whom the Lord commends.

Paul's Motive one of anxious Love

I wish you could have borne with a little [1]foolish boasting on my part. Nay, do bear with me. I am jealous over you with God's own jealousy. For I have betrothed you to Christ to present you to Him like a faithful bride to her one husband. But I am afraid that, as the serpent in his craftiness deceived Eve, so your minds may be led astray from their single-heartedness and their fidelity to Christ. If indeed [2]some visitor is proclaiming among you another Jesus whom we did not proclaim, or if you are receiving a Spirit different from the One you have already received or a Good News different from that which you have already welcomed, your toleration is admirable! Why, I reckon myself in no respect inferior to those superlatively great Apostles. And if in the matter of speech I am no orator, yet in knowledge I am not deficient. Nay, we have in every way made that [3]fully evident to you.

Paul's Reason for foregoing his Right to Maintenance

Is it a sin that I abased myself in order for you to be exalted, in that I proclaimed God's Good News to you without fee or reward? Other Churches I robbed, receiving pay from them in order to do you service. And when I was with you and my resources failed, there was no one to whom I became a burden—for the brethren when they came from Macedonia fully supplied my wants—and I kept myself from being in the least a burden to you, and will do so still. Christ knows that it is true when I say that I will not be stopped from boasting of this anywhere in Greece.

16 17 18 **11** 1 2 3 4 5 6 7 8 9 10

1. *Foolish boasting*] Lit. 'folly.
2. *Some visitor is proclaiming among you*] Lit. 'he who comes is proclaiming.'
3. *Fully*] The Greek phrase (*en panti*) so rendered occurs no fewer than ten times in this Letter. It does not always mean 'in everything,' but is often simply adverbial like our 'altogether,' 'exceedingly,' adding emphasis to the verb or adjective that it qualifies

And why? Because I do not love you? God knows that I do. But I will persist in the same line of conduct in order to cut the ground from under the feet of those who desire an opportunity of getting themselves recognized as being on a level with us in the matters about which they boast. For men of this stamp are sham apostles, dishonest workmen, assuming the garb of Apostles of Christ. And no wonder. [1] Satan, their master, can disguise himself as an angel of light. It is therefore no great thing for his servants also to disguise themselves as servants of righteousness. Their end will be in accordance with their actions.

11 12 13 14 15

An ironical Defence of his own good Sense

To return to what I was saying. Let no one suppose that I am [2] foolish. Or if you must, at any rate make allowance for me as being foolish, in order that I, as well as they, may boast a little. What I am now saying, I do not say by the Lord's command, but as a fool in his folly might, in this reckless boasting. Since many boast for merely human reasons, I too will boast. Wise as you yourselves are, you find pleasure in tolerating fools. For you tolerate it, if any one enslaves you, lives at your expense, makes off with your property, gives himself airs, or [3] strikes you on the face.

16 17 18 19 20

Paul's Perils and Hardships

I use the language of self-disparagement, as though I were admitting our own feebleness. Yet for whatever reason any one is 'courageous' —I speak in mere folly—I also am courageous. Are they Hebrews? So am I. Are they Israelites? So am I. Are they descendants of Abraham? So am I. Are they servants of Christ? (I speak as if I were out of my mind.) Much more am I His servant; serving Him more thoroughly than they by my labours, and more thoroughly also by my imprisonments, by excessively cruel floggings, and with risk of life many a time. From the Jews I five times have received forty lashes all but one. Three times I have been beaten with Roman rods, once I have been stoned, three times I have been shipwrecked, once for full four and twenty hours [4] I was floating on the open sea. I have served Him

21 22 23 24 25 26

1. *Satan, their master*] Lit. 'Satan himself.'
2. *Foolish*] I.E. 'out of my senses.'
3. *Strikes &c.*] If this were meant to be understood literally, as Stanley supposes, we should probably, but not certainly, have had 'faces' in the plural.
4. *I was floating &c.*] In the case of many of the other sufferings it may be assumed that some permanent ill effect remained; but the tense here used, the Greek perfect, seems designed expressly to indicate some such result. Cp. xii. 21, n.

by frequent travelling, amid dangers in crossing rivers, dangers from robbers; dangers from my own countrymen, dangers from the Gentiles; dangers in the city, dangers in the Desert, dangers by sea, dangers from spies in our midst; with labour and toil, with many a sleepless night, 27 in hunger and thirst, in frequent fastings, in cold, and with insufficient clothing. And besides other things, which I 28 pass over, there is that which presses on me daily—my anxiety for all the Churches. Who is weak, and I am 29 not weak? Who is [1]led astray into sin, and I am not aflame with indignation?

If boast I must, it shall be of things which display my 30 weakness. The God and Father of our Lord Jesus Christ 31 —He who is blessed throughout the Ages—knows that I am speaking the truth.

Paul's Escape from Damascus

In Damascus the governor under King Aretas 32 kept guards at the gates of the city in order to apprehend me, but through an [2]opening in 33 the wall I was let down in a basket, and so escaped his hands.

Sublime Visions and humbling Infirmities

I am compelled to boast. It is not a profit- 1 **12** able employment, but I will proceed to [3]visions and revelations [4]granted me by the Lord. I 2 know a Christian man who fourteen years ago —[5]whether in the body I do not know, or out of the body I do not know; God knows—was caught up (this man of whom I am speaking) even to the highest Heaven. And I 3 know that this man—[5]whether in the body or apart from the body I do not know; God knows—was caught up into 4 Paradise and heard unspeakable things which no human being is permitted to repeat. Of such a one I will boast; 5 but of myself I will not boast, except in my weaknesses. If however I [6]should choose to boast, I should not be a fool 6 for so doing, for I should be speaking the truth. But I forbear, lest any one should be led to estimate me more

1. *Led astray into sin*] Lit. 'tripped up.'
2. *Opening*] Or 'window.'
3. *Visions and revelations*] Cp. Acts ix. 4–6; xvi. 9; xviii. 9; xxii. 18; xxiii. 11; xxvii. 23; Gal. ii. 2.
4. *Granted me by*] Lit. simply 'of.'
5. *Whether in the body &c.*] The same uncertainty applies to the interpretation of 1 Thess. iv. 17; Rev. xii. 5; where the same word for 'caught up' occurs.—Ed.
6. *Should . . should . . should*] In Classical Greek the form which corresponds to such a hypothetical English sentence as this has the verb in the optative mood; but in the Greek of the N.T. the optative is never so used.

highly than what his own eyes attest, or more highly than what he hears from my lips. And [1]judging by the stupendous grandeur of the revelations—therefore lest I should be over-elated there has been sent to me, like the agony of impalement, Satan's angel dealing blow after blow, lest I should be over-elated. As for this, three times have I besought the Lord to rid me of him; but His reply has been, "My grace suffices for you, for [2]power matures in weakness." Most gladly therefore will I boast of my infirmities rather than complain of them—in order that Christ's power may overshadow me. In fact I take pleasure in infirmities, in the bearing of insults, in distress, in persecutions, in grievous difficulties—for Christ's sake; for when I am weak, then I am strong.

7 8 9 10

The true Credentials of an Apostle

It is foolish of me to write all this, but you have compelled me to do so. Why, you ought to have been my vindicators; for in no respect have I been inferior to these superlatively great Apostles, even though in myself I am nothing. The signs that characterize the true Apostle have been done among you, accompanied by unwearied fortitude, and by tokens and marvels and displays of power. In what respect, therefore, have you been worse dealt with than other Churches, except that I myself never hung as [3]a dead weight upon you? Forgive the injustice I thus did you!

11 12 13

An intended Visit to Corinth

See, I am now for the third time prepared to visit you, but I will not be [3]a dead weight to you. I desire not your money, but yourselves; for children ought not to put by for their parents, but parents for their children. And as for me, most gladly will I spend all I have and be utterly spent for your salvation. [4]If I love you [5]so intensely, am I the less to be loved? Be that as it may: I was not a burden to you.

14 15 16

But [6]being by no means scrupulous, I entrapped you,

1. *Judging by*] For the 'by' see Jelf, *Greek Grammar*, § 609, 3.
2. *Power*] Both the A.V. and the R.V. insert 'my.' But so important a word could hardly have been omitted here in the Greek, if such were the true meaning of the sentence. Cp. the A.V. with the R.V., John iii. 34.
3. *A dead weight*] Lit. 'a stupefying weight.' So in xi. 9. In the N.T. the word is only found in these three passages.
4. *If I love &c.*] v.l. 'though the more intensely I love you, the less I am loved.'
5. *So intensely*] Lit. 'more intensely.'
6. *Being &c.*] "My opponents say that my very privation and poverty were means to some unworthy by-ends." Paul disdains to give any other answer than that already given in v. 11. Cp. Rom. iii. 8.

they say! Have I gained any selfish advan- 17
The unselfish Motives of Paul and Titus
tage over you through any one of the messengers I have sent to you? I begged Titus to visit 18
you, and sent our other brother with him. Did Titus gain any selfish advantage over you? Were not [1]he and I guided by one and the same Spirit, and did we not walk in the same steps?

You are imagining, all this time, that we are 19
An Appeal to the great Judge of all
making our defence at your bar. In reality it is as in God's presence and in communion with Christ [2]that we speak; but, dear friends, it is all with a view to your progress in goodness. For I am afraid that 20
perhaps when I come I may not find you to be what I desire, and that you may find me to be what you do not desire; that perhaps there may be contention, jealousy, bitter feeling, party spirit, ill-natured talk, backbiting, undue eulogy, unrest; and that upon re-visiting you I may be humbled by 21
my God in your presence, and may have to mourn over many [3]whose hearts still cling to their old sins, and who have not repented of the impurity, fornication, and gross sensuality, of which they have been guilty.

This intended visit of mine is my third visit to 1 **13**
Coming Investigations and Punishments
you. "ON THE EVIDENCE OF TWO OR THREE WITNESSES EVERY CHARGE SHALL BE SUSTAINED" (Deut. xix. 15). Those who cling to their old 2
sins, and indeed all of you, I have forewarned and still forewarn (as I did on my second visit when present, so I do now, though absent) that, when I come again, I shall not spare you; since you want a practical proof of the fact that 3
Christ speaks by my lips—He who is not feeble towards you, but powerful among you. For though it is true that He 4
was crucified through weakness, yet He now lives through the power of God. We also are weak, [4]sharing His weakness, but with Him we shall be full of life to deal with you through the power of God.

Test yourselves to discover whether you are true believers: 5

1. *He and I*] Or 'both of us.' Lit. 'we.'
2. *That we speak; but &c.*] v.l. 'that we say all this, dear friends, to promote your progress in goodness.'
3. *Whose hearts still cling &c.*] Both the A.V. and the R.V. fail to give the force of the Greek perfect, which always implies a still continuing result. Cp. xi. 25, n.
4. *Sharing His weakness*] Or 'in communion with Him. Lit. 'in Him,' or (v.l.) 'with Him.'

'Examine yourselves on the one vital Point'

put your own selves under examination. Or do you not know that Jesus Christ is within you, unless you are insincere? But I trust that 6
you will recognize that we are not insincere. And our prayer to God is that you may do nothing wrong; 7
not in order that our sincerity may be demonstrated, but [1] that you may do what is right, even though our sincerity may seem to be doubtful. [2] For we have no power against the 8
truth, but only for the furtherance of the truth; and it is a joy 9
to us when we are powerless, but you are strong. This we also pray for—the perfecting of your characters. For this 10
reason I write thus while absent, that when present I may not have to act severely in the exercise of the authority which the Lord has given me for building up, and not for pulling down.

Concluding Words.

Finally, brethren, [3] be joyful, secure perfection 11
of character, take courage, be of one mind, live in peace. And then God who gives love and peace will be with you.

Salute one another with a holy kiss. All God's people 12, 13
here send greetings to you.

May the grace of the Lord Jesus Christ, the love of God, 14
and [4] the fellowship of the Holy Spirit, be with you all.

1. *That you may do what is right &c.*] I.E. 'If your Christian character is unmistakable, it matters little about our reputation'—which will thus be amply vindicated.

2. *For we have &c.*] If you are living consistently with the truth concerning Christ, you have nothing to fear from us in the way of discipline.

3. *Be joyful*] Or 'farewell.'

4. *The fellowship of &c.*] Or 'the presence, shared by all, of the Holy Spirit' (A. S. Way); or 'fellowship through the Holy Spirit.'

PAUL'S LETTER TO THE GALATIANS

There is no question as to the genuineness of this Pauline Letter, but unlike most other writings of the Apostle it was addressed to "Churches" rather than to a single community.

Formerly it was not easy to decide the precise meaning of the term "Galatia." Opinions differed on the subject. The "North Galatian theory," contended for by some German scholars, maintained that the Letter was addressed to the Churches of Ancyra, Tavium, Pessinus and possibly to those in other cities. The "South Galatian theory," which now holds the field in English-speaking countries, is to the effect that the congregations intended were those of Pisidian Antioch, Iconium, Derbe and Lystra; and this is strongly supported by the unique resemblance between this Letter and Paul's sermon in Pisidian Antioch (Acts xiii. 14–41). In any case the population was very mixed, consisting of Phrygians, Greeks, Romans, Gauls and Jews.

The date of the Letter cannot be exactly fixed. The periods assigned by recent scholarship vary from 46 A.D. to 58 A.D., but the medium estimate of 53 A.D., adopted by Harnack and Ramsay, satisfies all the requirements of the case.

The Apostle certainly visited Galatia during his second missionary tour, perhaps about 51 A.D., and, although suffering from illness, was received with enthusiasm. After a short stay he departed cherishing a joyful confidence as to his converts there. But when, less than three years afterwards, he came again, he found that the leaven of Judaism had produced a definite apostasy, insomuch that both the freedom of individual believers and his own Apostolic authority were in danger.

Even his personal presence (Acts xviii. 23) did not end the difficulty. Hence, possibly during his journey between Macedonia and Achaia, he sent this Letter. Its rugged and incoherent style shows that it was dictated under great stress of feeling, and the doctrine of justification by faith is stated more emphatically than in any other of his writings. But his earnest insistence upon the "fruit borne by the Spirit" proves that his ideal of practical holiness was rather strengthened than impaired by his plea for Faith as the mainspring of Christian life.

PAUL'S LETTER TO THE GALATIANS

Introduction

Greeting

Paul, an Apostle sent not from men nor by any man, but by Jesus Christ and by God the Father, who raised Jesus from among the dead—and all the brethren who are with me:

To the Churches of Galatia. May grace and peace be granted to you from God the Father, and from our Lord Jesus Christ, who gave Himself to suffer for our sins in order to rescue us from the present wicked age in accordance with the will of our God and Father. To Him be the glory to the Ages of the Ages! Amen.

Paul vindicates his Apostolic Authority

The falling away of the Galatians

I marvel that you are so readily leaving Him who called you by the grace of Christ, and are adhering to a different Good News. For other "Good News" there is none; but there are some persons who are troubling you, and are seeking to distort the Good News concerning Christ. But if even we or an angel from Heaven should bring you a Good News different from that which we have already brought you, let him be accursed. What I have just said I repeat—if any one is preaching to you a Good News other than that which you originally received, let him be accursed. For is it man's favour or God's that I aspire to? Or am I seeking to please men? If I were still a man-pleaser, I should not be Christ's bond-servant.

Paul's Teaching came direct from Christ

For I must tell you, brethren, that the Good News which was proclaimed by me is not such as man approves of. For, in fact, it was not from man that I received or learnt it, but by a revelation from Jesus Christ. For you have heard of my

early career in Judaism—how I furiously persecuted the Church of God, and made havoc of it; and how in devotion 14
to Judaism I outstripped many men of my own age among my people, being far more zealous than they on behalf of the traditions of my forefathers. But when He who set me apart 15
even from my birth, and called me by His grace, saw fit to 16
reveal His Son within me in order that I might tell among the Gentiles the Good News concerning Him, at once I did not confer with any human being, nor did I go up to 17
Jerusalem to those who were my seniors in the Apostleship, but I went away into Arabia, and afterwards came back to Damascus.

Visits to Jerusalem, Syria, and Cilicia

Then, three years later, I went up to Jeru- 18
salem to inquire for [1] Peter, and I spent a fort-
night with him. I saw none of the other 19
Apostles, except James, the Lord's brother. In 20
making these assertions I am speaking the truth, as in the sight of God. Afterwards I visited Syria and Cilicia. But 21, 22
to the Christian Churches in Judaea I was personally unknown. They only heard it said, 23

"He who was once our persecutor is now telling the Good News of the faith of which he formerly made havoc."

And they gave glory to God on my account. 24

Paul's Divine Call recognized in Jerusalem

Later still, after an interval of fourteen years, 1 2
I again went up to Jerusalem in company with
Barnabas, taking Titus also with me. I went 2
up in obedience to a revelation of God's will; and I explained to them the Good News which I proclaim among the Gentiles. To the leaders of the Church this explanation was made in private, lest by any means I should be running, or should already have run, in vain. [2] But 3
although my companion Titus was a Greek they did not insist upon even his being circumcised. Yet there was 4
danger of this through the false brethren secretly introduced into the Church, who had stolen in to spy out the [3] freedom which is ours in Christ Jesus, in order to rob us of it.

But not for an hour did we give way and submit to them; 5
in order that the Good News might continue with you in its integrity. From those leaders I gained nothing new. 6

1. *Peter*] Lit. 'Cephas,' the Aramaic form of the same name.—ED.
2. Lit. 'But even my companion Titus, Greek though he was, was not compelled to be circumcised.'
3. *Freedom*] I.E. freedom from the Law of Moses.—ED.

Whether they were men of importance or not, matters nothing to me—God recognizes no external distinctions. To me, at any rate, the leaders imparted nothing new. [1] Indeed, when they saw that I was entrusted with the 7
preaching of the Good News to the Gentiles as Peter had been with that to the Jews—for He who had been at work 8
within Peter with a view to his Apostleship to the Jews had also been at work within me with a view to my Apostleship to the Gentiles—and when they perceived the [2] mission which 9
was graciously entrusted to me, they (that is to say, James, [3] Peter, and John, who were considered to be the pillars of the Church) welcomed Barnabas and me to their fellowship on the understanding that we were to go to the Gentiles and they to the Jews. Only they urged that we should 10
remember their poor—a thing which was uppermost in my own mind.

Peter openly rebuked by Paul

Now when [3] Peter visited Antioch, I remon- 11
strated with him to his face, because he had incurred just censure. For until certain persons 12
came from James he had been accustomed to eat with Gentiles; but as soon as these persons came, he withdrew and separated himself for fear of the Circumcision party. And 13
along with him the other Jews also concealed their real opinions, so that even Barnabas was carried away by their lack of straightforwardness. As soon as I saw that they 14
were not walking uprightly in the spirit of the Good News, I said to [3] Peter, before them all,

"If you, though you are a Jew, live as a Gentile does, and not as a Jew, how can you make the Gentiles follow Jewish customs? You and I, though we are Jews by birth 15
and not Gentile sinners, know that it is not through obedi- 16
ence to Law that a man can be declared free from guilt, but only through faith in Jesus Christ. We have therefore believed in Christ Jesus, for the purpose of being declared free from guilt, through faith in Christ and not through obedience to Law. For through obedience to Law no human being shall be declared free from guilt. But if while 17
we are seeking in Christ acquittal from guilt we ourselves

1. *Indeed*] v.l. 'Nay, on the contrary.' But the exact contrary of 'imparting' is actual 'taking away,' and of this there is no thought here.
2. *Mission . . graciously entrusted*] Lit. 'grace . . entrusted' or 'divine favour . . shown.' See Rom. xii. 3, n.—Ed.
3. *Peter*] Lit. 'Cephas.' See i. 18, n.

are convicted of sin, Christ then encourages us to sin! No, indeed. Why, if I am now rebuilding that structure of sin 18
which I had demolished, I am thereby constituting myself a
transgressor; for it is by the Law that I have died to the 19
Law, in order that I may live to God. I have been crucified 20
with Christ, and it is no longer I that live, but Christ that
lives in me; and the life which I now live in the body I live
through faith in the Son of God who loved me and gave
Himself up to death on my behalf. I do not nullify the 21
grace of God; for if acquittal from guilt is obtainable
through the Law, then Christ has died in vain."

The Jewish Law far inferior to the Christian Faith

An Appeal to the Experience of the Galatians

You foolish Galatians! Whose sophistry has 3 1
bewitched you—you to whom Jesus Christ has
been vividly portrayed [1]as on the Cross?
Answer me this one question, 2
"Is it on the ground of your obedience to the
Law that you received the Spirit, or is it because, when you
heard, you believed?"

Are you so foolish? Having begun by the Spirit, are you 3
now going to reach perfection through what is external?
Have you [2]endured such sufferings to no purpose—if indeed 4
it has been to no purpose? He who gives you His Spirit and 5
works miracles among you—does He do so on the ground
of your obedience to the Law, or is it the result of your
having heard and believed: even as ABRAHAM BELIEVED 6
GOD, AND HIS FAITH WAS PLACED TO HIS ACCOUNT AS
RIGHTEOUSNESS (Gen. xv. 6)?

Acceptance with God is the Result of Faith

Notice therefore that those who possess faith 7
are true sons of Abraham. And the Scripture, 8
foreseeing that in consequence of faith God
would declare the nations to be free from guilt,
sent beforehand the Good News to Abraham, saying, "IN
YOU ALL THE NATIONS SHALL BE BLESSED" (Gen. xii. 3; xviii.
18). So we see that it is those who possess faith that are 9
blessed with believing Abraham. All who are depending 10
upon their own obedience to the Law are under a curse, for

1. *As on the Cross*] Or 'as having been crucified.'
2. *Endured such sufferings*] Or 'passed through so wonderful an experience.'

it is written, "CURSED IS EVERY ONE WHO DOES NOT REMAIN FAITHFUL TO ALL THE PRECEPTS OF THE LAW, AND PRACTISE THEM" (Deut. xxvii. 26).

It is evident, too, that no one can find acceptance with 11
God simply by obeying the Law, because "THE RIGHTEOUS SHALL LIVE BY FAITH" (Hab. ii. 4), and the Law has nothing 12
to do with faith. It teaches that "HE WHO DOES THESE THINGS SHALL LIVE BY DOING THEM" (Lev. xviii. 5). Christ 13
has purchased our freedom from the curse of the Law by becoming accursed for us—because "CURSED IS EVERY ONE WHO IS HANGED UPON A TREE" (Deut. xxi. 23). Our freedom 14
has been thus purchased in order that in Christ Jesus the blessing belonging to Abraham may come upon the nations, so that through faith we may receive the promised Spirit.

The Law did not invalidate God's Promises

Brethren, even a covenant made by a man— 15
to borrow an illustration from daily life—when once formally sanctioned is not liable to be set aside or added to. (Now the promises were 16
given to Abraham and to his seed. God did not say "and to seeds," as if speaking of many, but "and to your seed" [Gen. xii. 7], since He spoke of only one—and this is Christ.) I mean that the Covenant which God had already formally 17
made is not abrogated by the Law which was given four hundred and thirty years later—so as to annul the promise. For if the inheritance comes through obedience to Law, it no 18
longer comes because of a promise. But, as a matter of fact, God has granted it to Abraham in fulfilment of a promise.

The real Place and Use of the Law

Why then was the Law given? It was 19
imposed later on for the sake of [1]defining sin, until the seed should come to whom God had made the promise; and its details were laid down by a mediator with the help of angels. But there 20
cannot be a mediator where only one individual is concerned. [2]God, however, is only one. Is the Law then 21
opposed to the promises of God? No, indeed; for if a Law had been given which could have conferred Life, righteousness would certainly have come by the Law. But Scripture 22

1. *Defining sin*] I.E. making acts of sin 'offences against Law.'
2. *God, however &c.*] Man, the other party, being by contrast unworthy of mention; unfit to be for a moment co-ordinated with God. Mediation therefore is far inferior to promise, by which it is superseded; for promise depends on One alone—the infinite, the holy, the faithful God.

has shown that all mankind are the prisoners of sin, in order that the promised blessing, which depends on faith in Jesus Christ, may be given to those who believe.

The Law prepares us to welcome the Saviour

Before this faith came, we Jews were perpetual prisoners under the Law, living under restraints and limitations in preparation for the faith which was soon to be revealed. So that the Law has acted the part of a tutor-slave [1] to lead us to Christ, in order that through faith we may be declared to be free from guilt. But now that this faith has come, we are no longer under a tutor-slave. You are all sons of God through faith in Christ Jesus; for all of you who have been baptized [2] into Christ, have clothed yourselves with Christ. [3] In Him the distinctions between Jew and Gentile, slave and free man, male and female, disappear; you are all one in Christ Jesus. And if you belong to Christ, then you are indeed true descendants of Abraham, and are heirs in fulfilment of the promise. 23 24 25 26 27 28 29

Divine Sonship only possible through Faith in Christ

Now I say that so long as [4] an heir is a child, he in no respect differs from a slave, although he is the owner of everything, but he is under the control of guardians and trustees until the time his father has appointed. So we also, when spiritually we were children, were subject to the world's rudimentary notions, and were enslaved. But, when the time was fully come, God sent forth His Son, born of a woman, born subject to Law, in order to purchase the freedom of all who were subject to Law, so that we might receive recognition as sons. And because you are sons, God has sent out the Spirit of His Son to enter your hearts and cry "Abba! our Father!" Therefore you are no longer a slave, but a son; and if a son, then an heir also through God's own act. IV. 1 2 3 4 5 6 7

Mere external Observances worthless

But at one time, you Gentiles, having no knowledge of God, were slaves to gods which in reality do not exist. Now, however, having come to know God—or rather to be known by Him—how is it you are again turning back to weak and 8 9

1. *To lead us, &c.*] An important part of the duty of a tutor-slave was to attend his young master to and from school.
2. *Into*] Or 'unto.'—ED.
3. Cp. 1 Cor. vii. 20, n.
4. *An heir*] In this instance a young man of property, whose father is dead.

worthless rudimentary notions to which you are once more willing to be enslaved? You scrupulously observe days 10
and months, special seasons, and years. I am alarmed 11
about you, and am afraid that I have perhaps bestowed labour upon you to no purpose.

The once eager Affection of the Galatians

Brethren, become as I am, I beseech you; 12
for I have also become like you. In no
respect did you behave badly to me. And you 13
know that in those early days it was on
account of [1]bodily infirmity that I proclaimed the Good
News to you, and yet the bodily infirmity which was 14
such a trial to you, you did not regard with contempt or
loathing, but you received me as if I had been an angel of
God or Christ Jesus Himself! I ask you, then, what has 15
become of your [2]self-congratulations? For I bear you
witness that had it been possible you would have torn out
your own eyes and have given them to me. Can it be that I 16
have become your enemy through speaking the truth to you?

Paul's Anxiety for the Welfare of the Galatians

These men pay court to you, but not with 17
honourable motives. They want to exclude you,
so that you may pay court to them. It is always 18
an honourable thing to be courted in an honour-
able cause; always, and not only when I am
with you, my children—you for whom I am again, as it were, 19
undergoing the pains of childbirth, until Christ is fully
formed within you. Would that I were with you and could 20
[3]change my tone, for I am perplexed about you.

Ishmael a Slave, Isaac free

Tell me—you who want to continue to be 21
subject to Law—will you not listen to the Law?
For it is written that Abraham had two sons, 22
one by the slave-girl and one by the free woman. But we 23
see that the child of the slave-girl was born in the common
course of nature; but the child of the free woman in fulfil-
ment of the promise. All this is allegorical; for the women 24
represent two Covenants. One has its origin on Mount
Sinai, and bears children destined for slavery. This is 25
Hagar: [4]for the name Hagar stands for Mount Sinai in

1. *Bodily infirmity*] Some illness which detained him in Galatia, where he would not otherwise have stayed so long. Some suppose the illness was the result of his having been stoned at Lystra (Acts xiv.).
2. *Self-congratulations*] At having me among you at that time.
3. *Change my tone*] Speak in milder terms, which (see next verse) he does not do.
4. *For the name &c.*] v.l. 'for Sinai is a mountain in Arabia;' omitting 'Hagar.' To this day the Arabs call Sinai 'hajar,' with the *j* sounded as in the English 'jar.

Arabia, and corresponds to the present Jerusalem, which is in bondage together with her children. But the Jerusalem 26
which is above is free, and *she* is *our* mother. For it is 27
written,

"REJOICE, THOU [1]BARREN WOMAN THAT BEAREST NOT,
BREAK FORTH INTO A JOYFUL CRY, THOU THAT DOST NOT TRAVAIL WITH CHILD.
FOR THE DESOLATE WOMAN HAS MANY CHILDREN—
MORE INDEED THAN SHE WHO HAS THE HUSBAND"
(Isa. liv. 1).

'Stedfastly maintain your Freedom'

But you, brethren, like Isaac, are children 28
born in fulfilment of a promise. Yet just as, at 29
that time, the child born in the common course of nature persecuted the one whose birth was due to the power of the Spirit, so it is now. But what says 30
the Scripture? "SEND AWAY THE SLAVE-GIRL AND HER SON, FOR NEVER SHALL THE SLAVE-GIRL'S SON SHARE THE INHERITANCE WITH THE SON OF THE FREE WOMAN" (Gen. xxi. 10). Therefore, brethren, since we are not the children 31
of a slave-girl, but of the free woman—Christ having made 1 5
us gloriously free—stand fast and do not again be hampered with the yoke of slavery.

Legalism leaves no Room for Christ

Remember that it is I Paul who tell you that 2
if you receive circumcision Christ will avail you nothing. I once more protest to every man 3
who receives circumcision that he is under obligation to obey the whole Law of Moses. [2]Christ has 4
become nothing to any of you who are seeking acceptance with God through the Law: you have fallen away from grace. *We* have not, for through the Spirit we wait with 5
longing hope for an [3]acceptance with God which is to come through faith. For in Christ Jesus neither circumcision nor 6
uncircumcision is of any importance; but only faith working through love.

A final Word of Protest

You were running the race nobly! Who has 7
interfered and caused you to swerve from the truth? [4]No such teaching ever proceeded from 8

1. *Barren*] "Not Gentile Christendom as opposed to Jewish, but the new dispensation as opposed to the old" (Lightfoot).
2. *Christ has become &c.*] Lit. 'You have been abrogated from Christ.' Cp. Rom. vi. 17.
3. *Acceptance with God which is to come through faith*] Cp. Rom. ix. 30; x. 5, 6.
4. "The arguments that have so wrought on you were never inspired by Him who still bids you come to Him" (A. S. Way).—ED.

Him who is calling you. A little [1] yeast [2] corrupts the whole 9
of the dough. For my part I have [3] strong confidence in 10
you in the Lord that you will adopt my view of the matter.
But the man—be he who he may—who is troubling you,
will have to bear the full weight of the judgement to be
pronounced on him. As for me, brethren, if I am still a 11
preacher of circumcision, how is it that I am still suffering
persecution? In that case the Cross has ceased to be a
stumbling-block! Would to God that those who are 12
unsettling your faith would even [4] mutilate themselves.

Moral and spiritual Exhortations

Love restrains those free from Law

You [5] however, brethren, were called to 13
[6] freedom. Only do not turn your freedom into
an excuse for giving way to your lower natures;
but become bondservants to one another in a
spirit of love. For the entire Law has been obeyed when 14
you have kept the single precept, which says, "YOU ARE
TO LOVE YOUR [7] FELLOW MAN EQUALLY WITH YOURSELF"
(Lev. xix. 18). But if you are perpetually snarling and 15
snapping at one another, beware lest you are destroyed by
one another.

The Spirit and Man's earthly Nature

This then is what I mean. Let your lives be 16
guided by the Spirit, and then you will certainly
not [8] indulge the cravings of [9] your lower
natures. For the cravings of the lower nature 17
are opposed to those of the Spirit, and the cravings of the Spirit
are opposed to those of the lower nature; because these are
antagonistic to each other, so that you cannot do everything
to which you are inclined. But if [10] the Spirit is leading you, 18
you are not subject to Law.

1. *Yeast*] Or 'leaven' or 'barm.'
2. *Corrupts*] Or 'puts into a ferment.' Lit. 'leavens.'
3. *Strong*] Or 'stedfast'—the force of the perfect tense.
4. *Mutilate themselves*] Or 'cut themselves off,' i.e. from communication with you.
5. *However*] See *Aorist*, Appendix A, § 12.
6. *Freedom*] From the Law of Moses. Cp. 1 Pet. ii. 16, n.
7. *Fellow man*] Lit. 'neighbour,' a word which in the original Hebrew (Lev. xix. 18) is apparently restricted to the people of Israel, though the N.T. extends and spiritualizes its meaning.
8. *Indulge*] Lit. 'fulfil.'
9. *Your lower natures*] Lit. 'flesh;' i.e. "the merely natural man, all that tends to earth and earthliness, selfishness ever appearing in the background" (Ellicott). Cp. Rom. vii. 18, n.; Eph. ii. 3, n.
10. *The Spirit is leading you*] Lit. 'you are being led by the Spirit.'

The Outcome of Man's sinful Nature

Now you know full well the doings of our lower natures. Fornication, impurity, indecency, idol-worship, sorcery; enmity, strife, jealousy, outbursts of passion, intrigues, dissensions, factions, [1] envyings; hard drinking, riotous feasting, and the like. And as to these I forewarn you, as I have already forewarned you, that those who are guilty of such things will have no share in the Kingdom of God. The Spirit, on the other hand, brings a harvest of love, joy, peace; patience towards others, kindness, benevolence; good faith, meekness, self-restraint. Against such things as these there is no law. Now those who belong to Christ Jesus have crucified their lower nature with its passions and appetites. If we are living by the Spirit's power, let our conduct also be governed by the Spirit's power. Let us not become vain-glorious, challenging one another, envying one another. 19 20 21 22 23 24 25 26

The Fruit borne by the Spirit

Sympathy to be shown to the fallen

Brethren, if anybody be detected in any misconduct, you who are spiritual should restore such a one in a spirit of meekness. And let each of you keep watch over himself, lest [2] he also fall into temptation. Always carry one another's burdens, and so [3] obey the whole of Christ's Law. For if there is any one who thinks himself to be somebody when he is nobody, he is deluding himself. But let every man scrutinize his own conduct, and then he will find out, not with reference to another but with reference to himself, what he has to boast of. For every man will have to carry his own load. But let those who receive instruction in Christian truth share with their instructors all temporal blessings. **6** 1 2 3 4 5, 6

Life's sure Harvest

Do not deceive yourselves. God is not to be scoffed at. For whatever a man sows, that he will also reap. He who sows in the field of his lower nature, will from that nature reap [4] destruction; but he who sows to serve the Spirit will from the Spirit reap the Life of the Ages. Let us not abate our courage in doing 7 8 9

1. *Envyings*] v.L. adds 'murders.'
2. *He also*] Lit. 'you also.'
3. *Obey*] v.L. 'you will obey.'
4. *Destruction*] i.e. a harvest of corruption and ruin. "If you plant the seed of your own selfish desires, if you sow the field of 'the flesh,' then when you gather in your harvest, you will find the ears blighted and rotten. But if you sow the good ground of the Spirit, you will of that good ground gather the golden grain of Life eternal" (Lightfoot). Some understand 'Spirit' here to be the human spirit.

what is right; for in due time we shall reap a reward, if we
do not faint. So then, [1]as we have opportunity, let us 10
labour for the good of all, and especially of those who
belong [2]to the household of the faith.

See in what large letters [3]I am writing to you 11
Autograph Conclusion. Paul glories only in the Cross
with my own hand. All who desire to display 12
their zeal for external observances try to compel
you to receive circumcision, but their real object
is simply to escape being persecuted for the
Cross of Christ. For these very men do not really keep the 13
Law of Moses, but they would have you receive circumcision
in order that they may glory in *your* bodies. But as for me, 14
God forbid that I should glory in anything except the Cross
of our Lord Jesus Christ, [4]upon which the world [5]is crucified
to me, and I am crucified to the world. [6]For neither 15
circumcision nor uncircumcision is of any importance; but
only a renewed nature. And all who [7]shall regulate their 16
lives by this principle—may peace and mercy be given to
them—and to the true Israel of God.

From this time onward let no one trouble me; for, as for 17
me, I bear, branded on my body, [8]the scars of Jesus as my
Master.

Farewell
May the grace of our Lord Jesus Christ be 18
with your spirits, brethren. Amen.

1. *As we have opportunity*] Or 'while we have time;' a reference to the near approach of death and the Coming of Christ.—Ed.
2. *To the household of the faith*] Or 'to the faith.' "There does not seem to be any allusion to a household" (Alford).
3. *I am writing*] Or 'I have written,' this whole Letter, or these concluding sentences which guarantee the genuineness of the whole.
4. *Upon which*] Or 'through whom.'
5. *Is crucified*] The Greek perfect, which implies not only that it has been crucified, but that it remains a crucified thing. "Henceforth we are dead each to the other" (Lightfoot).
6. *For*] v.l. adds 'in Christ Jesus.'
7. *Shall regulate*] v.l. 'are regulating.'
8. *The scars*] In ancient times slaves were branded in token of their complete subjection to the masters who owned them. It is misery and degradation to be enslaved to a mere fellow mortal, but Paul gloried in the marks which suffering and toil had left upon his face and physical frame, making it manifest to the world that he was a very bondservant of Christ.—Ed.

PAUL'S LETTER TO THE EPHESIANS

This appears to have been a kind of circular Letter to the Churches in Roman Asia, and was not addressed exclusively to the Church in Ephesus.

Ephesus was a well-known seaport and the principal city in Roman Asia. It was famous alike for its wonderful temple, containing the shrine of Artemis, and for its vast theatre, which was capable of accommodating 50,000 persons.

Paul was forbidden at first to preach in Roman Asia (Acts xvi. 6), but he afterwards visited Ephesus in company with Priscilla and Aquila (Acts xviii. 19). About three years later (Acts xix. 1) he came again and remained for some time—probably from 54 to 57 A.D.—preaching and arguing in the school of Tyrannus, until driven away through the tumult raised by Demetrius. He then went to Jerusalem, by way of Miletus, but was arrested in the uproar created by the Jews and was taken first to Caesarea (Acts xxiii. 23), and thence to Rome (Acts xxviii. 16). This was probably in the spring of 61 A.D.

Late in 62 or early in 63 A.D., this Letter was written, together with the companion Letters to the Colossians and Philemon.

PAUL'S LETTER TO THE EPHESIANS

Greeting

Paul, an Apostle of Christ Jesus by the will of God : 1 1

To God's people who are in Ephesus—believers in Christ Jesus. May grace and peace be granted to you from God 2
our Father and the Lord Jesus Christ.

God's eternal Purpose of Love

Blessed be the God and Father of our Lord 3
Jesus Christ, who has crowned us with every spiritual blessing in the heavenly realms in Christ; even as, in His love, [1] He chose us as His own in 4
Christ before the creation of the world, that we might be holy and without blemish in His presence. For He pre- 5
destined us to be adopted by Himself as sons through Jesus Christ—such being His gracious will and pleasure—to the 6
praise of the splendour of His grace with which He has [2] enriched us in the beloved One.

World-wide Redemption through Christ

It is in Him, and through the shedding of His 7
blood, that we have our [3] deliverance—the forgiveness of our offences—so abundant was God's grace, the grace which He, the possessor of all 8
wisdom and understanding, lavished upon us, when He 9
made known to us the secret of His will. And this is in harmony with God's merciful purpose for the government of 10
the world when the times are ripe for it—the purpose which He has cherished in His own mind [4] of restoring the whole creation to find its one Head in Christ; yes, things in Heaven and things on earth, to find their one Head in Him.

1. *He chose us as His own*] Lit. 'He chose us out (of the world) for Himself.'
2. *Enriched*] Or 'beautified.'
3. *Deliverance*] Or 'redemption;' though the word signifies not only the payment of the ransom, but the subsequent actual emancipation of the prisoner. It occurs 10 times in the N.T. Cp. iv. 30.
4. *Of restoring*] Lit. 'to restore'—a Hebrew use of the infinitive. (So Spence in *The Teaching of the Apostles*, iv., rightly gives 'in rebuking' where there is an infinitive in the original.)

In Him we Jews have been made heirs, having 11
The Holy Spirit a Pledge of future Glory
been chosen beforehand in accordance with the
intention of Him whose might carries out in
everything the design of His own will, so that 12
we should be devoted to the extolling of His glorious
attributes—we who were the first to fix our hopes on Christ.
And in Him you Gentiles also, after listening to the Message 13
of the truth, the Good News of your salvation—having
believed in Him — were sealed with the promised Holy
Spirit; that Spirit being a pledge and foretaste of our 14
inheritance, in anticipation of its full redemption—the
inheritance which He has purchased [1] to be specially His
for the extolling of His glory.

Thanksgiving and Prayer
For this reason I too, having heard of the faith 15
in the Lord Jesus which prevails among you, and
[2] of your love for all God's people, offer never ceasing thanks 16
on your behalf while I make mention of you in my prayers.
For I always beseech the God of our Lord Jesus Christ— 17
the Father [3] most glorious—to give you [4] a spirit of wisdom
and penetration through an intimate knowledge of Him,
the eyes of your [5] understanding being enlightened so that 18
you may know what is the hope which His call to you
inspires, what the wealth of the glory of His inheritance
in God's people, and what the transcendent greatness of 19
His power [6] in us believers as seen in the working of His
infinite might when He displayed it in Christ by raising 20
Him from the dead and seating Him at His own right
hand in the heavenly realms, [7] high above all other govern- 21
ment and authority and power and dominion, and every
title of sovereignty used either in this Age or in the Age
to come. God has put all things under His feet, and has 22
appointed Him universal and supreme Head of the Church,
which is His Body, [8] the completeness of Him who every- 23
where fills the universe with Himself.

1. *To be specially His*] See 1 Chron. xxix. 3, A.V. and LXX.; and Mal. iii. 17, LXX. and A.V. margin.
2. *Of your love*] V.L., omitting these three words, 'and of that (which you have) towards,' &c., the meaning of which is far from clear.
3. *Most glorious*] Cp. Acts vii. 2, n.
4. *A spirit*] Or 'the Spirit.'
5. *Understanding*] Or 'heart.' The Hebrew word for 'heart' (as in 2 Sam. xviii. 14; 2 Chron. vii. 10) often denotes 'understanding' (as in Prov. vii. 7; xvii. 16, R.V., and 18; Jer. v. 21), an idiom which appears to be followed here.
6. *In us*] Or 'in relation to us.' See Ellicott's note.
7. *High above &c.*] Cp. the closing words of Matt. xxviii. 18.
8. *The completeness &c.*] I.E. without Christ the universe would be incomplete, and Christ would be incomplete without His Church.

In Christ the Gentiles have Life

To you Gentiles also, who were dead through your offences and sins, which were once habitual to you while you walked in the ways of this world and obeyed the Prince of the [1] powers of the air, the spirits that are now at work in the hearts of the sons of disobedience—to you God has given Life. 1 2 2

Perfect Union with the risen and glorified Christ

Among them all of us also formerly passed our lives, governed by the inclinations of our [2] lower natures, indulging the cravings of those [2] natures and of our own thoughts, and were in our original state [3] deserving of anger like all others. But God, being rich in mercy, because of the intense love which He bestowed on us, caused us, dead though we were through our offences, to live with Christ —it is by grace that [4] you have been saved—raised us with Him from the dead, and enthroned us with Him in the heavenly realms as being in Christ Jesus, in order that, by His goodness to us in Christ Jesus, He might display in the Ages to come the transcendent riches of His grace. For it is by grace that [4] you have been saved through faith ; and that not of yourselves. It is God's gift, and is not on the ground of merit—so that it may be impossible for any one to boast. For we are God's own handiwork, created in Christ Jesus for good works which He has [5] pre-destined us to practise. 3 4 5 6 7 8 9 10

The Gentiles made one with God's People

Therefore, do not forget that formerly you were Gentiles as to your bodily condition. You were called the Uncircumcision by those who style themselves the Circumcised—their circumcision being one which the knife has effected. At that time you were living apart from Christ, estranged from the Commonwealth of Israel, with no share by birth in the Covenants which are based on the Promises, and you had no hope and no God, in all the world. But now in Christ Jesus you who once were so far away have been brought near through the death of Christ. 11 12 13

1. *Powers . . spirits that are*] Lit. 'power . . spirit that is.'
2. *Lower natures . . natures*] Lit. 'flesh,' by which we are to understand "the life and movement of man in the things of the world of sense" (Müller). Cp. Rom. vii. 18, n. ; Gal. v. 16, n.
3. *Deserving of anger*] Or 'creatures of passionate impulse.' Lit. 'children of anger ;' a Hebraism. Cp. v. 6, n.—Ed.
4. *You have been saved*] The perfect tense implying 'and are now saved.' See *Aorist* vii.
5. *Pre-destined*] See Hatch, *Biblical Greek*, p. 54.

Reconciliation with God and with Man

For He is our peace—He who has made [1] Jews and Gentiles one, and in His own human nature has broken down the hostile dividing wall, by setting aside the Law with its commandments, expressed, as they were, in definite decrees. His design was to unite the two sections of humanity in Himself so as to form one new man, thus effecting peace, and to reconcile Jews and Gentiles in one body to God, by means of His cross—slaying by it their mutual enmity. So He came and proclaimed good news of peace to you who were so far away, and peace to those who were near; because it is through Him that Jews and Gentiles alike have [2] access through one Spirit to the Father. 14 15 16 17 18

Humanity one City, one Family, one living Temple

You are therefore no longer mere foreigners or persons excluded from civil rights. On the contrary you share citizenship with God's people and are members of His family. You are a building which has been reared on the foundation of the Apostles and Prophets, the cornerstone being Christ Jesus Himself, in union with whom [3] the whole fabric, fitted and closely joined together, is growing so as to form a holy sanctuary in the Lord; in whom you also are being built up together to become a fixed abode for God through the Spirit. 19 20 21 22

This wondrous Truth entrusted to Paul

[4] For this reason I Paul, the prisoner of Christ Jesus on behalf of you Gentiles—if, that is, you have heard of the [5] work which God has graciously entrusted to me for your benefit, and that by a revelation the truth hitherto kept secret was made known to me as I have already briefly explained it to you. By means of that explanation, as you read it, you can judge of my insight into the truth of Christ which in earlier ages was not made known to the human race, as it has now been revealed to His holy Apostles and Prophets through the Spirit—I mean the truth that the Gentiles are joint heirs with us Jews, and that they form one 3 1 2 3 4 5 6

1. *Jews and Gentiles*] Lit. simply 'both.'
2. *Access*] Lit. 'our access,' or 'our introduction.'
3. *The whole*] See *Theological Monthly*, April 1889, p. 273. The literal translation, if this were Classical Greek, would be 'every building,' a meaning irreconcilable with the context here.
4. *For this reason*] Because you are so being built up into such a temple. Verses 2–13 are a parenthesis.
5. *Work . . graciously entrusted*] Lit. 'the stewardship of the grace which was given' Cp. verses 7 and 8, and see Rom. xii. 3, n.—ED.

body with us, and have the same interest as we have in the promise which has been made good in Christ Jesus through the Good News, in which I have been appointed to serve, in 7 virtue of the work which God, in the exercise of His power within me, has graciously entrusted to me.

Paul's Apostleship to the Gentiles

To me who am [1] less than the least of all God's 8 people has this work been graciously entrusted—to proclaim to the Gentiles the Good News of the [2] exhaustless wealth of Christ, and to show 9 [3] all men in a clear light what my stewardship is. It is the stewardship of the truth which from all the Ages lay concealed in the mind of God, the Creator of all things—con- 10 cealed in order that the Church might now be used to display to the powers and authorities in the heavenly realms the innumerable aspects of God's wisdom. Such was the 11 [4] eternal purpose which He had formed in Christ Jesus our Lord, in whom we have this bold and confident access 12 through our faith in Him. Therefore I entreat you not to 13 lose heart in the midst of my sufferings on your behalf, for they bring you honour.

The Apostle's Prayer for his Readers

For this reason, on bended knee I beseech 14 the Father, from whom [5] the whole family in 15 Heaven and on earth derives its name, to grant 16 you—in accordance with the wealth of His glorious perfections—to be strengthened by His Spirit with power penetrating to your inmost being. I pray that Christ 17 may make His home in your hearts through your faith; so that having your roots deep and your foundations strong, in love, you may become mighty to grasp the idea, as it is 18 grasped by all God's people, of the breadth and length, the height and depth—yes, to attain to a knowledge of the 19 knowledge-surpassing love of Christ, so that you may be made complete in accordance with God's own standard of completeness.

1. *Less than the least*] Cp. 1 Cor. xv. 9; 1 Tim. i. 15, n.
2. *Exhaustless*] Lit. 'untraceable.'
3. *All men*] v.l. omits.
4. *Eternal purpose*] Lit. 'purpose of the Ages.'
5. *The whole*] Had the Apostle been writing Classical Greek, his words here would signify 'every family;' but Hebrew usage affects the language of both the LXX. and the N.T. This verse is discussed in detail by the present translator in the *Theological Monthly*, April 1889, p. 272. "All holy beings, angelic and human, in Heaven and on earth, are one family with one 'Father of an infinite majesty;' and it is as for children in that family and to the Father of that family that the incense of that glowing prayer arises," acceptable through the merit of the great eldest Son. Cp. Col. i. 15.

Praise to God through Christ

Now to Him who, in the exercise of His power 20
that is at work within us, is able to do infinitely
beyond all our highest prayers or thoughts—to 21
Him be the glory in the Church and in Christ Jesus to all
generations, world without end! Amen.

The Christ-like Life and the Unity of the Church

I, then, the prisoner for the Master's sake, I 4
entreat you to live and act as becomes those
who have received the call that you have re-
ceived—with all lowliness of mind and unselfish- 2
ness, and with patience, bearing with one another lovingly,
and earnestly striving to maintain, in the uniting bond of 3
peace, the unity given by the Spirit. There is but one body 4
and but one Spirit, as also when you were called you had
one and the same hope held out to you. There is but one 5
Lord, one faith, one baptism, and one God and Father of all, 6
who rules over all, acts through all, and dwells in all.

Every Christian has some Gift from God

Yet to each of us individually [1] grace was 7
given, measured out with the munificence of
Christ. For this reason Scripture says: 8

"He [2] RE-ASCENDED ON HIGH,
He led captive [3] a host of captives,
[4] And gave gifts to men" (Ps. lxviii. 18).

(Now this "re-ascended"—what does it mean but that He 9
had first descended into [5] the lower regions of the earth?
He who descended is the same as He who ascended again 10
far above all the Heavens in order [6] to fill the universe.)

The Diversity of Gifts, and their Object

And He Himself appointed some to be 11
Apostles, some to be Prophets, some to be
evangelists, some to be pastors and teachers, in 12
order fully to equip His people for the work of serving—for
the building up of Christ's body—[7] till we all of us arrive 13

1. *Grace*] v.l. 'the (or, His) grace.'

2. *Re-ascended*] So in numerous instances the prefix here used signifies, as Key has pointed out, not merely 'up' but 'up again,' as reversing a prior downward movement; either with the same simple verb as here, as in Mark i. 10 ('going up again out of the water'); Acts xx. 11 ('went upstairs again'); or with a different simple verb, as in John vi. 40 ('I will bring him up again'); Mark viii. 31 ('and after three days rise again'). With these cp. Rom. x. 7 ('bring Christ up again'); Luke xv. 24 ('has come to life again'); Acts xv. 16 ('re-erect the fallen tent. . . rebuild the parts overthrown'). And so, with special emphasis, in the verse before us. See *Theological Monthly*, April 1889, p. 276.

3. *A host of captives*] Lit. 'a captivity.' Cp. 2 Chron. xxviii. 17, and see the Commentators.

4. *And gave*] v.l. 'he gave.'

5. *The lower regions of the earth*] Or 'the world below.'

6. *To fill the universe*] Cp. i. 23, n.

7. *Till we . . arrive*] The form of expression, found only here in the N.T., possibly implies confident expectation.

[1] at oneness in faith and in the knowledge of the Son of God, and at mature manhood and the stature of full-grown men in Christ. So we shall no longer be babes nor shall we 14
resemble mariners tossed on the waves and carried about with every changing wind of doctrine according to men's cleverness and unscrupulous cunning, making use of every shifting device to mislead. But we shall lovingly hold to 15
the truth, and shall in all respects grow up into union with Him who is our Head, even Christ. Dependent on Him, 16
the whole body—its various parts closely fitting and firmly adhering to one another—[2] grows by the aid of every [3] contributory link, with power proportioned to the need of each individual part, so as to build itself up in a spirit of love.

Old Gentile Vices must be renounced

Therefore I [4] warn you, and I implore you in 17
the name of the Master, no longer to live as the Gentiles in their perverseness live, with darkened 18
understandings, having by reason of the ignorance which is deep-seated in them and the insensibility of their moral nature, no share in the Life which God gives. Such men being past feeling [5] have abandoned themselves 19
to impurity, greedily indulging in every kind of profligacy.

The new Christlike Nature must be sought

But these are not the lessons which you have 20
learned from Christ; if at least you have heard 21
His voice and in Him have been taught—and this is true Christian teaching—to put away, 22
in regard to your former mode of life, your original evil nature which [6] is doomed to perish as befits its misleading impulses, and to get yourselves renewed in the temper of 23
your minds and clothe yourselves with that new and better 24
self which has been created to resemble God in the righteousness and holiness which come from the truth.

Christian Virtues to be cultivated

For this reason, laying aside falsehood, every 25
one of you should speak the truth to his fellow man; for we are, as it were, parts of one another. If angry, beware of sinning. Let not your 26
irritation last until the sun goes down; and do not leave 27

1. *At oneness in faith*] Lit. 'at the oneness of the faith.'
2. *Grows*] Lit. 'carries on for itself the growth of the body.'
3. *Contributory link*] Lit. 'connexion of the supply' that is constantly going on.
4. *Warn*] Cp. Matt. v. 34, 39; Acts xxi. 4; Rom. xii. 3.
5. *Have abandoned*] The A.V., in inserting 'have,' more truly represents the original Greek than the R.V. does which omits it.
6. *Is doomed to perish*] Or 'is undergoing destruction.' Cp. 2 Cor. iv. 16.

room for the Devil. He who has been a thief must steal no more, but, instead of that, should work with his [1]own hands in honest industry, so that he may have something of which he can give the needy a share. Let no unwholesome words ever pass your lips, but let all your words be good for benefiting others according to the need of the moment, so that they may be a means of blessing to the hearers. And beware of grieving the Holy Spirit of God, in whom you have been sealed in preparation for the day of Redemption. Let all bitterness and all passionate feeling, all anger and loud insulting language, be unknown among you—and also every kind of malice. On the contrary learn to be kind to one another, tender-hearted, forgiving one another, just as God in Christ [2]has also forgiven you.

28 29 30 31 32

'Be as loving as your heavenly Father is'

Therefore be imitators of God, as His dear children. And live and act lovingly, as Christ also loved you and gave Himself up to death on our behalf as an offering and sacrifice to God, yielding a fragrant odour.

5 1 2

Sins specially fatal to present Goodness and future Glory

But fornication and every kind of impurity, or covetousness, let them not even be mentioned among you, for they [3]ought not to be named among God's people. Avoid shameful and foolish talk and low jesting—they are all alike discreditable—and in place of these give thanks. For be well assured that no fornicator or immoral person and no money-grubber—or in other words idol-worshipper—has any share awaiting him in the Kingdom of Christ and of God.

3 4 5

The Certainty of Retribution

Let no one deceive you with empty words, for it is on account of these very sins that God's anger is coming upon the [4]disobedient. Therefore do not become sharers with them.

6 7

Darkness and Light contrasted

There was a time when you were nothing but darkness. Now, as Christians, you are Light itself. Live and act as sons of Light—for the effect of the Light is seen in every kind of goodness, uprightness and truth—and learn in your own experiences what is fully pleasing to the Lord. Have nothing to do

8 9 10 11

1. *Own*] v.L. omits this word, which in the LXX. has lost much of its force.
2. *Has . . forgiven you*] v.L. 'has . . forgiven us.'
3. *Ought*] So this same verb is often used in modern Greek.
4. *Disobedient*] Lit. 'sons of disobedience;' a Hebraism.

with the barren unprofitable deeds of darkness, but, instead of that, [1] set your faces against them; for the things which are done by these people in secret it is disgraceful even to speak of. But everything can be tested by the light and thus be shown in its true colours; for whatever shines of itself is light. For this reason it is said,

12 13 14

"Rise, sleeper;
Rise from among the dead,
And Christ will shed light upon you."

Use your one short Life wisely'

Therefore be very careful how you live and act. Let it not be as unwise men, but as wise. Buy up your opportunities, for these are evil times. On this account do not prove yourselves wanting in sense, but try to understand what the Lord's will is.

15 16 17

'Be sober, spiritual, thankful, and humble'

Do not over-indulge in wine—a thing in which excess is so easy—but [2] drink deeply of God's Spirit. Speak to one another with psalms and hymns and spiritual songs. Sing and offer praise in your hearts to the Lord. Always and for everything let your thanks to God the Father be presented in the name of our Lord Jesus Christ; and submit to one another out of reverence for Christ.

18 19 20 21

Wives

Married women, submit to your own husbands as if to the Lord; because a husband is the Head of his wife as Christ also is the Head of the Church, being indeed the Saviour of this His Body. And just as the Church submits to Christ, so also married women should be entirely submissive to their husbands.

22 23 24

Husbands

Married men, love your wives, as Christ also loved the Church and gave Himself up to death for her; in order to make her holy, cleansing her with [3] the baptismal water by the word, that He might present the Church to Himself a glorious bride, without spot or wrinkle or any other defect, but to be holy and unblemished. So too married men ought to love their wives as much as they love themselves. He who loves his wife loves himself. For never yet has a man hated his own body. On the contrary he feeds and cherishes it, just as Christ feeds and cherishes the Church; because we are, as it were, parts of His Body.

25 26 27 28 29 30

1. *Set your faces against them*] Lit. 'convict them as evil.'
2. *Drink deeply of*] 'fill yourselves in.'
3. *The baptismal water*] Lit. 'the laver of the (familiarly-known) water.'

"FOR THIS REASON A MAN IS TO LEAVE HIS FATHER AND HIS MOTHER AND BE UNITED TO HIS WIFE, AND THE TWO SHALL BE AS ONE" (Gen. ii. 24). 31

That is a great truth hitherto kept secret: I mean the truth concerning Christ and the Church. Yet I insist that among you also, each man is to love his own wife as much as he loves himself, and let a married woman see to it that she treats her husband with respect. 32 33

Children

Children, [1] be obedient to your parents as a Christian duty, for it is a duty. "HONOUR YOUR FATHER AND YOUR MOTHER"—this is the first Commandment which has a promise added to it—"SO THAT IT MAY BE WELL WITH YOU, AND THAT YOU MAY LIVE LONG ON THE EARTH" (Exod. xx. 12). And you, fathers, do not [2] irritate your children, but bring them up tenderly with true Christian training and advice. 1 6 2 3 4

Slaves

Slaves, [1] be obedient to your earthly masters, with respect and eager anxiety to please and with simplicity of motive as if you were obeying Christ. Let it not be in acts of eye-service as if you had but to please men, but as Christ's bondservants who are doing God's will from the heart. With right good will, be faithful to your duty as service rendered to the Lord and not to man. You well know that whatever right thing any one does, he will receive a requital for it from the Lord, whether he is a slave or a free man. 5 6 7 8

Masters

And you masters, act towards your slaves on the same principles, and refrain from threats. For you know that in Heaven there is One who is your Master as well as theirs, and that [3] merely earthly distinctions there are none with Him. 9

We have unseen, spiritual Enemies

In conclusion, strengthen yourselves in the Lord and in the power which His supreme might imparts. Put on the complete armour of God, so as to be able to stand firm against all the stratagems of the Devil. For ours is not a conflict with mere flesh and blood, but with the despotisms, the empires, the forces that control and govern this dark world—the spiritual hosts of evil arrayed against us in the heavenly warfare. 10 11 12

1. *Be obedient to*] Or 'habitually obey.' The tense implies this.
2. *Irritate*] By vexatious commands and unreasonable blame and uncertain temper.
3. *Merely earthly distinctions there are none*] See Luke xx. 21, n.

'Arm beforehand for the coming Conflict'

Therefore put on the complete armour of God, 13
so that you may be able to stand your ground
on [1] the day of battle, and, having fought to
the end, to remain victors on the field. Stand 14
therefore, first fastening round you the girdle of truth and
putting on the breastplate of uprightness as well as the 15
shoes of the Good News of peace—[2] a firm foundation for
your feet. And [3] besides all these take the great shield of 16
faith, on which you will be able to quench all the flaming
darts of the Wicked one; and [4] take the helmet of salvation, 17
and the sword of the Spirit which is the word of God. Pray 18
with [5] unceasing prayer and entreaty on every fitting occasion
in the Spirit, and be always on the alert to seize oppor-
tunities for doing so, with [5] unwearied persistence and
entreaty on behalf of all God's people, and ask on my behalf 19
that words may be given to me so that, outspoken and
fearless, I may make known the truths (hitherto kept secret)
of the Good News—to spread which I am an ambassador in 20
chains—so that when telling them I may speak out boldly
as I ought.

Tychicus

But in order that you also may know how I 21
am doing, Tychicus our dearly-loved brother and
faithful helper in the Lord's service will tell you everything.
I have sent him to you for the very purpose—that you may 22
know about us and that he may encourage you.

Farewell Blessing

Peace be to the brethren, and love combined 23
with faith, from God the Father and the Lord
Jesus Christ. May grace be with all who love 24
our Lord Jesus Christ with perfect sincerity.

1. *The day of battle*] Lit. 'the evil day.'
2. *A firm foundation*] See Hatch, *Biblical Greek*, p. 55, and *Expository Times*, Oct. 1897, p. 38.
3. *Besides all these*] Cp. Luke xvi. 26.
4. *Take*] Or 'receive,' i.e. from the hands of God.
5. *Unceasing . . unwearied*] Lit. 'all . . all.'

PAUL'S LETTER TO THE PHILIPPIANS

This Letter was written shortly before that to the Ephesians, probably late in 61 or early in 62 A.D. Epaphroditus had been sent to Rome to assure the Apostle, in his imprisonment, of the tender and practical sympathy of the Philippian disciples (Phil. ii. 25; iv. 15, 16). The messenger, however, fell ill upon his arrival, and only on his recovery could Paul, as in this Letter, express his appreciation of the thoughtful love of the Philippians.

The Apostle appears to have visited the city three times. In 52 A.D. it was the place of his first preaching in Europe (Acts xvi. 12); but he came again in 57 and in 58 A.D. (Acts xx. 2, 6), on the last occasion spending the Passover season there.

Two special traits in the Macedonian character are recognized by the Apostle in this Letter; the position and influence of women, and the financial liberality of the Philippians. It is remarkable that a Church displaying such characteristics, and existing in a Roman "colonia," should have lived, as this one did, "without a history, and have perished without a memorial."

PAUL'S LETTER TO THE PHILIPPIANS

Greeting

1 Paul and Timothy, bondservants of Christ
Jesus:

To all God's people in Christ Jesus who are at Philippi,
with [1] the ministers of the Church and their assistants.
2 [2] May grace and peace be granted to you from God our
Father and the Lord Jesus Christ.

The Apostle's Thankfulness and Joy

3 I thank my God at [3] my every remembrance
4 of you—always when offering any prayer on
5 behalf of you all, finding a joy in offering it. I
thank my God, I say, for your co-operation in
spreading the Good News, from the time it first came to you
6 even until now. For of this I am confident, that He who
has begun a good work within you will go on to perfect it in
preparation for the day of Jesus Christ. And I am justified
7 in having this confidence about you all, because, both during
my imprisonment and when I stand up in [4] defence of the
Good News or to confirm its truth, I have you in my heart,
sharers as you all are in the same grace as myself. For
8 God is my witness how I yearn over all of you with tender
Christian affection.

Paul's Prayer for the Philippians

9 And it is my prayer that your love may be
more and more accompanied by clear knowledge
and keen perception, for [5] testing things that
10 differ, so that you may be men of transparent

1. *The ministers of the Church and their assistants*] The Greek words are those from which the English 'bishop' and 'deacon' respectively are derived. See 1 Tim. iii. 2, n. The lack of any reference here to 'elders' seems to point to their having been identical with 'bishops' in the early Church. Nowhere in the N.T. are 'bishops' and 'elders' mentioned together. See Acts xx. 17, n.; 1 Tim. iii. 2, n.; Tit. i. 7, n.; James v. 14 n.—ED.

2. *May grace and peace be granted to you*] Lit. 'Grace to you, and peace.'

3. *My every remembrance*] Or 'all my remembrance,' i.e. not all my separate remembrances of you, but the aggregate of these as forming one delightful picture.

4. *Defence*] In the forensic, not the military, sense. So in verse 16.

5. *Testing things that differ*] Implying 'so as always to approve what is really good.'

character, and may be blameless, in preparation for the day of Christ, being filled with these fruits of righteousness 11
which come through Jesus Christ—[1] to the glory and praise of God.

The happy Effects of his Imprisonment

Now I would have you know, brethren, that 12
what I have gone through has turned out to the furtherance of the Good News rather than otherwise. And thus it has become notorious among 13
all the Imperial Guards, and everywhere, that it is [2] for the sake of Christ that I am a prisoner; and the greater part of 14
the brethren, made confident in the Lord [3] through my imprisonment, now speak of God's Message without fear, more boldly than ever.

Various Motives for preaching Christ

Some indeed actually preach Christ out of envy 15
and contentiousness, but there are also others who do it from good will. These latter preach 16
Him from love to me, knowing that I am here for the defence of the Good News; while [4] the others 17
proclaim Him from motives of rivalry, and insincerely, supposing that by this they are embittering my imprisonment.

Paul rejoices that Christ is preached

What does it matter, however? In any case 18
Christ is preached—either perversely or in honest truth; and in that I rejoice, yes, [5] and will rejoice. For I know that it will result in my [6] salvation 19
through your prayers and a bountiful supply of the Spirit of Jesus Christ, in fulfilment of my [7] eager expectation and 20
hope that I shall never have reason to feel ashamed, but that by my perfect freedom of speech Christ will be glorified in me, now as always, either by my life or by my death.

Paul's Conflict of Feeling as to Life and Death

For, with me, to live is Christ and to die is 21
gain. [8] But since to live means a longer stay on 22
earth, that implies more labour for me—and not unsuccessful labour; and which I am to choose I cannot tell. I am in a dilemma, my 23

1. *To the glory and praise of God*] Cp. Matt. v. 16.
2. *For the sake of Christ*] And not because the Apostle had been guilty of any crime.
3. *Through my imprisonment*] I.E. 'through the way I endure it and through the results which follow.'
4. *The others*] The Judaizing party.
5. *And will rejoice*] Or 'and shall rejoice,' on the day of Christ.
6. *Salvation*] I.E. 'will prove a blessing to me spiritually.' Or perhaps 'deliverance,' but see the next verse.
7. *Eager expectation*] One word in the Greek, which also occurs in Rom. viii. 19.
8. Lit. 'But if to live (is) to live in (the) flesh, that (is) for me fruit of labour.' Lightfoot is not far from this when he suggests as the meaning: "If my living in the flesh will be fruitful through a laborious career."

earnest desire being to depart and be with Christ, for that is far, far better. But for your sakes it is more important that 24
I should still remain in the body. I am convinced of this, 25
and I know that I shall remain, and shall go on working side by side with you all, to promote your progress and joy in the faith; so that, as Christians, you may have additional 26
reason for glorying about me as the result of my being with you again.

An Exhortation to noble Conduct and dauntless Courage

Only let the lives you live be worthy of the 27
Good News of the Christ, in order that, whether I come and see you or, being absent, only hear of you, I may know that you are standing fast in one spirit and with one mind, fighting shoulder to shoulder [1] for the faith of the Good News.
Never for a moment quail before your antagonists. Your 28
fearlessness will be to them a sure token of impending destruction, but to you it will be a sure token of your salvation—a token coming from God. For you have had 29
the privilege granted you on behalf of Christ—not only to believe in Him, but also to suffer on His behalf; main- 30
taining, as you do, the same kind of conflict that [2] you once saw in me and which you still hear [3] that I am engaged in.

An Appeal for mutual brotherly Love

[4] If then I can appeal to you as the followers 1 2
of Christ, if there is any persuasive power in love and any common sharing of the Spirit, or if you have any tender-heartedness and compassion,
make my joy complete by being of one mind, united by 2
mutual love, with harmony of feeling giving your minds to one and the same object. Do nothing in a spirit of 3
factiousness or of vainglory, but, with true humility, let every one regard the rest as being of more account than himself; each fixing his attention, not simply on his own 4
[5] interests, but on those of others also.

1. *For the faith of the Good News*] Or 'with Faith (in the Good News) as your comrade.' The Christian faith is nowhere else thus personified, and yet this is a possible rendering of the words.
2. *You once saw in me*] At Philippi, Acts xvi.
3. *That I am engaged in*] Lit. 'in me.'
4. (vv. 1–4.) "The Apostle here appeals to the Philippians, by all their deepest experiences as Christians and all their noblest impulses as men, to preserve peace and concord" (Lightfoot). *If then . . Christ*] Lit. 'If then there is any encouragement in Christ.'
5. *Interests*] Or, possibly, 'good qualities.' There is no noun here in the Greek.—Ed.

The wondrous Humility and Self-Sacrifice of Jesus

Let the same disposition be in you which was 5
in Christ Jesus. [1] Although from the beginning 6
He [2] had the nature of God He did not reckon
His equality with God a treasure to be tightly
grasped. Nay, [3] He stripped Himself of His 7
glory, and took on Him the nature of [4] a bondservant by
becoming a man like other men. And [5] being recognized 8
as truly human, He humbled Himself and even stooped to
die; yes, to die on a cross. It is in consequence of this that 9
God has also so highly exalted Him, and has conferred on
Him the Name which is supreme above every other, in order 10
that in the Name of JESUS every knee should bow, of
beings in Heaven, of those on the earth, and of those in the
underworld, and that every tongue should confess that 11
JESUS CHRIST is LORD, to the glory of God the
Father.

Salvation to be strenuously worked out

Therefore, my dearly-loved friends, as I have 12
always found you obedient, labour earnestly
with fear and trembling—not merely as though
I were present with you, but much more now
since I am absent from you—labour earnestly, I say, to
make sure of your own salvation. For it is God Himself 13
whose power creates within you the desire to do His
gracious will and also brings about the accomplishment of
the desire.

Contentment, Peace, Purity and Joy

Be ever on your guard against a grudging 14
and contentious spirit, so that you may always 15
prove yourselves to be blameless and spotless—
irreproachable children of God in the midst of a
crooked and perverse generation, among whom you are seen
as heavenly lights [6] in the world, [7] holding out to them a 16
Message of Life. It will then be my glory on the day of

1. (vv. 6–11.) See Moule's notes on this passage.
2. *Had the nature*] Lit. 'was in the form.'
3. *He stripped Himself of His glory*] Lit. 'He emptied Himself.'

> "The Lord of all things made Himself
> Naked of glory for His mortal change."
> TENNYSON, *Holy Grail*, 448.

4. *A bondservant*] Humility always manifests itself in an eagerness to serve (see John xiii. 1–17; 1 Peter v. 5, n.); a willingness, if need be, to suffer.—ED.
5. *Being recognized as truly human*] Lit. 'being found in outward form as a man.'
6. *In the world*] Or 'in a (dark) world.'
7. *Holding out*] Like a blazing torch to dispel the darkness. "The metaphor of the luminary is dropped" (Moule).

Christ that I did not run my race in vain nor toil in vain.
Nay, even if my life is to be poured as a libation upon the 17
sacrificial offering of your faith, I rejoice, and I congratulate
you all. And I bid you also share my gladness, and con- 18
gratulate me.

Timothy to be sent to Philippi

But, if the Lord permits it, I hope before long 19
to send Timothy to you, that I, in turn, may be
cheered by getting news of you. For I have 20
no one likeminded with him, who will cherish a genuine
care for you. Everybody concerns himself about his own 21
interests, not about those of Jesus Christ. But you know 22
Timothy's approved worth—how, like a child working with
his father, he has served with me in furtherance of the
Good News. So it is he that I hope to send as soon as ever 23
I see how things go with me; but trusting, as I do, in the 24
Lord, I believe that I shall myself also come to you before
long.

Epaphroditus

Yet I [1] deem it important to send Epaphroditus 25
to you now—he is my brother and comrade both
in labour and in arms, and is your messenger
who has ministered to my needs. I send him because he is 26
longing [2] to see you all and is distressed at your having heard
of his illness. For it is true that he has been ill, and was 27
apparently at the point of death; but God had pity on him,
and not only on him, but also on me, to save me from having
sorrow upon sorrow. I am therefore all the more eager to 28
send him, in the hope that when you see him [3] again you
may be glad and I may have the less sorrow. Receive him 29
therefore with heartfelt Christian joy, and hold in honour
men like him; because it was for the sake of Christ's work 30
that he came so near death, hazarding, as he did, his very
life in endeavouring to make good any deficiency that there
might be in your gifts to me.

The comparative Worthlessness of external Privileges

In conclusion, my brethren, be joyful in the III 1
Lord. For me to give you the same warnings
as before is not irksome to me, while so far as
you are concerned it is a safe precaution. Be- 2
ware of 'the dogs,' the [4] bad workmen, the self-
mutilators. For we are the true circumcision—we who 3

1. *Deem*] Or 'have deemed.'
2. *To see you*] Lit. 'for you.' v.l. 'to see you.'
3. *Again*] Or 'safe returned to you.' Cp. verse 25.
4. *Bad workmen*] Cp. 2 Cor. xi. 13.

[1] render to God a spiritual worship and make our boast in Christ Jesus and have no confidence in [2] outward ceremonies: although I myself might have some excuse for confidence 4
in outward ceremonies. If any one else claims a right to trust in them, far more may I: circumcised, as I was, on 5
the eighth day, a member of the race of Israel and of the tribe of Benjamin, a Hebrew sprung from Hebrews; as to the Law a Pharisee; as to zeal, a persecutor of the 6
Church; as to the righteousness which comes through Law, blameless.

Paul's Craving for complete Oneness with Christ

Yet all that was gain to me—for Christ's sake 7
I have reckoned it loss. Nay, I even reckon all 8
things as [3] pure loss because of the priceless privilege of knowing Christ Jesus my Lord. And for His sake I have suffered the loss of everything, and reckon it all as mere refuse, in order that
I may win Christ and be found in union with Him, not 9
having a righteousness of my own, derived from the Law, but that which arises from faith in Christ—the righteousness which comes from God through faith. I long to know 10
Christ and the power which is in His resurrection, and to share in His sufferings and die even as He died; in the hope 11
that I may attain to [4] the resurrection from among the dead.

Paul's Prize was still future

I do not say that I have already won the race 12
or have already [5] reached perfection. But I am pressing on, striving to lay hold of the prize for which also Christ has laid hold of me. Brethren, I do not 13
imagine that I have yet laid hold of it. But this one thing I do—forgetting everything which is past and stretching forward to what lies in front of me, with my eyes fixed on 14
the goal I push on to secure the prize of God's [6] heavenward call in Christ Jesus. Therefore let all of us who are mature 15
believers cherish these thoughts; and if in any respect you think differently, that also God will make clear to you. But 16
whatever be the point that we have already reached, let us persevere in the same course.

1. *Render to God a spiritual worship*] Lit. 'worship through the Spirit of God.'
2. *Outward ceremonies*] Lit. 'flesh.' "The expression extends beyond circumcision to all external privileges" (Lightfoot).
3. *Pure loss*] Or, in mathematical phrase, 'a minus quantity.' Lit. 'loss.'
4. *The resurrection from among the dead*] The 'first' resurrection, also mentioned in Luke xx. 35; John v. 25; Acts iv. 2; 1 Cor. xv. 23; Rev. xx. 5, 6. Cp. 'a better resurrection,' Heb. xi. 35, n.—Ed.
5. *Reached perfection*] Or 'finished my course,' or 'reached the goal.'
6. *Heavenward*] Lit. 'upward.'

Self-indulgent Enemies of the Cross

Brethren, vie with one another in imitating 17
me, and carefully observe those who follow the
example which we have set you. For there are 18
[1]many whom I have often described to you,
and I now even with tears describe them, as being enemies
to the Cross of Christ. Their end is destruction, their bellies 19
are their God, their glory is in their shame, and their minds
are devoted to earthly things. We, however, are free 20
citizens of Heaven, and we are waiting with longing ex-
pectation for the coming from Heaven of [2]a Saviour, the
Lord Jesus Christ, who, in the exercise of the power which 21
He has even to subject all things to Himself, will transform
this body of our humiliation until it resembles His own
glorious body. Therefore, my brethren, dearly loved and I 4
longed for, my joy and crown, so stand firm in the Lord,
my dearly-loved ones.

Euodia and Syntyche

I entreat Euodia, and I entreat Syntyche, to 2
be of one mind, [3]as sisters in Christ. Yes, and 3
I beg you also, my faithful yoke-fellow, to help
these women who have shared my toil in connexion with the
Good News, together with Clement and the rest of my fellow
labourers, whose names are recorded in the book of Life.

'Be cheerful, unselfish, calm, prayerful'

Always be glad in the Lord: I will repeat it, 4
be glad. Let your [4]forbearing spirit be known 5
to every one—the Lord is near. Do not be 6
over-anxious about anything, but by prayer and
earnest pleading, together with thanksgiving, let your re-
quests be unreservedly made known in the presence of God.
And then the peace of God, which transcends all our powers 7
of thought, will be a garrison to guard your hearts and
minds in union with Christ Jesus.

'Cherish beautiful Thoughts. Live noble Lives'

Finally, brethren, whatever is [5]true, whatever 8
wins respect, whatever is just, whatever is pure,
whatever is lovable, whatever is of good repute
—if there is any virtue or anything deemed
worthy of praise—cherish the thought of these

1. *Many*] "The persons here denounced are not the Judaizing teachers, but the antinomian reactionists" (Lightfoot).
2. *A Saviour &c.*] Or 'the Lord Jesus Christ as our Saviour.'
3. *As sisters in Christ*] Lit. 'in the Lord.'
4. *Forbearing spirit*] "Not only passively non-contentious, but actively considerate, waiving even just legal redress" (Ellicott).
5. To the six Greek adjectives used in this verse we have in English no six corresponding adjectives covering just the same ground.

things. The doctrines and [1]the line of conduct which I taught you—both what you heard and what you saw in me—[2]hold fast to them; and God who gives peace will be with you. 9

Personal Thanks for recent Kindness

But I rejoice with a deep and holy joy that now at length you have revived your thoughtfulness for my welfare. Indeed you have always been thoughtful for me, although opportunity failed you. I do not refer to this through fear of privation, for (for my part) I have learned, whatever be my outward experiences, to be content. I know both how to live in humble circumstances and how to live amid abundance. I am [3]fully initiated into all the mysteries both of fulness and of hunger, of abundance and of want. I have strength for anything through Him who gives me power. 10 11 12 13

Sympathy and Service gratefully acknowledged

Yet I thank you for taking your share in my troubles. And you men and women of Philippi also know that at the first preaching of the Good News, when I had left Macedonia, no other Church except yourselves held communication with me about giving and receiving; because even in Thessalonica you sent several times to minister to my needs. Not that I crave for gifts from you, but I do want to see abundant fruit bring you honour. I have enough of everything—and more than enough. My wants are fully satisfied now that I have received from the hands of Epaphroditus the generous gifts which you sent me—they are a fragrant odour, an acceptable sacrifice, truly pleasing to God. But my God—so great is His [4]wealth of glory in Christ Jesus—will fully supply every need of yours. And to our God and Father be the glory throughout the Ages of the Ages! Amen. 14 15 16 17 18 19 20

A loving Farewell

My Christian greetings to every one of God's people. The brethren who are with me send their greetings. All God's people here greet you—especially the members of Caesar's household. 21 22

May the grace of our Lord Jesus Christ be with your spirits. 23

1. *The line of conduct*] Lit. (what) 'you received.' Cp. the use of the same verb in 1 Thess. iv. 1.

2. *Hold fast to*] Lit. 'habitually do.' This applies to two of the four verbs preceding, but not to the other two—a figure of speech ('zeugma') which our language does not tolerate. Cp. 1 Cor. iii. 2, n.

3. *Fully*] Lit. 'in everything and all things.' But it is hard to believe that an expression so purely pleonastic can represent the Apostle's meaning.

4. *Wealth of glory*] Lit. 'wealth in glory;' God being rich in mercy (Eph. ii. 4) and in His other glorious attributes which are treasured up in Christ.

PAUL'S LETTER TO THE COLOSSIANS

This Letter belongs to the same group as those to the Ephesians and Philemon, and was probably written from Rome about 63 A.D. Colossae was a town in Phrygia (Roman Asia), on the river Lycus, and was destroyed by an earthquake in the seventh year of Nero's reign. The Church there was not founded by Paul himself (Col. ii. 1), but by Epaphras (Col. i. 7; iv. 12), and this Letter arose out of a visit which Epaphras paid to the Apostle, for the purpose of discussing with him the development, at Colossae, of certain strange doctrines which may possibly have been a kind of early Gnosticism. Paul here writes to support the authority and confirm the teaching of Epaphras.

PAUL'S LETTER TO THE COLOSSIANS

Greeting

1 Paul, an Apostle of Christ Jesus by the will of
God—and Timothy our brother:
To the people of God and the believing brethren at 2
[1] Colossae who are in Christ. May grace and peace be
granted to you from God our Father.

Thanksgiving to God for the Colossians

We give thanks [2] to God, the Father of our 3
Lord Jesus Christ, constantly praying for you as
we do, because we have heard of your faith in 4
Christ Jesus and of the love which you cherish
towards all God's people, on account of the hope treasured 5
up for you in Heaven. Of this hope you have already
heard in the Message of the truth of the Good News. For 6
it has reached you, and remains with you, just as [3] it has
also spread through the whole world, yielding fruit there
and increasing, as it has done among you from the day
when [4] first you heard it and came really to know the grace
of God, as you learned it from Epaphras our dearly-loved 7
fellow servant. He is to you a faithful minister of Christ in
our stead, and moreover he has informed us of your love, 8
which is inspired by the Spirit.

A Prayer for their spiritual Progress

For this reason we also, from the day we 9
[4] first received these tidings, [5] have never ceased
to pray for you and to entreat that you may be
filled with a clear knowledge of His will accom-
panied by thorough wisdom and discernment in spiritual
things; so that your lives may be worthy of the Lord and 10
perfectly pleasing to Him, while you exhibit the results of
right action of every sort and grow into a fuller knowledge

1. *Colossae*] In the heading of the Epistle, but not here (and it is found nowhere else in the N.T.) what appears to be a later form, 'Colassae,' occurs.
2. *To God, the Father*] v.l. 'to the Lord and Father.'
3. *It has . . spread*] Lit. 'it is.'
4. *First*] See *Aorist* vi. 6.
5. *Have never ceased*] See *Aorist* iii. 2.

of God. Since His power is so glorious, may you be 11
strengthened with strength of every kind, and be prepared
for cheerfully enduring all things with patience and long-
suffering; and give thanks to the Father who has made us 12
fit to receive our share of the inheritance of God's people in
Light.

It is God who has delivered us out of the 13
dominion of darkness, and has transferred us
into the Kingdom of His dearly-loved Son, in 14
whom we have our redemption—the forgiveness
of our sins. Christ is the [1] visible representation 15
of the invisible God, [2] the Firstborn and Lord of all creation.
For [3] in Him was created the universe of things in heaven 16
and on earth, things seen and things unseen, [4] thrones,
dominions, princedoms, powers—all were created, [5] and exist,
through and for Him. And [6] HE IS before all things and 17
in and through Him the universe is a harmonious whole.

Christ is the 'Image of God' and the Lord of all Creation

Moreover He is the Head of His Body, the 18
Church. He is the Beginning, the Firstborn
from among the dead, in order that He Himself
may in all things occupy the foremost place.
For it was the Father's gracious will that the whole of the 19
divine perfections should dwell in Him. And God purposed 20
through Him to reconcile the universe to Himself, making
peace through His blood, which was shed upon the Cross—
to reconcile to Himself through Him, I say, things on earth
and things in Heaven.

Christ is the divine Head of the Church

And you, estranged as you once were and even 21
hostile in your minds, amidst your evil deeds,
[7] He has now, in His human body, reconciled to 22
God by His death, to bring you, holy and fault-
less and irreproachable, into His presence; if, 23
indeed, you are still firmly holding to faith as your founda-
tion, without ever shifting from your hope that rests on the

The Colossians had found Salvation in Christ

1. *Visible representation*] So Lightfoot. Or 'image.'
2. *The Firstborn and Lord of all creation*] Or 'of earlier birth than any created being,' 'born before anything was created.'—Ed.
3. *In Him*] Not only by Him; divine omnipotence, omniscience, and ubiquity being all implied.
4. *Thrones &c.*] Both earthly and angelic, celestial and infernal.
5. *And exist*] This sense is contained in the tense (perfect) of the verb.
6. *HE IS*] There is here a manifest allusion to God's sublime declaration concerning Himself, "I am because I am" (Exod. iii. 14). Cp. John viii. 58.
7. *He has . . reconciled*] v.l. (not without grammatical difficulties) 'you have been reconciled.' 'You are reconciled' (Lightfoot) would be the Greek perfect, which it is not.

Good News that you have heard, which has been proclaimed in the whole creation under Heaven, and in which I Paul have been appointed to serve.

The Sufferings and Earnestness of the Apostle to the Gentiles

Now I can find joy amid my sufferings for 24
you, and I fill up in my own person whatever is
lacking in Christ's afflictions on behalf of His
Body, the Church. I have been appointed to 25
serve the Church in the position of responsibility
entrusted to me by God for your benefit, so that I may fully
deliver God's Message—the truth which has been kept secret 26
from all ages and generations, but has now been revealed to
His people, to whom it was His will to make known how 27
vast a wealth of glory for the Gentile world is implied in this
truth—the truth that 'Christ is in you, the hope of glory.'
Him we preach, admonishing every one and instructing 28
every one, with all possible wisdom, so that we may bring
every one into God's presence, made perfect through Christ.
To this end, like an earnest wrestler, I exert all my strength 29
in reliance upon the power of Him who is mightily at work
within me.

Paul's strenuous Efforts for the Welfare of the Colossians

For I would have you know in how severe a 1 2
struggle I am engaged on behalf of you and the
brethren in Laodicea and of all who have not
known me personally, in order that their hearts 2
may be cheered, they themselves being welded
together in love and enjoying all the advantages of a reason-
able certainty, till at last they attain the full knowledge
of God's truth, which is Christ Himself. In Him all 3
the treasures of wisdom and knowledge are stored up,
hidden from view.

His loving Anxiety on their Behalf

I say this to prevent your being misled by any 4
one's plausible sophistry. For although, as you 5
say, I am absent from you in body, yet in spirit
I am present with you and am delighted to witness your
good [1] discipline and the [1] solid front presented by your faith
in Christ.

As therefore you have received the Christ, even Jesus 6
our Lord, [2] live and act in vital union with Him; having 7

1. *Discipline. Solid front*] Military terms. "The enforced companionship of St. Paul with the soldiers of the Praetorian guard at this time may have suggested this image" (Lightfoot). "After these words we have no reason for doubting that the Church of Colossae, though tried by heretical teaching, was substantially sound in the faith" (Ellicott).

2. *Live and act &c.*] Lit. 'in Him walk.'

the roots of your being firmly planted in Him,
His Eagerness for their spiritual Progress
and continually building yourselves up in Him,
and always being increasingly confirmed in the
faith as you were taught it, and abounding [1] in
it with thanksgiving.

Christ's full Divinity re-asserted
Take care lest there be some one who leads 8
you away as prisoners by means of his philo-
sophy and idle fancies, following human
traditions and the world's crude notions instead of following
Christ. For it is in Christ that the fulness of God's nature 9
dwells embodied, and in Him you are made complete, and 10
He is the [2] Lord of all [3] princes and rulers. In Him also 11
you were circumcised with a circumcision not performed by
hand, when you threw off your sinful nature in true
Christian circumcision; having been buried with Him in 12
your baptism, in which you were also raised with Him
through faith produced within you by God who raised Him
from among the dead.

Christ's atoning Work and Victory over all Evil
And to you—dead as you once were in your 13
transgressions and in the uncircumcision of
your natural state—He has nevertheless given
Life with Himself, having forgiven us all our
transgressions. The bond, [4] with its require- 14
ments, which was in force against us and was hostile to us,
He cancelled, and cleared it out of the way, nailing it to
His Cross. [5] And the hostile princes and rulers He shook 15
off from Himself, and boldly displayed them as His
conquests, when by the Cross He triumphed over them.

No Room left for Jewish Observances or angelic Mediation
[6] Therefore suffer no one to sit in judgement 16
on you as to eating or drinking or with regard
to a festival, a new moon or a sabbath. These 17
were a shadow of things that were soon to come,
but the substance belongs to Christ. Let no 18
one defraud you of your prize, [7] priding himself on his

1. *In it*] v.L. omits these words.
2. *Lord*] Lit. 'Head.'
3. *Princes and rulers*] Lit. 'authority and power.' So in verse 15 'princes and rulers' is lit. 'authorities and powers.'
4. *With its requirements*] The construction seems to be the same as in the Greek way of expressing "the ship sank with all her crew."
5. "The paradox of the crucifixion is thus placed in the strongest light—triumph in helplessness and glory in shame. The convict's gibbet is the victor's car" (Lightfoot).
6. *Therefore*] The Mosaic Law being now abrogated.
7. *Priding himself on his humility*] "Humility, when it becomes self-conscious, ceases to have any value" (Lightfoot). "The humility condemned is not Christian

humility and on his worship of the angels, and taking his stand on the visions he has seen, and idly puffed up with his unspiritual thoughts. Such a one does not keep his hold upon Christ, the Head, from whom the Body, in all its parts nourished and strengthened by its points of contact and its connexions, grows with a divine growth.

Obedience to outward Rules may leave Sin and Self unconquered

If you have died with Christ and have escaped from the world's rudimentary notions, why, as though your life still belonged to the world, do you submit to such precepts as "Do not handle this;" "Do not taste that;" "Do not touch that other thing"—referring to things which are all intended to be used up and perish—in obedience to mere human injunctions and teachings? These rules have indeed an appearance of wisdom where self-imposed worship exists, and an affectation of humility and an ascetic severity. But not one of them is of any value in combating the indulgence of our lower natures.

Union with the risen and glorified Christ

[1]If however you [2]have risen with Christ, [3]seek the things that are above, where Christ is, enthroned at God's right hand. Give your minds to the things that are above, not to the things that are on the earth. For you have died, and your life is hidden with Christ in God. When Christ appears—He is [4]our true Life—then you also will appear with Him in glory.

Moral Results of Union with Christ

Therefore put to death your earthward inclinations — fornication, impurity, sensual passion, unholy desire, and all greed, for that is a form of idolatry. It is on account of these very sins that God's anger is coming, and you also were once addicted to them, while you were living under their power.

Evil Habits must give Place to a new Nature

But now you must rid yourselves of every kind of sin—angry and passionate outbreaks, ill-will, evil speaking, foul-mouthed abuse — so that these may never soil your lips. Do not speak

humility, but a false and perverted lowliness, which deemed God was so inaccessible that He could only be approached through the mediation of inferior beings" (Ellicott).

1. *If however*] I.E. 'But if, besides having died with Christ, you have on the other hand, &c.' See *Aorist*, Appendix B, 7, 8.

2. *Have risen*] See *Aorist* v. 3.

3. *Seek &c.*] "Cease to concentrate your energies and your thoughts on mundane ordinances" (Lightfoot).

4. *Our true Life*] Lit. 'our life.' v.l. 'your life.'

falsehoods to one another, for you have stripped off the old
self with its doings, and have clothed yourselves with the new 10
self which is being remoulded into full knowledge so as to
become like Him who created it. In that new creation 11
[1] there is neither Greek nor Jew, circumcision nor un-
circumcision, barbarian, Scythian, slave nor free man, but
Christ is everything and is [2] in all of us.

All Christlike Qualities to be appropriated

Clothe yourselves therefore, as God's own 12
people holy and dearly loved, with tender-
heartedness, kindness, lowliness of mind, meek-
ness, long-suffering; bearing with one another 13
and readily forgiving each other, if any one has a grievance
against another. Just as [3] the Lord has forgiven you, you
also must forgive. And over all these put on love, which 14
is the perfect bond of union; and let the peace which Christ 15
gives settle all questionings in your hearts, to which peace
indeed you were called as belonging to His one Body;
and be thankful.

The Principles which are to regulate Conduct

Let the teaching [4] concerning Christ remain as 16
a rich treasure in your hearts. [5] In all wisdom
teach and admonish one another with psalms,
hymns, and spiritual songs, and sing with grace
in your hearts to God. And whatever you do, 17
in word or in deed, do everything [6] in the name of the Lord
Jesus, and let it be through Him that you give thanks to
God the Father.

Wives, Husbands, Children, Parents, Slaves, Masters

Married women, be submissive to your hus- 18
bands, as is fitting in the Lord. Married men, 19
be affectionate to your wives, and do not treat
them harshly. Children, be obedient to your 20
parents in everything; for that is right for
Christians. Fathers, do not fret and harass your children, 21
or you may make them sullen and morose. Slaves, be 22
obedient in everything to your earthly masters; not [7] in
acts of eye service, as aiming only to please men, but
with simplicity of purpose, because you fear the Lord.
Whatever you are doing, let your hearts be in your work, 23

1. *There is*] Or 'there can be.'
2. *In all of us*] Or 'in all things.'
3. *The Lord*] v.l. 'Christ' or 'the Christ.'
4. *Concerning*] Or 'left us by.'
5. *In all wisdom*] Or these words may be connected with the preceding clause.
6. *In the name &c.*] Remembering that you are His disciples.
7. *In acts of eye service*] v.l. has the noun in the singular, 'in eye service.'

as a thing done for the Lord and not for men. For you 24
know that it is from the Lord you will receive the inheritance as your reward. Christ is the Master whose bondservants you are. The man who perpetrates a wrong 25
will find the wrong repaid to him; and with God there
are [1]no merely earthly distinctions. Masters, deal justly 1 4
and equitably with your slaves, knowing that you too have a Master in Heaven.

Prayerfulness and Discretion urged

Be earnest and unwearied in prayer, being on 2
the alert in it and in your giving of thanks.
And pray at the same time for us also, that God 3
may open for us a door for preaching, for us to tell the truth concerning Christ for the sake of which I am even a prisoner. Then I shall proclaim it fully, as 4
it is my duty to do. Behave wisely in relation to the outside 5
world, buying up your opportunities. Let your language 6
be always seasoned with the salt of grace, so that you may know how to give every man [2]a fitting answer.

Tychicus and Onesimus

Tychicus, our much-loved brother, a trusty assistant and 7
fellow servant with us in the Lord's work,
will give you every information about me. And 8
for this very purpose I send him to you that you may know how we are faring; and that he may cheer your hearts. And with him I send our dear and trusty brother 9
Onesimus, who is one of yourselves. They will inform you of everything here.

Aristarchus, Mark, and Jesus Justus

Aristarchus my fellow prisoner sends greeting 10
to you, and so does Barnabas's cousin Mark.
You have received instructions as to him; if
he comes to you, give him a welcome. Jesus, called Justus, 11
also sends greeting. These three are Hebrew converts. They alone among such have worked loyally with me for the Kingdom of God—they are men who have been a comfort to me.

Epaphras, Luke, and Demas

Epaphras, who is one of yourselves, a bond- 12
servant of Jesus Christ, sends greeting to you,
always wrestling on your behalf in his prayers,
that you may stand firm—Christians of ripe character and of clear conviction as to everything which is God's will. For I 13
can bear witness to the deep interest he takes in you and

1. *No merely earthly distinctions*] See Luke xx. 21, n.—Ed.
2. *A fitting answer*] Cp. Prov. xxvi. 4, 5; 1 Pet. iii. 15.

in the brethren at Laodicea and in those at Hierapolis. Luke, 14
the dearly-loved physician, salutes you, and so does Demas.

Christian greetings to the brethren at 15
The Church in Laodicea
Laodicea, especially to Nymphas, and to [1]the
Church that meets at their house. And when 16
this Letter has been read [2]among you, let it be read also
in the Church of the Laodiceans, and you in turn must read
the one I am sending to Laodicea. And tell Archippus to 17
discharge carefully the duties devolving upon him as a
servant of the Lord.

I Paul add with my own hand this final greet- 18
Autograph Conclusion
ing. Be mindful of me in my imprisonment.
Grace be with you.

1. *The Church &c.*] Cp. Rom. xvi. 5, n. "There is no clear example of a separate building set apart for Christian worship within the limits of the Roman Empire before the third century, though apartments in private houses might be specially devoted to this purpose" (Lightfoot).

2. *Among you*] Or 'in your hearing;' probably at a meeting expressly summoned with that object.

PAUL'S FIRST LETTER TO THE THESSALONIANS

During his second missionary tour (Acts xvii.), Paul came to Thessalonica and preached the Good News there with no little success. The city—which had had its name given it by Cassander, after his wife, the sister of Alexander the Great—was the most populous in Macedonia, besides being a "free city" and the seat of the Roman pro-consular administration. Its modern name is Saloniki.

Very soon the unbelieving Jews stirred up the mob against Paul and Silas, and dragged Jason before the magistrates. Hence the brethren sent the missionaries away by night to Beroea, being alarmed for their safety. As the Apostle was naturally anxious about the persecuted flock which he had been obliged to leave behind, he made two attempts to return to them, but these being frustrated (1 Thess. ii. 18), he then sent Timothy, from Athens, to inquire after their welfare and encourage them.

The report brought back was on the whole satisfactory, but left occasion for the self-defence, the warnings and the exhortations of this Letter, which was then sent from Corinth, probably in 53 A.D.

PAUL'S FIRST LETTER TO THE THESSALONIANS

Introduction

Greeting

1 Paul, [1] Silas, and Timothy :
To the Church [2] of the Thessalonians which
is in God the Father and the Lord Jesus Christ. May grace
and peace be granted to you.

Reasons for Gratitude and Thanks-giving

2 We continually give thanks to God because
of you all, while we make mention of you in our
3 prayers. For we never fail to remember your
works of faith and labours of love and your
persistent and unwavering hope in our Lord Jesus Christ in
4 the presence of our God and Father ; knowing as we do,
brethren, that you are beloved by God and that He has
5 chosen you. The Good News that we brought you did not
come to you in words only, but also with power and with
the Holy Spirit and with much certainty, for you know the
sort of men we became among you, as examples for your
6 sakes. And you followed the pattern set you by us and by
the Master, after you had received the Message amid severe
persecution, and yet with the joy which the Holy Spirit
7 gives, so that you became a pattern to all the believers
throughout Macedonia and [3] Greece.

8 For it was not only from you that the Master's Message
[4] sounded forth throughout Macedonia and [3] Greece ; but
everywhere your faith in God has become known, so that it
9 is unnecessary for us to say anything about it. For when
[5] others speak of us they report the reception we had from

1. *Silas*] Lit. 'Silvanus.'

2. *Of the Thessalonians*] Here, as in the opening lines of all the other Letters, there is no definite article in the Greek before the name of the Church addressed.

3. *Greece*] Lit. 'Achaïa ;' i.e. the Roman province of Achaia of which Corinth was the capital : not the district which the Greeks knew by that name.

4. *Sounded forth*] The Greek tense is the perfect, and conveys the sense 'as it is echoing still.' See *Aorist* vii. 3, 9.

5. *Others*] Lit. 'they themselves ;' i.e. the believers belonging to all the Churches of those two provinces.

you, and how you turned from your idols to God, to be bondservants of the [1] true and ever-living God, and to await 10
the return from Heaven of His Son, whom He raised from among the dead—even Jesus, our Deliverer from God's coming anger.

The Apostles and their Converts

The Preaching of the Apostles in Thessalonica

For you yourselves, brethren, know that our 1 2
visit to you [2] did not fail of its purpose. But, as 2
you will remember, after we had already met with suffering and outrage at Philippi, we summoned up boldness, by the help of our God, to tell you God's Good News amid much opposition. For our [3] preaching 3
was not grounded on a delusion, nor prompted by mingled motives, nor was there fraud in it. But as God tested and 4
approved us before entrusting us with His Good News, so in what we say we are seeking not to please men but to please God, who tests and approves our motives.

Their Conduct while there

For, as you are well aware, we have never 5
used the language of flattery nor have we found pretexts for enriching ourselves—God is our witness; nor did we seek glory either from you or from any 6
other mere men, although we might have stood on our dignity as Christ's Apostles. On the contrary, in our rela- 7
tions to you [4] we showed ourselves as gentle as a mother is when she tenderly nurses her own children. Seeing that 8
we were thus drawn affectionately towards you, it would have been a joy to us to have imparted to you not only God's Good News, but to have given our very [5] lives also, because you had become very dear to us.

[6] For [7] you remember, brethren, our labour and toil: how, 9
working night and day so as not to become a burden to any one of you, we came and proclaimed among you God's Good News. You yourselves are witnesses—and God is 10
witness— how holy and upright and blameless our dealings

1. *True and ever-living*] Lit. 'living and true.'
2. *Did not fail &c.*] The perfect tense in the Greek implies that the visit remains effectual still.
3. *Preaching*] Lit. 'exhortation' or 'encouragement,' to believe in Christ.
4. *We showed ourselves as gentle as*] v.l. 'we showed ourselves babes like.'
5. *Lives*] Or 'souls.' So in Luke ix. 24.
6. *For*] Or the unemphatic 'Why.' See *Aorist*, Appendix A, 8.
7. *You remember*] Or, as an imperative, 'remember.'

with you believers were. For you know that we acted towards every one of you as a father does towards his own children, encouraging and cheering you, and imploring you to live lives worthy of fellowship with God who is inviting you to share His own Kingship and glory. 11 12

The Thessalonians' brave Endurance of Persecution

And for this further reason we render unceasing thanks to God, that when you received God's Message from our lips, it was as no mere message from men that you embraced it, but as —what it really is—God's Message, which also does its work [1] in the hearts of you who believe. For you, brethren, followed the example of the Churches of God in Christ Jesus which are in Judaea; seeing that you endured the same ill-treatment at the hands of your countrymen, as they did at the hands of the Jews. Those Jewish persecutors killed both the Lord Jesus and the Prophets, and drove us out of their midst. They are displeasing to God, and are the enemies of all mankind; for they still try to prevent our preaching to the Gentiles so that they may find salvation. They thus continually fill up the measure of their own sins, and God's anger in its severest form has overtaken them. 13 14 15 16

Paul's loving Interest in his Readers

But we, brethren, having been for a short time separated from you in bodily presence, though not in heart, endeavoured all the more earnestly, with intense longing, to see you face to face. On this account we wanted to come to you—at least I Paul wanted again and again to do so—but Satan hindered us. For what is our hope or joy, or the crown of which we boast? Is it not you yourselves in the presence of our Lord Jesus at His Coming? Yes, you are our glory and our joy. 17 18 19 20

The sending of Timothy to Thessalonica

So when we could endure it no longer, we decided to remain behind in Athens alone; and sent Timothy our brother and [2] God's minister in the service of Christ's Good News, that he might help you spiritually and encourage you in your faith; that none of you might be unnerved by your present trials: for you yourselves know that they are our appointed lot. For even when we were with you, we forewarned you, saying, "We are soon to suffer affliction;" and this actually happened, as you well know. For this reason I 3 1 2 3 4 5

1. *In the hearts of you*] Lit. 'in you.'
2. *God's minister*] v.l. 'God's fellow worker,' or 'fellow worker for God.'

also, when I could no longer endure the uncertainty, sent to know the condition of your faith, lest perchance the Tempter might have tempted you and our labour have been lost.

The Report brought back by Timothy

But now that Timothy has recently come back to us from you, and has brought us the happy tidings of your faith and love, and has told us how you still cherish a constant and affectionate recollection of us, and are longing to see us as we also long to see you—for this reason in all our distress and trouble we have been comforted about you, brethren, by your faith. For now life is for us life indeed, since you are standing fast in the Lord. 6 7 8

Paul's intense Gratitude to God

For what thanksgiving on your behalf can we possibly offer to God in return for all the joy which fills our souls before our God for you, while night and day, with intense earnestness, we pray that we may see your faces, and may bring to perfection whatever may be still lacking in your faith? 9 10

The Apostle's Prayer for his Readers

But may our God and Father Himself—and our Lord Jesus—guide us on our way to you; and as for you, may the Lord teach you to love one another and all men, with a growing and a glowing love, resembling our love for you. Thus He will build up your characters, so that you will be faultlessly holy in the presence of our God and Father at the Coming of our Lord Jesus with all His [1] holy ones. 11 12 13

Practical Exhortations

Lessons in the Christian Life

[2] Moreover, brethren, as you learnt from our lips the lives which you ought to live, and do live, so as to please God, we beg and exhort you in the name of the Lord Jesus to live them more and more truly. For you know the commands which we laid upon you by the authority of the Lord Jesus. 4 2

Moral Purity

For this is God's will—your purity of life, that you abstain from fornication; that each man among you shall know how to procure a [3] wife 3 4

1. *Holy ones*] Either angels (Matt. xvi. 27; xxv. 31; Mark viii. 38; Luke ix. 26), or saints (John x. 16; 1 Thess. iv. 14), or both.—ED.
2. *Moreover*] Or 'It remains (then) that.' But on the omission of this 'then,' see *Aorist*, Appendix B, 4.
3. *Wife*] Or 'partner' Lit. 'vessel.'

who shall be his own in purity and honour; that you be not 5
overmastered by lustful cravings, like the Gentiles who have
no knowledge of God; and [1] that in this matter there be no 6
encroaching on the rights of a brother Christian and no
overreaching him. For the Lord is an avenger in all such
cases, as we have already taught you and solemnly warned
you. God has not called us to an unclean life, but to one of 7
purity. Therefore [2] a defiant spirit in such a case provokes 8
not man but God, who puts His Holy Spirit into your hearts.

Brotherly Love, and honest Work

But on the subject of love for the brotherhood 9
it is unnecessary for me to write to you, for you
yourselves have been taught by God to love one
another; and indeed you do love all the brethren through- 10
out Macedonia. And we exhort you to do so more and 11
more, and to vie with one another in eagerness for peace,
every one minding his own business and working with his
hands, as we ordered you to do: so as to live worthy lives 12
in relation to outsiders, and [3] not be a burden to any one.

The Re-appearing of the Lord Jesus

The Christian dead are under no Disadvantage

Now, concerning [4] those who from time to 13
time pass away, we would not have you to be
ignorant, brethren, lest you should mourn as
others do who have no hope. For if we believe 14
that Jesus has died and risen again, we also
believe that, through Jesus, God will bring with Him those
who shall have passed away.

'The first Resurrection' and the Translation of the Living

For this we declare to you on the Lord's own 15
authority—that [5] we who are alive and continue
on earth until the Coming of the Lord, shall
certainly not forestall those who [6] shall have
previously [7] passed away. For the Lord Him- 16

1. *That . . there be no &c.*] By any violation of the 7th and 10th Commandments.
2. *A defiant spirit*] One which sets a brother Christian's rights at nought.
3. *Not be a burden to any one*] Or 'not be in need of anything.'
4. *Those who from time to time pass away*] Lit. 'those who fall asleep.' Not those who have so departed and are dead. This tense of the verb (which is not the same verb as that in Matt. ix. 24) is not used by Paul in the perfect sense.
5. *We who are alive*] The pronouns 'we' and 'you' cannot, as a rule, be used to the total exclusion of the persons speaking or immediately addressed. Therefore here and in verse 17 Paul implies that the return of the Lord Jesus would take place in the lifetime of some of the first readers of this Letter.—ED.
6. *Shall have*] See *Aorist* vi. 5.
7. *Passed away*] Lit. 'fallen asleep.'

self will come down from Heaven with a loud word of command, and with an archangel's voice and the trumpet of God, and the dead in Christ will rise first. Afterwards 17
we who are alive and are still on earth will be [1]caught up in their company amid clouds to meet the Lord in the air. And so we shall be with the Lord for ever. Therefore 18
encourage one another with these words.

The exact Date of the Lord's Coming unknown

But as to times and dates it is unnecessary 1 5
that anything be written to you. For you your- 2
selves know perfectly well that the day of the Lord comes like a thief in the night. While they 3
are saying "Peace and safety!" then in a moment destruction falls upon them, like birth-pains on a woman who is with child; and escape there is none. But 4
you, brethren, are not in darkness, that daylight should surprise you like a thief; for all of you are sons of Light 5
and sons of the day. We belong neither to the night nor to darkness.

The Need of a vigilant and sober Life

So then let us not sleep, like the rest of the 6
world, but let us keep awake and be sober. For 7
those who sleep, sleep at night, and those who drink freely, drink at night. But let us, belong- 8
ing—as we do—to the day, be sober, putting on the breast-plate of faith and love, and for a helmet the hope of salvation. For God has not pre-destined us to meet His anger, but to 9
obtain salvation through our Lord Jesus Christ; who died 10
on our behalf, so that whether we are [2]awake or are sleeping we may share His Life. Therefore encourage one 11
another, and let each one help to strengthen his friend, as in fact you do.

Conclusion

Various Exhortations

Now we beg you, brethren, to [3]show respect 12
for those who labour among you and are your leaders in Christian work, and are your advisers;

1. *Caught up*] Whether in the body or apart from the body we are not told. Cp. the use of the same words in 2 Cor. xii. 2, 4; Rev. xii. 5. Since the human spirit is the essential man, *we* may be caught up to Heaven although our bodies are left behind on earth and perish. So in the present day the really consecrated Christian does not go down into the grave at death, but rises to Christ and God. He is no longer here; he has ascended to Heaven.—Ed.

2. *Awake or . . sleeping*] When the Lord comes. Cp. iv. 15-17.

3. *Show respect for*] Lit. 'know.'

and to esteem them very highly in love for their work's sake. 13
Be at peace among yourselves.

And we exhort you, brethren, admonish the unruly, com- 14
fort the timid, sustain the weak, and be patient towards all.

See to it that no one ever repays another with evil for evil ; 15
but always seek opportunities of doing good both to one another and to all the world.

Be always joyful. Be unceasing in prayer. In every cir- 16, 17, 18
cumstance of life be thankful ; for this is God's will in Christ Jesus respecting you. Do not quench the Spirit. Do not 19, 20
think meanly of utterances of prophecy ; but test all such, 21
and retain hold of the good. Hold yourselves aloof from 22
every form of evil.

And may God Himself, who gives peace, make you 23
entirely holy ; and may your spirits, souls and [1] bodies be preserved complete and be found blameless at the Coming of our Lord Jesus Christ. Faithful is He who calls you, and 24
He will also perfect His work.

Farewell

Brethren, pray for us. Greet all the brethren 25, 26
with a holy kiss. I solemnly charge you in the 27
Lord's name to have this Letter read to all the brethren.

May the grace of our Lord Jesus Christ be with you. 28

1. *Bodies*] An indication that the Apostle expected the Coming of Christ to take place in the lifetime of the first readers of this Letter—whilst they were still in the body.—ED.

PAUL'S SECOND LETTER TO THE THESSALONIANS

This Letter was written from Corinth not long after the preceding one, and probably in the year 54 A.D. Its occasion was the reception of tidings from Thessalonica which showed that there had been a measure of misapprehension of the Apostle's teaching in regard to the Return of the Lord Jesus, and also that there was a definitely disorderly section in the Church there, capable of doing great harm.

Hence Paul writes to correct the error into which his converts had fallen, and at the same time he uses strong language as to the treatment to be dealt out to those members of the Church who were given to idleness and insubordination.

PAUL'S SECOND LETTER TO THE THESSALONIANS

Introduction

Greeting

Paul, [1] Silas, and Timothy: 1 1
To the Church of the Thessalonians which is
in God our Father and the Lord Jesus Christ. May grace 2
and peace be granted to you from God our Father and the
Lord Jesus Christ.

Reasons for Gratitude and Thanksgiving

Unceasing thanks are due from us to God 3
on your behalf, brethren. They are appropriate
because your faith is growing greatly, and the
love of every one of you for all the others goes
on increasing. It so increases that we ourselves make 4
honourable mention of you among the Churches of God
because of your patience and faith amid all your persecutions
and amid the afflictions which you are enduring. For these 5

The Coming of Christ as Vindicator and Judge

are a plain token of God's righteous judgement,
which has in view your being deemed worthy of
admission to God's Kingdom, for the sake of
which, indeed, you are sufferers. A plain token 6
of God's righteous judgement, I say, since it is a righteous
thing for Him to requite with affliction those who are now
afflicting you; and to requite with rest you who are suffering 7
affliction now—rest with us at the [2] re-appearing of the Lord
Jesus from Heaven, attended by His mighty angels. He 8
will come in flames of fire to take vengeance on those who
have no knowledge of God, and do not obey the Good News
as to Jesus, our Lord. They will pay the penalty of eternal 9
destruction, being banished from the presence of the Lord

1. *Silas*] Lit. 'Silvanus.'
2. *Re-appearing*] Lit. 'revealing.' The Lord Jesus is already present. "What we call the Second Coming is really the revelation of the Christ who is present all along, although unseen" (W. F. Adeney).

and from [1] His glorious majesty, when He [2] comes on that day to be glorified in His people and to be wondered at among all who [3] have believed, including you—because you believed the testimony which we brought for your acceptance. 10

The Apostle's Prayer for his Readers

It is with this view also that we continually pray to our God for you, asking that He will count you worthy of His call, and by His mighty power fully gratify your every desire for what is truly good and make your work of faith complete; in order that the name of our Lord Jesus may be glorified in you, and that you may be glorified in Him—so wonderful is the grace of our God and of the Lord Jesus Christ! 11 12

The Re-appearing of the Lord Jesus

Events which were to precede Christ's Return

But with respect to the Coming of our Lord Jesus Christ and [4] our being [5] gathered to meet Him, we entreat you, brethren, not readily to become unsettled in mind or troubled—either by any pretended spiritual revelation or by any message or letter claiming to have been sent by us—through fancying that the day of the Lord is now here. Let no one in any way deceive you, for that day cannot come without the coming of the apostasy first, and [6] the appearing of [7] the man of sin, the son of perdition, who sets himself against, and exalts himself above, every so-called 'god' or object of worship, and goes the length of taking his seat in the very temple of God, giving it out that he himself is God. 1 2 2 3 4

The coming Destruction of the Lawless one

Do you not remember that while I was still with you I used to tell you all this? And now you know [8] what restrains him, in order that his true character may be revealed at his appointed time. For lawlessness is already at work in secret; but 5 6 7

1. *His glorious majesty*] Lit. 'the glory of His might.'
2. *Comes*] Or 'shall have come.'
3. *Have believed*] Or 'shall (up to that latest hour) have believed.' See *Aorist* vi. 5.
4. *Our*] Implying that the event was likely to happen in the lifetime of the Apostle and his first readers.—Ed.
5. *Gathered*] By the angels, Matt. xxiv. 31.
6. *The appearing*] And the full manifestation of his true character.
7. *The man of sin*] Possibly the Roman Emperor Nero. He claimed divine honours, and was a monster of cruelty and wickedness.—Ed.
8. *What restrains*] Apparently a person who at first exercised a wholesome influence upon Nero. This may have been his tutor, the noble Seneca.—Ed.

only until the man who is now exercising a restraining influence is removed, and then the Lawless one will be revealed, whom the Lord Jesus will sweep away with the [1] tempest of His anger, and utterly overwhelm by the awful splendour of His Coming. 8

An Outbreak of awful Wickedness

The appearing of the Lawless one will be attended by various miracles and tokens and delusive marvels—for so Satan works—and by every kind of wicked deception for those who are on the way to perdition because they did not welcome into their hearts the love of the truth, so that they might be saved. And for this reason God sends them a misleading influence that they may believe [2] the lie; in order that all may come under judgement who have refused to believe the truth and have taken pleasure in unrighteousness. 9 10 11 12

Thanksgiving and Exhortations

Renewed Thanksgiving

And from us thanks are always due to God on your behalf—brethren whom the Lord loves—because God [3] from the beginning has chosen you for salvation [4] through the Spirit's sanctifying influence and your belief in the truth. To this blessing God has called you by our Good News, so that you may have a share in the glory of our Lord Jesus Christ. 13 14

An Exhortation and a Prayer

So then, brethren, stand your ground, and hold fast to the teachings which you have received from us, whether by word of mouth or by letter. And may our Lord Jesus Christ Himself—and God our Father who has loved us and has given us in His grace eternal consolation and a bright hope—comfort your hearts and make you stedfast in every good work and word. 15 16 17

A Request for Prayer

Finally, brethren, pray for us, asking that the Lord's Message [5] may spread rapidly and its glory be displayed, as it was displayed among you; and that we may be delivered from wrong-headed and wicked men; for it is not everybody who has faith. But 3:1 2 3

1. *Tempest of His anger*] Lit. 'breath of His mouth.'
2. *The lie*] I.E. the mass of lies weaved into one in opposition to God's truth.
3. *From the beginning*] Of the Gospel, or of the world.
4. *Through the Spirit's sanctifying influence*] The same expression occurs in the Greek of 1 Pet. i. 2.
5. *May spread rapidly*] So Alford. Or 'may hold its outward course' (Conybeare).

the Lord is faithful, and He will make you stedfast and will guard you from the Evil one. And we have confidence in 4
the Lord in regard to you that you are doing, and will do, what we command. And may the Lord guide your hearts 5
into the love of God and into the patience of Christ.

The Duty of quiet, honest Work

But, [1] by the authority of [2] the Lord, we com- 6
mand you, brethren, to stand aloof from every brother whose life is disorderly and not in accordance with the teaching which all received from us. For 7
you yourselves know that it is your duty to follow our example. There was no disorder in our lives among you, nor did we eat any one's bread [3] without paying for it, but 8
we laboured and toiled, working hard night and day in order not to be a burden to any of you. This was not be- 9
cause we had not [4] a claim upon you, but it arose from a desire to set you an example—for you to imitate us. For 10
even when we were with you, we laid down this rule for you: "If a man does not choose to work, neither shall he eat."

For we hear that there are some of you who live disorderly 11
lives and are mere idle busybodies. To persons of that sort 12
our injunction—and our command by the authority of the Lord Jesus Christ—is that they are to work quietly and eat their own honestly-earned bread.

But you, brethren, must not grow weary [5] in the path of 13
duty; and if any one refuses to obey these our written in- 14
structions, mark that man and hold no communication with him—so that he may be made to feel ashamed. And yet 15
do not regard him as an enemy, but caution him as a brother. And may the Lord of peace Himself continually 16
grant you peace in every sense. The Lord be with you all.

Conclusion

Farewell Blessing

I Paul add the greeting with my own hand, 17
which is the credential in every letter of mine. This is my handwriting. May the grace of our 18
Lord Jesus Christ be with you all.

1. *By the authority*] Lit. 'in the name.'
2. *The Lord*] v.l. 'our Lord.'
3. *Without paying for it*] Lit. 'as a gift.'
4. *A claim upon you*] Cp. 1 Cor. ix. 4.
5. *In the path of duty*] Lit. 'in doing right.'

PAUL'S FIRST LETTER TO TIMOTHY

There has never been any real doubt among Christian people as to the authorship of the three "pastoral" Letters. But definite objections to their genuineness have been made in recent times upon the ground of such internal evidence as their style, the indications they present of advanced organization, their historic standpoint and their references to developed heresy.

Says one scholar,

"While there is probably nothing in them to which the Apostle would have objected, they must be regarded on account of their style as the product of one who had been taught by Paul and now desired to convey certain teachings under cover of his name. The date need not be later than 80 A.D."

Yet a thorough examination of the matter does not support such objections. It is certain that the three Letters stand or fall together, and there is no sufficient reason for dismissing the ancient conclusion that they are all the genuine work of Paul, and belong to the last years of his life, 66–67 A.D.

This first Letter was probably written from Macedonia.

PAUL'S FIRST LETTER TO TIMOTHY

Greeting

1 **1** Paul, an Apostle of Christ Jesus by the will of
God our Saviour and Christ Jesus our hope:
2 To Timothy, my own true son in the faith. May grace,
mercy and peace be granted to you from God the Father
and Christ Jesus our Lord.

Timothy's special Work in Ephesus

3 When I was on my journey to Macedonia I
begged you to remain on in Ephesus that you
might remonstrate with certain persons because
4 of their [1] erroneous teaching and the attention they bestow
on mere fables and endless [2] pedigrees, such as lead to con-
troversy rather than to a true stewardship for God, which
only exists where there is faith. And I make the same
request now.

Teachers who were false to Christian Truth

5 But the end sought to be secured by exhorta-
tion is the love which springs from a pure heart,
6 a clear conscience and a sincere faith. From
these some have [3] drifted away, and have
7 wandered into empty words. They are ambi-
tious to be teachers of the Law, although they do not under-
stand either their own words or what the things are about
which they make such confident assertions.

The real Purpose of the Law

8 Now we know that the Law is good, if a
9 man uses it in the way it should be used, and
remembers that a law is not enacted to control
a righteous man, but for the lawless and rebellious, the
irreligious and sinful, the godless and profane—for those
who strike their fathers or their mothers, for murderers,

1. *Erroneous teaching*] Or 'being teachers of other doctrines.' "It would seem that the false teachers in Ephesus were among the number of the presbyters, which would agree with the anticipation expressed in Acts xx. 30" (Conybeare).
2. *Pedigrees*] Or 'genealogies.' (1) The genealogical registers belonging either to Israelitish families, or to Rabbinical fables and fabrications; (2) spiritual myths, the 'aeons' and 'emanations' of the Gnostics; or (3) the heathen mythologies. The last-named seem least probable of all. Cp. Tit. i. 14.
3. ***Drifted away***] Lit. 'missed the mark.'

fornicators, sodomites, slave-dealers, liars and false wit- 10
nesses; and for whatever else is opposed to wholesome
teaching and is not in accordance with the Good News of 11
the blessed God with which I have been entrusted.

The wonderful Mercy shown to Paul himself

I am thankful to Him who made me strong— 12
even Christ Jesus our Lord—because He has
judged me to be faithful and has put me into
His service, though I was previously a blas- 13
phemer and a persecutor and had been insolent in outrage.
Yet mercy was shown me, because [1] I had acted ignorantly,
not having as yet believed; and the grace of our Lord came 14
to me in overflowing fulness, conferring faith on me and the
love which is in Christ Jesus.

Why so great a Sinner was forgiven

Faithful is the saying, and deserving of uni- 15
versal acceptance, that Christ Jesus came into
the world to save sinners; among whom I stand
[2] foremost. But mercy was shown me in order 16
that in me as the foremost of sinners Christ Jesus might
display the fulness of His long-suffering patience as an
example to encourage those who would [3] afterwards be
resting their faith on Him with a view to the Life of
the Ages.

An Outburst of Praise

Now to the immortal and invisible King of 17
the Ages, who alone is God, be honour and glory
to the Ages of the Ages! Amen.

Timothy exhorted and warned

This is the charge which I entrust to you, my 18
son Timothy, in accordance with the inspired
instructions concerning you which were given
me long ago, that being equipped with them as your armour
you may be continually fighting the good fight, holding fast 19
to faith and a clear conscience, which some have cast aside
and have made shipwreck of their faith. Among these are 20
Hymenaeus and Alexander, whom I have delivered to Satan
so that they may be [4] taught not to blaspheme.

1. *I had acted ignorantly*] Cp. Luke xxiii. 34: "Father, forgive them, for they know not what they do;" and "those times of ignorance," Acts xvii. 30.—ED.

2. *Foremost*] Notice the Apostle's ever-deepening humility. In 1 Cor. xv. 9 (written in 56, A.D.) he describes himself as 'the least of the Apostles' and as one who was 'not fit to be called an Apostle'; in Eph. iii. 8 (written in 63, A.D.) as 'less than the least of all God's people,' and in this Letter (written in 66, A.D.) as having been 'the chief (or, foremost) of sinners.'—ED.

3. *Afterwards*] More accurately, in accordance with N.T. usage, 'soon afterwards.' No doubt God's wonderful mercy to Paul will be to the end of time an encouragement to even the worst sinners, if they but repent, but naturally it was an instance of divine grace which specially appealed to the Apostle's own contemporaries. And that appears to be the thought here.—ED.

4. *Taught*] By punishment. Cp. 1 Cor. v. 5.

The Church is to pray for all the World

I exhort then, first of all, that [1] supplications, 1 2
prayers, intercessions and thanksgivings be
offered on behalf of all men; including kings 2
and all who are in high station, in order that
we may live peaceful and tranquil lives with all godliness
and [2] gravity. This is right, and is pleasing in the sight 3
of God our Saviour, who is willing for [3] all mankind to be 4
saved and come to a full knowledge of the truth. For there 5
is but one God and but one Mediator between God and men
—Christ Jesus, [4] Himself man; who gave Himself as the 6
redemption price for all—a fact testified to at its own
appointed time, and of which I have been appointed a 7
herald and an Apostle (I am speaking the truth: it is
not a fiction), a teacher of the Gentiles in faith and
truth.

Men were to lead in Prayer; Women to dress modestly

So then I would have [5] the men [6] everywhere 8
pray, lifting to God holy hands which are [7] un-
stained with anger or strife; and I would have 9
the women dress becomingly, with modesty and
self-control, not with plaited hair or gold or
pearls or costly clothes, but—as befits women making a 10
claim to godliness—with the ornament of good works.

Woman's Subordination to Man

[8] A woman should quietly learn from others 11
with entire submissiveness. I do not permit 12
[8] a woman to teach, nor have authority over
[8] a man, but she must remain silent. For Adam was formed 13
first, and then Eve; and Adam was not deceived, but 14
his wife was thoroughly deceived, and so [9] became involved

1. *Supplications, prayers*] The first word "expresses our needs;" the second "shows that we look to God as our only helper" (Wordsworth).

2. *Gravity*] Or 'reputableness;' i.e. that aggregate of characteristics which claims and enforces the respect of other men. Cp. Phil. iv. 8.

3. *All mankind to be saved*] "Redemption is universal yet conditional; all may be saved, yet all will not be saved, because all will not conform to God's appointed conditions" (Ellicott).

4. *Himself man*] "Not individual but generic humanity is predicated. 'A man' would convey the idea of human individuality" (Alford).

5. *The men*] A different Greek word is here used from that in verse 5. The latter—which we have in the English 'phil-*anthrop*-y' and '*anthrop*-ology'—indicates a human being, irrespectively of age or sex. The other, which is the one here, expressly excludes women and children, and may often be rendered by 'husband,' 'Sir,' 'gentleman.' So in Latin we have 'vir' as well as 'homo,' and in German 'Mann' as well as 'Mensch.'

6. *Everywhere*] I.E. in every place of customary devotional resort.

7. *Unstained &c.*] The brother who offers the prayer not praying 'at any other brother by alluding to his supposed errors in conduct or doctrine.

8. *A woman. A woman. A man*] Or possibly 'A married woman. A married woman. Her husband.' Cp. 1 Cor. xiv. 34, n.—ED.

9. *Became involved*] The perfect tense of the Greek. See *Aorist* vii.

in transgression. Yet a woman will be [1]brought safely through childbirth if [2]she and her husband continue to live in faith and love and growing holiness, with habitual self-restraint. 15

The Qualifications of a Christian Minister

Faithful is the saying, "If any one is eager to have the oversight of a Church, he desires a noble work." A [3]minister then must be a man of irreproachable character, [4]true to his one wife, temperate, sober-minded, well-behaved, [5]hospitable to strangers, and with a gift for teaching; not a hard drinker nor given to blows; not selfish or quarrelsome or covetous; but ruling his own household wisely and well, with children kept under control with true dignity. (If a man does not know how to rule his own household, how shall he have the Church of God given into his care?) He ought not to be a new convert, for fear he should be blinded with pride and come under the same condemnation as the Devil. It is needful also that he bear a good character with people outside the Church, lest he fall into reproach or a snare of the Devil. 1 3 2 3 4 5 6 7

The Qualifications of Deacons and Deaconesses

Deacons, in the same way, must be men of serious demeanour, not double-tongued, nor addicted to much wine, nor greedy of base gain, but holding the secret truths of the faith with a clear conscience. And they must also be well-tried men, and when found to be of unblemished character then let them serve as deacons. Deaconesses, in the same way, must be sober-minded women, not slanderers, but in every way temperate and trustworthy. 8 9 10 11

A deacon must be [4]true to his one wife, and rule his children and his own household wisely and well. For those who have filled the deacon's office wisely and well, are already gaining for themselves [6]an honourable standing, 12 13

1. *Brought safely through childbirth*] Or 'saved through the childbearing' of the Christ by the Virgin Mary, the primal curse having been then turned into a blessing to the whole race.

2. *She and her husband*] Lit. 'they.' Cp. 1 Pet. iii. 7.

3. *Minister*] Lit. 'one who has the oversight,' 'a bishop.' The identity of 'bishops' and 'elders' in the early Church is shown by the fact that the qualifications here required from 'bishops' are substantially the same as those required from 'elders' in Tit. i. 5–9, where indeed the word 'bishop' occurs. See Acts xx. 28, n.—ED.

4. *True to his one wife*] Lit. 'one woman's man.' Cp. v. 9.

5. *Hospitable*] At this time Christians on a journey could not resort to the houses of the heathen or to the public inns.

6. *An honourable standing*] On the day of Judgement.

and are acquiring great freedom of speech in proclaiming the faith which rests on Christ Jesus.

The Church of the ever-living God

All this I write to you, though I am hoping 14
before long to come to see you. But, for fear 15
I may be hindered, I now write, so that you may have rules to guide you in dealing with God's household. [1]For this is what the Church of the [2]ever-living God is, and it is the pillar and foundation-stone of the truth. And, 16
beyond controversy, great is the mystery of our religion —[3]that Christ appeared in human form, had His claims justified by the Spirit, was seen by angels and proclaimed among Gentile nations, was believed on in the world, and received up again into glory.

False Teachers on the Subjects of Marriage and Food

Now [4]the Spirit expressly declares that in 1 4
[5]later times some will fall away from the faith, giving heed to deceiving spirits and the teachings of demons; through the hypocrisy of men 2
who teach falsely and have their own consciences seared as with a hot iron; forbidding people to 3
marry, and insisting on abstinence from foods which God has created to be partaken of, with thankfulness, by those who believe and have a clear knowledge of the truth. For 4
everything that God has created is good, and nothing is to be cast aside, if only it is received with thanksgiving. For it is made holy by the word of God and 5
by prayer.

Error to be faithfully rebuked

If you warn the brethren of these dangers you 6
will be a good and faithful servant of Christ Jesus, inwardly feeding on the lessons of the faith and of the sound teaching of which you have been, and are, so close a follower. But worldly stories, fit only 7
for credulous old women, have nothing to do with.

Timothy urged to exercise spiritual Self-Discipline

Train yourself in godliness. Exercise for 8
the body is not useless, but godliness is useful in every respect, possessing, as it does, the promise of Life now and of the Life which is soon coming. Faithful is this saying and 9
deserving of universal acceptance: and here is the motive 10

1. *For this is what*] Lit. 'which.' Cp. 1 Cor. iii. 17.
2. *Ever-living*] Lit. 'living.'
3. *That Christ*] Lit. simply 'who.'
4. *The Spirit*] The Holy Spirit of prophecy.
5. *Later times*] Cp. Acts ii. 17, n.

of our toiling and [1] wrestling, because [2] we have our hopes fixed on the [3] ever-living God, who is the Saviour [4] of all mankind, and especially of believers.

Noble Conduct and untiring Zeal needful

Command this and teach this. Let no one 11, 12
think slightingly of you because you are a young man; but in speech, conduct, love, faith and purity, be an example for your fellow Christians to imitate. Till I come, bestow your attention 13
on [5] reading, exhortation and teaching. Do not be careless 14
about the gifts with which you are endowed, which were conferred on you through a divine revelation when the hands of the elders were placed upon you. Habitually 15
practise these duties, and be absorbed in them; so that your growing proficiency in them may be evident to all. Be on 16
your guard as to yourself and your teaching. Persevere in these things; for by doing this you will make certain your own salvation and that of your hearers.

Gentleness in Rebuke

Never administer a sharp reprimand to a man 1 5
older than yourself; but entreat him as if he were your father, and the younger men as brothers; the elder women too as mothers, and the younger 2
women as sisters, with perfect modesty.

Directions as to Widowed Women

Honour widows who are [6] really in need. But 3, 4
if a widow has children or grandchildren, let these learn [7] first to show piety towards their own homes and to prove their gratitude to their parents; for this is well pleasing in the sight of God. A 5
widow who is [6] really in need, friendless and desolate, [8] has her hopes fixed on God, and continues at her supplications and prayers, night and day; but a pleasure-loving widow is 6
dead even while still alive. Press these facts upon them, so 7
that they may live lives free from reproach. But if a man 8
makes no provision for [9] those dependent on him, and

1. *Wrestling*] v.l. 'bearing reproach.'
2. *We have our hopes fixed*] The Greek perfect implying 'and on Him the hopes still rest,' with more emphasis than the English perfect contains.
3. *Ever-living*] Lit. 'living.'
4. *Of all &c.*] Cp. ii. 4, n.
5. *Reading &c.*] I.E. public reading, public exhortation, public teaching.
6. *Really in need*] Lit. 'really widows.' So in verse 16. Such are to be put on the widows' roll of the Church. See Acts vi. 1–6.
7. *First*] Before the Church collectively has to intervene and discharge their neglected duty.
8. *Has . . fixed*] Greek perfect. Cp. iv. 10, n.
9. *Those dependent on him*] Lit. 'his own,' including his own slaves. So Cyprian required Christian masters to tend their sick slaves in time of pestilence. (Conybeare.)

especially for his own family, he has disowned the faith and is behaving worse than an unbeliever.

No widow is to be put on the roll who is under sixty years of age. She must have been [1]true to her one husband, and well reported of for good deeds, as having brought up children, received strangers hospitably, washed the feet of God's people, given relief to the distressed, and devoted herself to good works of every kind. 9 10

But the younger widows you must not enrol; for as soon as they begin to chafe against the yoke of [2]Christ, they want to marry, and they incur disapproval for having broken their original vow. And at the same time they also learn to be idle as they go round from house to house; and they are not only idle, but are gossips also and busybodies, speaking of things that ought not to be spoken of. 11 12 13

Unmarried Women

I would therefore have the younger women marry, bear children, rule in domestic matters, and furnish the Adversary with no excuse for slander. For already some of them have gone astray, following Satan. If a believing woman has widows dependent on her, she should relieve their wants, and save the Church from being burdened—so [3]that the Church may relieve the widows who are really in need. 14 15 16

Elders

Let the Elders who perform their duties wisely and well be held worthy of double [4]honour, especially those who labour in [5]preaching and teaching. For the Scripture says, "YOU ARE NOT TO MUZZLE THE OX WHILE IT IS TREADING OUT THE GRAIN" (Deut. xxv. 4); and the workman deserves his pay. 17 18

Never entertain an accusation against an Elder except on the evidence of two or three witnesses. Those [6]who persist in sin reprove in the presence of all, so that it may also be a warning to the rest. 19 20

I solemnly call upon you, in the presence of God and 21

1. *True to her one husband*] Lit. 'one man's woman.' Cp. iii. 2.
2. *Christ*] To whom the widows of the Church made profession of entire devotion when their names were put on the roll of the widows. (Wordsworth.)
3. *That the Church may relieve*] Or 'that it (i.e. its resources) may suffice for.' (See Sandys's *Athen. Polit.*, p. 42, n.)
4. *Honour*] I.E. remuneration.
5. *Preaching and teaching*] These words clearly imply the existence at that time of two kinds of ruling presbyters—those who preached and taught, and those who did not. (Ellicott.) What duties devolved on the latter of these classes is partly shown in Acts vi. 1–6; xi. 30.
6. *Who persist in sin*] Cp. the Greek present participle in 1 John iii. 6.

of Christ Jesus and of the elect angels, to carry
A solemn Appeal, and personal Advice
out these instructions of mine without prejudice,
and to do nothing from [1] partiality. Do not 22
ordain any one hastily; and do not be a partaker
in the sins of others; keep *yourself* [2] pure. (No longer be a 23
water-drinker; but take a little wine for the sake of your
digestion and your frequent [3] ailments.)

The sins of some men are evident to the 24
Helps and Hindrances to a true Estimate of Character
world, leading the way to [4] your estimate of
their characters, but the sins of others lag
behind. So also the right actions of some are 25
evident to the world, and those that are not
cannot remain for ever out of sight.

Slaves
Let all who are under the yoke of slavery hold 1 6
their own masters to be deserving of honour, so
that the name of God and the Christian teaching may not be
spoken against. And those who have believing masters 2
should not be wanting in respect towards them because they
are their brethren, but should serve them all the more
willingly because those who profit by the faithful service
rendered are believers and are friends.

So teach and exhort. If any one is a teacher 3
False Teaching and its Results
of any other kind of doctrine, and [5] refuses
assent to wholesome instructions—those of our
Lord Jesus Christ — and the teaching that
harmonizes with true godliness, he is puffed up with pride 4
and has no true knowledge, but is crazy over discussions
and controversies about words which give rise to envy,
quarrelling, revilings, ill-natured suspicions, and persistent 5
wranglings on the part of people whose intellects are dis-
ordered and they themselves blinded to all knowledge of
the truth; who imagine that godliness means gain.

A Warning against Greed
And godliness *is* gain, when associated with 6
contentment; for we brought nothing into the 7
world, nor can we carry anything out of it; and 8
if we have food and clothing, with these we will be satisfied.
But people who are determined to be rich fall into temptation 9
and a snare, and into many unwise and pernicious ways

1. *Partiality*] I.E. bias in one direction or the other.
2. *Pure*] If Timothy had admitted unworthy candidates to the ministry from bias or negligence, his own character would have suffered. (Alford.)
3. *Ailments*] Or 'illnesses.'
4. *Your estimate of their characters*] Lit. simply 'judgement.'
5. *Refuses assent*] Lit. 'does not go over to.'

which sink mankind in destruction and ruin. For from 10
love of money all sorts of evils arise; and some have so
hankered after money as to be led astray from the faith and
be pierced through with countless sorrows.

A stirring Appeal

But you, O man of God, must flee from [1] these 11
things; and strive for uprightness, godliness,
[2] good faith, love, fortitude, and a forgiving
temper. Exert all your strength in the honourable [3] struggle 12
for the faith; lay hold of the Life of the Ages, to which you
were called, when you made your noble profession of faith
[4] before many witnesses. I charge you—as in the presence 13
of God who gives life to all creatures, and of Christ Jesus
who at the bar of Pontius Pilate made a noble profession of
faith—that you keep God's commandments stainlessly and 14
without reproach till the Appearing of our Lord Jesus Christ.
[5] For, at its appointed time, this will be brought about by the 15
blessed and only Sovereign, the King of kings and Lord of
lords, who alone possesses immortality, dwelling in un- 16
approachable light, and whom no man has seen or can see.
To Him be eternal honour and power! Amen.

An Exhortation to the rich

Impress on those who are rich in the present 17
age that they must not be haughty nor set their
hopes on riches—that unstable foundation—but
on God who provides us richly with all things for our enjoy-
ment. They must be beneficent, rich in noble deeds, open- 18
handed and liberal; storing up for themselves that which 19
shall be a solid foundation for [6] the future, that they may lay
hold of the Life which is life indeed.

Conclusion and Blessing

O Timothy, guard the truths entrusted to you, 20
shunning irreligious and frivolous talk, and
controversy with what is falsely called 'know-
ledge'; of which some have spoken boastfully [7] in connexion 21
with the true faith, and have erred.

Grace be with [8] you all.

1. *These things*] The love of money "and the evil principles and results associated with it" (Ellicott).
2. *Good faith*] Or 'faithfulness;' or 'faith' in its usual theological sense.
3. *Struggle*] Or 'contest for the prize.' The foot-race is specially alluded to. Cp. 2 Tim. iv. 7.
4. *Before many witnesses*] At his baptism, or during some time of special persecution.
5. *For . . this will be brought about*] Lit. 'which (Appearing) He will show.'
6. *The future*] More accurately, in accordance with the N.T. usage of the word, 'the future which is near.'—Ed.
7. *In connexion &c.*] Lit. 'have shot round about the target (of the true faith) but not hit it.' Or "have gone wide in aim concerning the faith" (Ellicott).
8. *You all*] v.l. 'you' (Timothy), in the singular.

PAUL'S SECOND LETTER TO TIMOTHY

The marks of genuineness in this Letter are very pronounced. For instance, the thanksgiving, the long list of proper names—twenty-three in number—the personal details and the manifest tone of sincerity and earnestness. Hence it is accepted as Paul's even by some who reject the former Letter and that addressed to Titus. But it is inseparable from the others, and was probably written from Rome during the Apostle's second imprisonment. It is his last Letter known to us, and its apparent date is 67 A.D.

PAUL'S SECOND LETTER TO TIMOTHY

Greeting

1 Paul, an Apostle of Christ Jesus, by the will of God, for proclaiming the promise of the Life which is in Christ Jesus:

2 To Timothy my dearly-loved child. May grace, mercy and peace be granted to you from God the Father and Christ Jesus our Lord.

An Expression of Gratitude

3 I thank God, whom I serve with a pure conscience—as my forefathers did—that night and day I unceasingly remember you in my prayers,
4 being always mindful of your tears, and longing to see you
5 that I may be filled with joy. For I recall the sincere faith which is in your heart—a faith which dwelt first in your grandmother Loïs and then in your mother Eunice, and, I am fully convinced, now dwells in you also.

An Exhortation to fresh Zeal

6 For this reason let me remind you to rekindle God's gift which is yours through the laying on of my hands. 7 For the Spirit which God has given us is not a spirit of cowardice, but one of power and of love and of [1]sound judgement.

An Exhortation to Courage and Fortitude

8 Do not be ashamed then to bear witness for our Lord and for me His prisoner; but rather share suffering with me in the service of the Good News, [2]strengthened by the power of God.
9 For He saved us and called us with a holy call, not in accordance with our deserts, but in accordance with His own purpose and the free grace which He bestowed on us in Christ Jesus before the commencement of the Ages, but
10 which has now been plainly revealed through [3]the Appearing

1. *Sound judgement*] Or 'wise admonition.'
2. *Strengthened by*] Lit. 'according to.' "Since God's power to support, save, and reward us who suffer for Him is infinite, our willingness to suffer ought to be in (some) proportion to His power" (Wordsworth).
3. *The Appearing*] The only passage where this word is so used.

of our Saviour, Christ Jesus. He has put an end to death and has brought Life and [1] Immortality to light through the Good News, [2] of which I have been appointed a preacher, 11
Apostle and [3] teacher, to the Gentiles. That indeed is the 12
reason why I suffer as I do. But I am not ashamed, for I know in whom my trust reposes, and I am confident that He has it in His power to keep what I have entrusted to Him safe until that day.

Christian Truth to be zealously guarded

[4] Provide yourself with an [5] outline of the sound 13
teaching which you have heard from my lips, [6] and be true to the faith and love which are in Christ Jesus. That precious treasure which is 14
in your charge, guard through the Holy Spirit who has His home in our hearts.

Phygelus, Hermogenes, Onesiphorus

Of this you are aware, that all the Christians 15
in Roman Asia have deserted me: and among them Phygelus and Hermogenes. May the 16
Lord show mercy to the [7] household of Onesiphorus; for many a time he cheered me and he was not ashamed of my chain. Nay, when he was here in Rome, he took great 17
pains to inquire where I was living, and at last he found me. (The Lord grant that he may obtain mercy at His 18
hands on that day!) And you yourself well know all the services which he rendered me in Ephesus.

Timothy urged to be diligent in Teaching

You then, my child, must [8] be strong in the 1 2
grace that is in Christ Jesus. All that you have 2
been taught by me in the hearing of many witnesses, you must hand on to trusty men who shall themselves, in turn, be competent to instruct others also.

Exhortation to Patience and Concentration of Purpose

As a good soldier of Christ Jesus accept your 3
share of suffering. Every one who serves as a 4
soldier keeps himself from becoming entangled in the world's business—so that he may satisfy the officer who enlisted him. And if any one 5

1. *Immortality*] Lit. 'incorruptibility,' immunity not only from death but from all ailments and decay.
2. *Of which*] Lit. 'into which.'
3. *Teacher*] v.l. adds 'of the nations.'
4. *Provide yourself with an*] Or 'hold fast (or, be faithful to) the.'
5. *Outline*] Or 'sketch.'
6. *And be true to*] Lit. 'in.'
7. *Household*] Onesiphorus himself was perhaps dead.
8. *Be strong*] Lit. 'be strengthened,' i.e. 'be ever gaining fresh strength.' Alford is inexact here, in asserting that the present tense here expresses an abiding state.

takes part in an athletic contest, he gets no prize unless he obeys the rules. The harvestman who labours in the 6
field must be the first to get a share of the crop. Mark well 7
what I am saying: the Lord will give you discernment in everything.

The Encouragement afforded by Christ's Resurrection

Never forget that Jesus Christ has risen from 8
among the dead and is a descendant of David, as is declared in the Good News which I preach.
For preaching the Good News I suffer, and am 9
even put in chains, as if I were a criminal: yet the word of God is not imprisoned. For this reason I 10
endure all things for the sake of God's own people; so that they also may obtain salvation—even the salvation which is in Christ Jesus—and with it eternal glory.

The Cross and the Crown are inseparably connected

Faithful is [1] the saying: 11

"If we died with Him, we shall also live with Him;

"If we patiently endure pain, we shall also 12
share His Kingship;

"If we disown Him, He will also disown us;

"And even if *our* faith fails, He remains true—He cannot 13
prove false to Himself."

Disputes about Words are to be avoided

Bring all this to men's remembrances, 14
solemnly charging them in the presence of [2] God not to waste time in wrangling about mere words, a course which is altogether unprofitable and tends only to the ruin of the hearers.

Hymenaeus and Philetus

Earnestly seek to commend yourself to God 15
as a servant who, because of his straightforward [3] dealing with the word of truth, has no reason to feel any shame. But from irreligious and frivolous talk 16
hold aloof, for those who indulge in it will proceed from bad to worse in impiety, and their teaching will spread like a 17
running sore. Hymenaeus and Philetus are men of that stamp. In the matter of the truth they have [4] gone astray, 18
saying that the Resurrection [5] is already past, and so they are overthrowing the faith of some.

1. *The saying*] Apparently part of a hymn. Cp. Rom. vi. 8.
2. *God*] v.l. 'the Lord.'
3. *Dealing with*] Lit. 'cutting' or 'laying out,' like a new road.
4. *Gone astray*] Or 'missed the mark.'
5. *Is already past*] i.e. was already past when this Letter was written in 67 A.D.—Ed.

Yet God's solid foundation stands unmoved, 19
bearing this inscription,

God's Church remains unshaken

"THE LORD KNOWS THOSE WHO REALLY BELONG TO HIM" (Num. xvi. 5).

And this also,

"LET EVERY ONE WHO NAMES THE NAME OF THE LORD RENOUNCE ALL WICKEDNESS" (Isa. xxvi. 13).

Two Sorts of Christians

Now in a great house there are not only 20
articles of gold and silver, but also others of
wood and of earthenware; and some are for
specially honourable, and others for common use. If there- 21
fore a man keeps himself clear of these latter, he himself
will be for specially honourable use, consecrated, fit for the
Master's service, and fully equipped for every good work.

Timothy to be scrupulously careful as to his own Conduct

Keep a strong curb, however, on your youth- 22
ful cravings; and strive for integrity, good faith,
love, peace, in company with all who pray to
the Lord with pure hearts. But [1] avoid foolish 23
discussions with ignorant men, knowing—as you
do—that these lead to quarrels; and a bondservant of the 24
Lord must not quarrel, but must be inoffensive towards all
men, a skilful teacher, and patient under wrongs. He must 25
speak in a gentle tone when correcting the errors of
opponents, in the hope that God will at last give them
repentance, for them to come to a full knowledge of the
truth and recover sober-mindedness and freedom from the 26
Devil's snare, [2] though they are now entrapped by him to do
his will.

Grievous Times were coming

But of this be assured: in [3] the last days 1 3
grievous times will set in. For men will be 2
lovers of self, lovers of money, boastful, haughty,
profane. They will be disobedient to parents, thankless,
irreligious, destitute of natural affection, unforgiving, 3
slanderers. They will have no self-control, but will be
brutal, opposed [4] to goodness, treacherous, headstrong, self- 4
important. They will love pleasure instead of loving God,
and will keep up a make-believe of piety and yet live in 5
defiance of its power. Turn away from people of this sort.

1. *Avoid*] Lit. 'beg to be excused from.'
2. *Though &c.*] Or 'being captured by him'—the Lord's bondservant—'in order to do God's will.'—ED.
3. *The last days*] See Acts ii. 17, n.
4. *To goodness*] Or 'to good men.' Cp. Titus i. 8.

False Teachers who would meet with some Success

Among them are included the men who make 6
their way into private houses and carry off weak
women as their prisoners—women who, weighed
down by the burden of their sins, are led by
ever-changing caprice, and are always learning 7
something new, and yet are never able to arrive at real
knowledge of the truth.

Their Hostility to the Truth

And just as Jannes and Jambres withstood 8
Moses, so also these false teachers withstand the
truth—being, as they are, men of debased in-
tellects, and of no real worth so far as faith is concerned.
But they will have no further success; for their folly will be 9
as clearly manifest to all men, as that of the opponents of
Moses came to be. But you have [1] intimately 10

What Paul had suffered for Christ

known my teaching, life, aims, faith, patience,
love, resignation, and the persecutions and 11
sufferings which I have endured; the things which happened
to me in Antioch, Iconium and Lystra. You know the
persecutions I endured, and how the Lord delivered me out
of them all. And indeed every one who is determined to live 12
a godly life [2] as a follower of Christ Jesus will be persecuted.
But bad men and impostors will go on from bad to worse, 13
misleading and being misled.

Timothy urged to be faithful to the Lessons of his Childhood

But you must cling to the things which you 14
have learnt and have been taught to believe,
knowing who your teachers were, [3] and that 15
from infancy you have known the sacred
writings which are able to [4] make you wise to
obtain salvation through faith in Christ Jesus. [5] Every 16
[6] Scripture [7] is inspired by God and is useful for teaching,
for convincing, for correction of error, and for instruction in
right doing; so that the man of God may himself be com- 17
plete and may be perfectly equipped for every good work.

An Appeal for Zeal and Self-Restraint

I solemnly implore you, in the presence of 1 4
God and of Christ Jesus who is about to judge
the living and the dead, and by His Appearing

1. *Intimately known*] Lit. 'accurately traced out;' as in Luke i. 3; 1 Tim. iv. 6.
2. *As a follower of*] Lit. 'in.'
3. *And that*] Or 'and because.'
4. *Make . . wise*] "The Old Testament did make wise by teaching Salvation through Christ that should come; the New by teaching that Christ the Saviour is come" (Hooker).
5. *Every*] Or 'all.'
6. *Scripture*] This word occurs about 50 times in the New Testament.
7. *Is . . and is*] Or 'being . . is also.'

and His Kingship: proclaim God's message, be zealous in season and out of season; convince, rebuke, encourage, with the utmost patience as a teacher. For a time is coming when they will not tolerate wholesome instruction, but, wanting to have their ears tickled, they will find a multitude of teachers to satisfy their own fancies; and will turn away from listening to the truth and will turn aside to fables. 2 3 4

But as for you, you must exercise habitual self-control, and not live a self-indulgent life, but do the duty of an evangelist and fully discharge the obligations of your office. 5

Paul's own Work was now at an End

I for my part am like a [1]drink-offering which is already being poured out; and the time for my departure is now close at hand. I have [2]gone through the glorious contest; I have run the race; I have guarded the faith. From this time onward there is reserved for me the crown of righteousness which the Lord, the righteous Judge, will award to me on that day, and not only to me, but also to all who love the thought of His Appearing. 6 7 8

The lonely Apostle longs to see Timothy

Make an effort to come to me speedily. For Demas has deserted me—loving, as he does, [3]the present age—and has gone to Thessalonica; Crescens has gone to Galatia, and Titus to Dalmatia. Luke is the only friend I now have with me. Call for Mark on your way and bring him with you, for he is a great help to me in my ministry. Tychicus I have sent to Ephesus. 9, 10 11 12

[4]When you come, bring with you the cloak which I left behind at Troas at the house of Carpus, and the books, but especially the parchments. 13

Alexander the Metal Worker

Alexander the [5]metal-worker showed bitter hostility towards me: the Lord will requite him according to his doings. You also should beware of him; for he has violently opposed our preaching. 14 15

1. *Drink-offering*] Cp. Phil. ii. 17.
2. *Gone through the glorious contest*] Cp. 1 Tim. vi. 12.
3. *The present age*] Or "the present (evil) course of things" (Ellicott).
4. There is a striking parallel to this touching little personal message in the letter written by the martyr William Tyndale, from the damp cell of his prison at Vilvorde, in the winter before his death. He wrote to beg for something to patch his leggings, and for a woollen shirt, a warmer cap, and above all for his Hebrew Bible, grammar and dictionary! (F. W. Farrar, *Texts Explained.*)—Ed.
5. *Metal-worker*] Or 'bronze-dealer.'

Paul's first Trial before Nero

At my first defence I had no one at my side, 16
but all deserted me. May it not be laid to their
charge. The Lord, however, stood by me and 17
filled me with inward strength, that through me the Message
might be fully proclaimed and that all the Gentiles might
hear it; and I was rescued [1] from the lion's jaws. The 18
Lord will deliver me from every cruel attack and will keep
me safe in preparation for His heavenly Kingdom. To Him
be the glory until the Ages of the Ages! Amen.

Farewell Greetings

Greet Prisca and Aquila, and the household 19
of Onesiphorus. Erastus stayed in Corinth; 20
Trophimus I left behind me at Miletus, ill.
Make an effort to come before winter. Eubulus greets you, 21
and so do Pudens, Linus, Claudia, and all the brethren.

The Lord be with your spirit. Grace be with you all. 22

1. *From the lion's jaws*] I.E. from the power of the Roman Emperor Nero. In view of the probability of the 'Wild Beast' in the book of Revelation having also been Nero, it is interesting to find him designated 'the lion' here!—ED.

PAUL'S LETTER TO TITUS

This Letter was probably written from Ephesus in 67 A.D. Titus, who was a Greek by birth, is mentioned in eleven other places in the Pauline Letters and always with marked approval (2 Cor. ii. 13; vii. 6, 13, 14; viii. 6, 16, 23; xii. 18; Gal. ii. 1, 3; 2 Tim. iv. 10). He was often a trusted messenger to the Churches, his last errand being to Dalmatia. Tradition confirms the inference commonly drawn from this Letter that he was long the Bishop of the Church in Crete, and regards Candia as having been his birthplace.

PAUL'S LETTER TO TITUS

Greeting

Paul, a bondservant of God and an Apostle of Jesus Christ for building up the faith of God's own people and spreading a full knowledge of the truths of religion, in hope of the Life of the Ages which God, who is never false to His word, promised before the commencement of the Ages. And at the appointed time He clearly made known His Message in the preaching with which I was entrusted by the command of God our Saviour : 1 1 2 3

To Titus my own true child in [1] our common faith. May grace and peace be granted to you from God the Father and Christ Jesus our Saviour. 4

The Qualifications of a Christian Minister

I have left you behind in Crete in order that you may set right the things which still require attention, and appoint Elders in every town, as I directed you to do ; wherever there is a man of blameless life, [2] true to his one wife, having children who are themselves believers and are free from every reproach of profligacy or of stubborn self-will. For, as God's steward, [3] a minister must be of blameless life, not over-fond of having his own way, not a man of a passionate temper nor a hard drinker, not given to blows nor greedy of gain, but hospitable to strangers, a lover [4] of goodness, sober-minded, upright, saintly, self-controlled ; holding fast to the faithful Message [5] which he has received, so that he may be well qualified both to encourage others with sound teaching and to reply successfully to opponents. 5 6 7 8 9

The Troublers of the Church at Crete

For there are many that spurn authority—idle, talkative and deceitful persons, who, for the most part, are adherents of the Circumcision. You 10 11

1. *Our common faith*] I.E. 'the faith which we both hold in common.'
2. *True to his one wife*] Cp. 1 Tim. iii. 2, 12.
3. *A minister*] Lit. 'he who has the oversight.'
4. *Of goodness*] Or 'of good men.' Cp. 2 Tim. iii. 3.
5. *Which he has received*] Lit. 'according to the teaching.'

must stop the mouths of such men, for they overthrow the faith of whole families, teaching what they ought not, just for the sake of making money. One of their own 12
number—a Prophet who is a countryman of theirs—has said,

"Cretans are always liars, dangerous animals, idle gluttons."

This testimony is true. Therefore sternly de- 13
These False Teachers to be denounced
nounce them, that they may be robust in their faith, and not give attention to Jewish legends 14
and the [1] maxims of men who turn their backs on the truth. To the pure everything is pure; but to 15
the polluted and unbelieving nothing is pure, but on the contrary their very minds and consciences are polluted. They 16
profess to know God; but in their actions they disown Him, and are detestable and disobedient men, and for any good work are utterly useless.

But as for you, you must speak in a manner 1 2
Duties of the aged
that befits wholesome teaching. Exhort aged 2
men to be temperate, grave, sober-minded, robust in their faith, their love and their patience. In the 3
same way exhort aged women to let their conduct be such as becomes consecrated persons. They must not be slanderers nor enslaved to wine-drinking. They must be teachers of what is right. They should school the young 4
women to be [2] affectionate to their husbands and to their children, to be sober-minded, pure in their lives, industrious 5
in their homes, kind, submissive to their husbands, so that the Christian teaching may not be exposed to reproach.

In the same way exhort the younger men to be 6
Duties of younger Men and of Slaves
discreet, and above all make your own life a 7
pattern of right conduct, having in your teaching no taint of insincerity, but a serious tone, and 8
healthy language which no one can censure, so that our opponents may feel ashamed at having nothing evil to say against us. Exhort slaves to be always obedient to their 9
owners, and to give them satisfaction in everything, not contradicting and not pilfering, but manifesting perfect 10
fidelity and kind feeling, in order to bring honour to the teaching of our Saviour, God, in all things.

1. *Maxims*] Especially concerning ascetic restrictions in eating and drinking.
2. *Affectionate &c.*] Or "loving wives and loving mothers" (Conybeare).

The Necessity of a pure and noble Life

For the grace of God has displayed itself with 11
healing power to all mankind, training us to 12
renounce ungodliness and all the pleasures of
this world, and to live sober, upright, and pious
lives at the present time, in expectation of the fulfilment of 13
our blessed hope—the [1]Appearing in glory of our great
God and Saviour Jesus Christ; who gave Himself for us 14
to purchase our freedom from all iniquity, and purify for
Himself a people who should be [2]specially His own, zealous
for doing good works.

Thus speak, exhort, reprove, with all impressiveness. Let 15
no one make light of your authority.

Submission to Rulers

Remind people that they must submit to the 1 3
rulers who are in authority over them; that they
must obey the magistrates, be prepared for
every right action, not speak evil of any one, nor be con- 2
tentious, but yield unselfishly to others and constantly mani-
fest a forgiving spirit towards all men.

An Appeal to sublime religious Experiences

For there was a time when we also were 3
deficient in understanding, obstinate, deluded,
the slaves of various cravings and pleasures,
spending our lives in malice and envy, hateful
ourselves and hating one another. But when the goodness 4
of God our Saviour, and His love to man, [3]dawned upon
us, not in consequence of things which we, as righteous 5
men, had done, but as the result of His own mercy He saved
us by means of the bath of regeneration and the renewal of
our natures by the Holy Spirit, which He poured out on us 6
richly through Jesus Christ our Saviour; in order that 7
having been declared righteous through His grace we might
become heirs to the Life of the Ages in fulfilment of our
hopes.

A Demand for noble Living

This is a faithful saying, and on these various 8
points I would have you insist strenuously, in
order that those who have their faith fixed on
God may be careful to set an example of good actions. For
these are not only good in themselves, but are also useful to
mankind.

But hold yourself aloof from foolish controversies and 9

1. *Appearing &c.*] Or 'Appearing of the glory of the great God and our Saviour.'
2. *Specially His own*] Cp. Mal. iii. 17, A.V. margin.
3. *Dawned*] Or 'made its Epiphany,' 'manifested itself.'

Useless Discussions

[1] pedigrees and discussions and wrangling about the Law, for they are useless and vain.

Unteachable Offenders

After a first and second admonition, have nothing further to do with any one [2] who will not be taught; for, as you know, a man of that description has turned aside from the right path and is a sinner self-condemned.

Personal Requests

After I have sent Artemas or Tychicus to you, lose no time in joining me at Nicopolis; for I have decided to pass the winter there. Help Zenas the lawyer forward on his journey with special care, and Apollos, so that they may have all they require. And let our people too learn to set a good example in following honest occupations for the supply of their necessities, so that they may not live useless lives.

Farewell Greetings

Every one here sends you greeting. Greet the believers who hold us dear.

May grace be with you all.

1. *Pedigrees*] See 1 Tim. i. 4, n.
2. *Who will not be taught*] Lit. 'a heretic.' The word occurs nowhere else in the N.T.

PAUL'S LETTER TO PHILEMON

This Letter (63 A.D.) was written as the result of Paul's deep interest in Onesimus, a slave who had fled from Colossae to Rome to get free from Philemon his master (Col. iv. 9).

"A Phrygian slave was one of the lowest known types to be found in the Roman world, displaying all the worst features of character which the servile condition developed. Onesimus had proved no exception. He ran away from his master, and, as Paul thought probable (verses 18, 19), not without helping himself to a share of his master's possessions. By the help of what he had stolen, and by the cleverness which afterwards made him so helpful to Paul, he made his way to Rome, naturally drawn to the great centre, and prompted both by a desire to hide himself and by a youthful yearning to see the utmost the world could show of glory and of vice.

"But whether feeling his loneliness, or wearied with a life of vice, or impoverished and reduced to want, or seized with a fear of detection, he made his way to Paul, or unbosomed himself to some Asiatic he saw on the street. And as he stepped out of the coarse debauchery and profanity of the crowded resorts of the metropolis into the room hallowed by the presence of Paul, he saw the foulness of the one life and the beauty of the other, and was persuaded to accept the gospel he had so often heard in his master's house.

"How long he remained with Paul does not appear, but it was long enough to impress on the Apostle's mind that this slave was no common man. Paul had devoted and active friends by him, but this slave, trained to watch his master's wants and to execute promptly all that was entrusted to him, became almost indispensable to the Apostle. But to retain him, he feels, would be to steal him, or at any rate to deprive Philemon of the pleasure of voluntarily sending him to minister to him (verse 14). He therefore sends him back with this Letter, so exquisitely worded that it cannot but have secured the forgiveness and cordial reception of Onesimus" (Marcus Dods, D.D., *New Testament Introduction*).

PAUL'S LETTER TO PHILEMON

Greeting

Paul, a prisoner for Christ Jesus, and Timothy 1
our brother:

To Philemon our dearly-loved fellow labourer—and to our 2
sister Apphia and our comrade Archippus—as well as to the
[1] Church in your house. [2] May grace be granted to you all, 3
and peace, from God our Father and the Lord Jesus Christ.

Thanksgiving

I give continual thanks to my God while 4
making mention of you, my brother, in my
prayers, because I hear of your love and of the faith which 5
you have towards the Lord Jesus and which you manifest
towards all God's people; praying as I do, that their par- 6
ticipation in your faith may result in others fully recognizing
all the right affection that is in us toward Christ. For I 7
have [3] found great [4] joy and comfort in your love, because
the [5] hearts of God's people have been, and are, refreshed
through you, my brother.

Onesimus

Therefore, [6] though I might with Christ's 8
authority speak very freely and order you to do
what is fitting, it is for love's sake that—instead of that— 9
although I am none other than Paul the aged, and am now
also a prisoner for Christ Jesus, I entreat you on behalf of my 10
own child whose father I have become while in my chains—
I mean, Onesimus. Formerly he was useless to you, but 11
now—true to his name—he is of great use to you and
to me.

I [7] am sending him back to you, though in so doing I send 12

1. *Church in your house*] I.E. accustomed to hold its meetings in Philemon's house, 'your' being singular here, as it is, for the most part, throughout the Letter.
2. This short benediction is addressed to all, the 'you' (in the Greek) being plural. So in verse 25.
3. *Found*] Or 'got.' 'Had' is an inexact rendering. See *Aorist* vi. 6, n.
4. *Joy*] V.L. with very insufficient authority, 'thankfulness.'
5. *Hearts*] Lit. 'bowels.'
6. *Though &c.*] Lit. 'having boldness,' or 'though I have boldness.'
7. *Am sending*] Or 'have sent.'

part of myself. It was my wish to keep him at my side for 13
him to attend to my wants, as your representative, during
my imprisonment for the Good News. Only I wished to do 14
nothing without your consent, so that this kind action of
yours might not be done under pressure, but might be a
voluntary one. For perhaps it was [1] for this reason he was 15
parted from you for a time, that you might receive him back
wholly and for ever yours; no longer as a slave, but as 16
something better than a slave—a brother peculiarly dear to
me, and even dearer to you, both as a servant and as a fellow
Christian. If therefore you regard me as a comrade, receive 17
him as if he were I myself.

And if he was ever dishonest or is in your debt, [2] debit 18
me with the amount. I Paul write this with my own 19
hand—I will pay you in full. (I say nothing of the fact
that you owe me even your own self.) Yes, brother, do 20
me this favour for the Lord's sake. Refresh my heart in
Christ.

I write to you in the full confidence that you will meet my 21
wishes, for I know you will do even more than I say. And 22
at the same time provide accommodation for me; for I hope
that through your prayers I shall be permitted to come
to you.

Farewell

Greetings to you, my brother, from Epaphras 23
my fellow prisoner for the sake of Christ Jesus;
and from Mark, Aristarchus, Demas, and Luke, my fellow 24
workers.

May the grace of our Lord Jesus Christ be with the spirit 25
of [3] every one of you.[4]

1. *For this reason*] In the providence of God.
2. *Debit me with the amount*] Cp. Rom. v. 13, n.
3. *Every one of you*] See verse 3, n.
4. v.L. adds 'Amen.'

THE LETTER TO THE HEBREWS

As regards the date of this Letter, the only sure conclusion appears to be that it was before 70 A.D. The book itself claims to have been written at the end of the Jewish Age (i. 2; ix. 26), whilst the earthly temple was still in existence (ix. 8), and it is inconceivable that such an overwhelming comment upon the writer's whole position as that afforded by the destruction of Jerusalem would have been overlooked, had it been available. Hence 67–68 A.D. may with probability be alleged as the time of composition.

The only fact clear as to the author is that he was not the Apostle Paul. The early Fathers did not attribute the book to Paul, nor was it until the seventh century that the tendency to do this, derived from Jerome, swelled into an ecclesiastical practice. From the book itself we see that the author must have been a Jew and a Hellenist, familiar with Philo as well as with the Old Testament, a friend of Timothy and well-known to many of those whom he addressed, and not an Apostle but decidedly acquainted with Apostolic thoughts; and that he not only wrote before the destruction of Jerusalem but apparently himself was never in Palestine. The name of Barnabas, and also that of Priscilla, has been suggested, but in reality all these distinctive marks appear to be found only in Apollos. So that with Luther, and not a few modern scholars, we must either attribute it to him or give up the quest.

There has never been any question as to the canonicity of this Letter, nor can there be any doubt as to its perennial value to the Church of Christ. Where it was written cannot be decided. "The brethren from Italy" (xiii. 24) proves nothing. Nor is it possible to decide to whom it was sent. "The Hebrews," to whom it was addressed, may have been resident in Jerusalem, Alexandria, Ephesus, or Rome. The most remarkable feature of the Letter is manifestly its references to the old Covenant. Here there is a mingling of reverence and iconoclasm. The unquestionably divine origin of the Jewish dispensation is made use of for laying emphasis upon the infinitely superior glory of the Christian order. Thus an *a fortiori* argument pervades the whole —if the shadow was divine, how much more must the substance be! "The language of the Epistle, both in vocabulary and style, is purer and more vigorous than that of any other book of the New Testament" (Westcott).

Introduction. Christ's Superiority to Prophets and Angels

God has spoken to Man in and through Christ

1 God, who in ancient days spoke to our fore-
fathers in many distinct messages and by various
methods [1] through the Prophets, has [2] at the 2
end of these days spoken to us [3] through a Son,
who is the pre-destined Lord of the universe,
and through whom He made the Ages. He brightly reflects 3
God's glory and is the exact representation of His [4] being,
and upholds the universe by His all-powerful word. After
securing [5] man's purification from sin He took His seat at
the right hand of the Majesty on high, having become as 4
far superior to the angels as the Name He possesses by
inheritance is more excellent than theirs.

Christ is the Son, Angels are mere Servants, of God

5 For to which of the angels did God ever say,

"My Son art Thou:
I have this day become Thy Father"
(Ps. ii. 7);

and again,

"I will be a Father to Him,
And He shall be My Son" (2 Sam. vii. 14)?

6 But speaking of the time when He [6] once more brings
His Firstborn into the world, He says,

"And let all God's angels worship Him"
(Deut. xxxii. 43, LXX.; Ps. xcvii. 7, LXX.).

7 Moreover of the angels He says,

"[7] He changes His angels into winds,

1. *Through the Prophets*] Lit. 'in (the person of) the Prophets.'
2. *At the end of these days*] See Acts ii. 17, n.
3. *Through a Son*] Lit. 'in (the person of) a Son.'
4. *Being*] Or 'nature,' or 'substance.' Cp. xi. 1.
5. *Man's purification from sin*] Lit. 'a purification of sins.'
6. *Once more brings*] "The word can only refer to the great entering of the Messiah on His Kingdom" (Alford).
7. A precarious tenure of existence is here attributed to the angels in contrast to the eternity of the life and reign of the Son of God. It was an ancient Jewish belief that angels sometimes lose their personality and are reduced to impersonal forces of nature. See A. S. Peake's excellent note in the *Century Bible*.—Ed.

AND HIS MINISTERING SERVANTS INTO A FLAME OF FIRE"
(Ps. civ. 4).

8 But of His Son, He says,
"THY THRONE, O GOD, [1] IS FOR EVER AND FOR EVER,
AND THE SCEPTRE OF THY KINGDOM IS [2] A SCEPTRE OF
ABSOLUTE JUSTICE.
9 THOU HAST LOVED RIGHTEOUSNESS AND HATED LAWLESS-
NESS;
[3] THEREFORE GOD, THY GOD, HAS ANOINTED THEE
WITH THE OIL OF GLADNESS BEYOND [4] THY COMPANIONS"
(Ps. xlv. 6,7).

10 It is also of His Son that God says,
"THOU, O LORD, IN THE BEGINNING DIDST LAY THE
FOUNDATIONS OF THE EARTH,
AND THE HEAVENS ARE THE WORK OF THY HANDS.
11 THE HEAVENS WILL PERISH, BUT THOU REMAINEST;
AND THEY WILL ALL GROW OLD LIKE A GARMENT,
12 AND, [5] AS THOUGH THEY WERE A MANTLE THOU WILT
ROLL THEM UP;
YES, LIKE A GARMENT, AND THEY WILL UNDERGO
CHANGE.
BUT THOU ART THE SAME,
AND THY YEARS WILL NEVER COME TO AN END"
(Ps. cii. 25–27).

13 To which of the angels has He ever said,
"SIT AT MY RIGHT HAND
TILL I MAKE THY FOES A FOOTSTOOL FOR THY FEET"
(Ps. cx. 1)?

14 Are not all angels spirits that serve Him—whom He sends out to render service for the benefit of those who, before long, will inherit salvation?

I For this reason we ought to pay the more earnest heed to the things which we have heard, for fear we should [6] drift

1. *Is for ever and ever &c.*] "The angels are subject to constant change, He has a dominion for ever and ever; they work through material powers; He—the Incarnate Son—fulfils a moral sovereignty and is crowned with unique joy" (Westcott).

2. *A sceptre of absolute justice*] Lit. 'the rod of straightness.'

3. *Therefore God, Thy God, has anointed*] Or, 'Therefore, O God, Thy God has anointed.'

4. *Thy companions*] I.E. all other servants of God, of whatever rank in Heaven or on earth.

5. *As though . . roll them up*] I.E. 'Thou shalt fold them up and put them aside as if they were a worn-out cloak.'—ED.

6. *Drift away*] Drifting is an unconscious process. Often it is not until we are actually on the rocks that we know that we were in danger. "We are all continually exposed to the action of currents of opinion, habit, action, which tend to

away from them. For if the message delivered 2
through angels proved to be true, and every
transgression and act of disobedience met with
just retribution, how shall *we* escape [1] if we are 3
indifferent to a salvation as great as that now
offered to us? This, after having first of all been announced
by the Lord Himself, had its truth made sure to us by
those who heard Him, while God corroborated their testi- 4
mony by signs and marvels and various miracles, and by
gifts of the Holy Spirit distributed in accordance with His
own will.

The Peril of Disobedience to the Saviour's Message

Jesus, because of His Death, is now crowned with Glory

It is not to angels that God has assigned the 5
sovereignty of that coming [2] world, of which we
speak. But, [3]as we know, a writer has solemnly 6
said,

"How poor a creature is man, and yet
Thou dost remember him,
And a son of man, and yet Thou dost come to
him!
Thou hast made him only [4]a little inferior to the 7
angels;
With glory and honour Thou hast crowned him,
[5]And hast set him to govern the works of Thy
hands.
Thou hast put everything in subjection under his 8
feet" (Ps. viii. 4–6).

For this subjecting of the universe to man implies the leaving nothing not subject to him. But we do not as yet see
the universe subject to him. But Jesus—who was made a 9
little inferior to the angels in order that [6]through God's
grace He might taste death for every human being—we

carry us away insensibly from the position which we ought to maintain" (Westcott). Mr. F. J. Winchester has pointed out that this Letter to the Hebrews is one long exhortation to a stedfast continuance in the Faith, and that its wonderful demonstration of Jesus and His work as parallel and yet infinitely superior to Moses and the ancient code is all for the purpose of offering a supreme incentive to perseverance on the part of men whose faith was in serious peril. See especially ii. 18; iii. 12, 13; iv. 1, 14–16; vi. 12; x. 19–25, 39; xi.; xii. 1, 2, 12, 15; xiii. 8, 9; and various sentences which have the word 'therefore' in them.—ED.

1. *If we are indifferent to*] Lit. 'if we shall have been neglectful of.' See *Aorist* vi. 5.
2. *World*] Or 'inhabited (earth).' The word also occurs i. 6.
3. *As we know*] Or 'somewhere.'
4. *A little*] Or 'for a little time.'
5. *And hast set him to govern the works of Thy hands*] V.L. omits this clause.
6. *Through God's grace*] V.L. 'apart from God,' or '(every human being) except God.'

already see wearing a crown of glory and honour [1] because of His having suffered death.

Man's divine Brother made perfect through Suffering

For it was fitting that He for whom, and 10
through whom, all things exist, after He had brought [2] many sons to glory, should perfect by suffering the Prince Leader who had saved them. For both He who sanctifies and those 11
whom He is sanctifying have all one Father; and for this reason He is not ashamed to speak of them as His brothers; 12
as when He says:

"I WILL PROCLAIM THY NAME TO MY BROTHERS;
[3] IN THE MIDST OF THE CONGREGATION I WILL HYMN
THY PRAISES" (Ps. xxii. 22);

and again, 13

"AS FOR ME, I WILL BE ONE WHOSE TRUST REPOSES IN
GOD" (Ps. xviii. 2; Isa. xii. 2);

and again,

"HERE AM I, AND HERE ARE THE CHILDREN GOD HAS
GIVEN ME" (Isa. viii. 18).

Our High Priest Himself suffered and died

Since then the children referred to are all 14
alike sharers in [4] perishable human nature, He Himself also, in the same way, took on Him a share of it, in order that through death He might render powerless him who had authority over death, that is, the Devil, and might set at liberty all those who 15
through fear of death had been subject to lifelong slavery. For assuredly it is not to angels that He is continually 16
reaching a helping hand, but it is to the descendants of Abraham. And for this purpose it was necessary that in 17
all respects He should be made to resemble His brothers, so that He might become a compassionate and faithful High Priest in things relating to God, in order to atone for the sins of the people. For inasmuch as He has 18
Himself felt the pain of [5] temptation and trial, He is also able instantly to help those who are tempted and tried.

1. *Because of His having suffered death*] Or 'because man has to suffer death.' Lit. 'because of the suffering of death.'
2. *Many sons*] Cp. Rev. vii. 9–14.
3. *In the midst of the congregation*] I.E. as a worshipper among other worshippers.—ED.
4. *Perishable human nature*] Lit. 'blood and flesh.
5. *Temptation and trial*] Both these thoughts are included in the Greek word, as in Jas. i. 2. See also Heb. ii. 1, n.

Christ's Superiority to Moses

Therefore, holy brethren, sharers with others 1 **3**
in a heavenly invitation, fix your thoughts on
Jesus, the Apostle and High Priest whose fol-
lowers we profess to be. How faithful He was to Him 2
who appointed Him, [1]just as Moses also was faithful in
all God's house! For Jesus has been counted worthy of 3
greater glory than Moses, in so far as [2]he who has built
a house has higher honour than the house itself. For 4
every house has had a builder, and the builder of all things
is God.

Moses was only a faithful Servant

Moreover, Moses was faithful in all God's 5
house as a servant in delivering the message
given him to speak; but Christ was faithful as 6
a Son having authority over God's house, and we are that
house, if we hold firm to [3]the End the boldness and the
[4]hope which we boast of as ours.

A Warning against Unbelief and Disobedience

For this reason—as the Holy Spirit warns us, 7
"[5]TO-DAY, IF YOU HEAR HIS VOICE,
DO NOT HARDEN YOUR HEARTS AS YOUR 8
FOREFATHERS DID IN THE TIME OF THE
[6]PROVOCATION
ON THE DAY OF THE [7]TEMPTATION IN THE DESERT,
WHERE YOUR FOREFATHERS SO SORELY TRIED MY PA- 9
TIENCE AND SAW ALL THAT I DID
DURING FORTY YEARS. THEREFORE I WAS GREATLY 10
GRIEVED WITH THAT GENERATION,
AND I SAID, 'THEY ARE EVER GOING ASTRAY IN HEART,
AND HAVE NOT LEARNT TO KNOW MY PATHS.'
AS I SWORE IN MY ANGER, 11
THEY SHALL NOT BE ADMITTED TO MY REST"
(PS. XCV. 7–11)—
see to it, brethren, that there is never in any one of you—as 12
perhaps there may be—a sinful and unbelieving heart, mani-
festing itself in revolt from the ever-living God.

1. *Just as Moses also*] Cp. Exod. xl. 16–32; Num. xii. 7.
2. *He who has built a house*] Or 'he who founded (or, established) a household.' The Greek verb used here three times for 'build' denotes not only the putting up of an edifice, but also the supplying it with every material and personal requisite.
3. *The End*] I.E. of the Jewish Age, in which the writer and his first readers were living. For us it signifies the end of our earthly lives.—ED.
4. *Hope which &c.*] Lit. 'boast—i.e. thing boasted of—of our hope.'
5. *To-day &c.*] Or 'Oh that to-day you would but listen to His voice.' So in verse 15 and iv. 7.
6. *Provocation*] Hebrew, 'Meribah.' Exod. xvii. 7.
7. *Temptation*] Hebrew, 'Massah.' Exod. xvii. 7.

The Necessity of Fidelity to the very End

On the contrary [1]encourage [2]one another, 13
day after day, [3]so long as To-day lasts, so that
not one of you may be hardened through the
deceitful character of [4]sin. For we have, all 14
alike, become sharers with Christ, if we really hold our first
confidence firm to the End; seeing that the warning still 15
comes to us,

"To-day, if you hear His voice,
Do not harden your hearts as your forefathers
did in the time of the provocation" (Ps. xcv. 7).

A Lesson from Jewish History

For who were they [5]that heard, and yet pro- 16
voked God? Was it not [6]the whole of the
people who had come out of Egypt under the
leadership of Moses? And with whom was God so greatly 17
grieved for forty years? Was it not with those who had
sinned, and whose [7]dead bodies fell in the Desert? And to 18
whom did He swear that they should not be admitted to His
rest, if it was not to those who were disobedient? And so 19
we see that it was owing to lack of faith that they could not
be admitted.

We enter the heavenly Canaan through Faith

[8]Therefore let us be on our guard lest per- 4 1
haps, while He still leaves us a promise of being
admitted to His rest, some one of you should be
found to have fallen short of it. For [9]Good 2
News has been brought to us as truly as to
them; but the message they heard failed to benefit them,
because they were not one in faith with [10]those who gave
heed to it. We who have believed are soon to be admitted 3
to [11]the true rest; as He has said,

"As I swore in My anger,
They shall not be admitted to My rest" (Ps. xcv. 11),

although God's works had been going on ever since the
creation of the world. For, as we know, when speaking of 4

1. See ii. 1, n.
2. *One another*] Or 'yourselves.'
3. *So long as To-day lasts*] An indication of what the writer regarded as the certainty of the nearness of Christ's Return to the earth.—Ed.
4. *Sin*] Or 'his sin.'
5. *That heard*] A special reference seems to be intended here to those who heard the good report of the two spies, Joshua and Caleb (Num. xiii. 30; xiv. 6–9, 23).
6. *The whole of the people*] Joshua and Caleb were not among those who listened. They were themselves the speakers.
7. *Dead bodies*] Lit. 'limbs.'
8. Cp. ii. 1, n.
9. *Good News*] Of rest.
10. *Those who gave heed to it*] i.e. Joshua and Caleb.
11. *The true rest*] Lit. simply 'rest.' So in verse 8.

the seventh day He has used the words, "AND GOD RESTED ON THE SEVENTH DAY FROM ALL HIS WORKS" (Gen. ii. 2); and He has also declared, "THEY SHALL NOT BE ADMITTED TO MY REST" (Ps. xcv. 11).

The Possession of Palestine did not exhaust the Promise

Since, then, it is still true that some will be admitted to that rest, and that because of disobedience those [1] who formerly had Good News proclaimed to them were not admitted, He again definitely mentions a certain day, "To-day," saying long afterwards, by David's lips, in the words already quoted,

"TO-DAY, IF YOU HEAR HIS VOICE,
DO NOT HARDEN YOUR HEARTS" (Ps. xcv. 7).

For if Joshua had given them the true rest, [2] we should not afterwards hear God speaking of another still future day. It follows that there still remains a sabbath rest for the people of God. For [3] He who has been admitted to His rest, has rested from His works as God did from His.

An Appeal to the Warnings contained in God's Message

Let it then be our earnest endeavour to be admitted to that rest, so that no one may perish through following the same example of unbelief. For [4] God's Message is full of life and power, and is keener than [5] the sharpest two-edged sword. It pierces even to the severance of soul from spirit, and penetrates between the joints and the marrow, and it can discern the secret thoughts and purposes of the heart. And no created thing is able to escape its scrutiny; but everything lies bare and [6] completely exposed before the eyes of Him [7] with whom we have to do.

The keen Sympathy of our great High Priest

Inasmuch, then, as we have in Jesus, the Son of God, a great High Priest who has passed [8] into Heaven itself, let us hold firmly to our

1. *Who formerly &c.*] "Only two generations are contemplated—that of Moses and that of Christ" (Westcott).
2. *We should not afterwards hear God speaking*] Lit. 'He would not now be speaking.'
3. *He who . . His rest . . His works*] I.E. Christ has ceased from His work of redemption, just as God did from His work of creation. Or, giving the words a wider application, we may render, 'Whoever has been admitted to his rest has ceased from his works.'
4. *God's Message*] Lit. 'the word of God;' i.e. not Christ Himself, but His teaching.
5. *The sharpest*] Lit. 'every,' i.e. 'any.'
6. *Completely exposed*] Like the victim whose neck is bent back for the knife.
7. *With whom we have to do*] Or 'to whom we are responsible.'
8. *Into Heaven itself*] Lit. 'through the (lower) heavens:' to the highest Heaven—into the very presence of God.—ED.

[1] profession of faith. For we have not a High Priest who 15
is unable to feel for us in our weaknesses, but one who
was tempted in every respect just as we are tempted, and yet
did not sin. Therefore let us come boldly to the throne of 16
grace, that we may receive mercy and find grace to help us
in our times of need.

High Priests must themselves be human

For every [2] High Priest is chosen from among 1 5
men, and is appointed to act on behalf of men in
matters relating to God, in order to offer both
[3] gifts and sin-offerings, and must be one who is 2
able to bear patiently with the ignorant and erring, because
he himself also is beset with infirmity. And for this reason 3
he is required to offer sin-offerings not only for the people
but also for himself.

High Priests are appointed by God

And no one takes this [4] honourable office upon 4
himself, but only accepts it when called to it by
God, as Aaron was. So Christ also did not claim 5
for Himself the honour of being made High
Priest, but was appointed to it by Him who said to Him,

"My Son art Thou:
I have to-day become Thy Father" (Ps. ii. 7);

as also in another passage He says, 6

"Thou art a priest for ever,
Belonging to the order of Melchizedek" (Ps. cx. 4).

The Prayers and Tears of the Man Jesus

For Jesus during His earthly life offered up 7
prayers and entreaties, crying aloud and weeping as He pleaded with Him who was able to
bring Him in safety out of death, and He was
delivered [5] from the terror from which He shrank. Although 8
He was God's Son, yet He learned obedience from the
sufferings which He endured; and so, having been [6] made 9
perfect, He became to all who obey Him the [7] source and
giver of eternal salvation. For God Himself [8] addresses 10
Him as a High Priest for ever, belonging to the order of
Melchizedek.

1. *Profession of faith*] Or 'allegiance.' Lit. 'confession.' See ii. 1, n.
2. *High Priest*] Only the Levitical High Priests are referred to here.
3. *Gifts . . sin-offerings*] The former eucharistic (meal-offerings), the latter expiatory (blood-offerings).
4. *Honourable office*] Lit. 'honour,' or 'dignity.'
5. *From the terror from which He shrank*] Or 'on account of His reverent submission.'
6. *Made perfect*] Or 'fully consecrated to His work.' Cp. ii. 10.
7. *Source and giver*] Lit. 'author.'
8. *Addresses Him*] Possibly, as Rendall suggests, at the Ascension.—Ed.

These Hebrew Christians had gone backward

Concerning Him we have much to say, and 11
much that it would be difficult to make clear to
you, since you have become [1] so dull of appre-
hension. For although, considering the long 12
time you have been believers, you ought now to
be teachers of others, you really need some one to teach you
over again the very rudiments of the truths of God, and you
have come to require milk instead of solid food. By people 13
who live on milk I mean those who are imperfectly
acquainted with the [2] teaching concerning righteousness.
Such persons are mere babes. But solid food [3] is for adults 14
—that is, for those who through constant practice have their
spiritual faculties carefully trained to distinguish good from
evil.

An Appeal for manly Progress

Therefore leaving elementary instruction about 1 6
the Christ, let us advance to mature manhood
and not be continually re-laying a foundation of
repentance from [4] lifeless works and of [5] faith in God, or of 2
teaching about [6] ceremonial washings, the laying on of
hands, the resurrection [7] of the dead, and [8] the last judge-
ment. And advance we will, if God permits us to do so. 3

A solemn Warning

For it is impossible, in the case of those who 4
have once for all been enlightened, and have
tasted the sweetness of the heavenly gift, and
have been made partakers of the Holy Spirit, and have 5
realized how good the word of God is and how mighty are
the powers of the coming Age, and then fell away—it is 6
impossible, I say, to keep bringing them back to a new
repentance, for, [9] to their own undoing, they are repeatedly
crucifying the Son of God afresh and exposing Him to open
shame. For land which has drunk in the rain that often 7
falls upon it, and brings forth vegetation useful to those for

1. *So dull of apprehension*] Lit. 'hard of hearing.'
2. *Teaching concerning*] Lit. 'word of.'
3. *Is for*] Or 'belongs to.' Lit. 'is of.' Cp. Matt. v. 3, 10; xix. 14; Mark xii. 7.
4. *Lifeless works*] Such as were habitual with us when we were "dead in trespasses and sins," Eph. ii. 1,
5. *Faith in*] Lit. 'faith (resting) on.'
6. *Ceremonial washings*] Including Christian Baptism. See Acts xix.
7. *Of the dead*] Lit. 'of dead' (persons), referring either to all the dead (John v. 29; 1 Cor. xv. 23; Rev. xx. 12), or to a part only (John v. 25; Phil. iii. 11; 1 Thess. iv. 16; Rev. xx. 4).—Ed.
8. *The last judgement*] Lit. 'the judgement of the Ages.' Judgement may be pronounced, and carried into effect, in the present life (Matt. vii. 2; Luke xxiii. 40); or both the pronouncement and the carrying out may be deferred.
9. *To their own undoing*] Lit. 'to themselves;' the dative of disadvantage. Or the words may mean 'in their hearts.'—Ed.

whose sakes, indeed, it is tilled, has a share in God's blessing. But if it only yields a mass of thorns and briers, it is considered worthless, and is in danger of being cursed, and in the end will be destroyed by fire. 8

A confident Expectation of better Things

But we, even while we speak in this tone, have a happier conviction concerning you, my dearly-loved friends—a conviction of things which point towards salvation. For God is not unjust so that He is unmindful of your labour and of the love which you have manifested towards Himself in having rendered services to His people and in still rendering them. But we long for each of you to continue to manifest the same earnestness, with a view to your enjoying fulness of hope to the very End; so that you may not [1] become half-hearted, but be imitators of those who through faith and patient endurance are now heirs to the promises. 9 10 11 12

God's Promises inspire infinite Hope

For when God gave the promise to Abraham, since He had no one greater to swear by, He swore by Himself, saying, 13 14

"ASSUREDLY I WILL BLESS YOU AND BLESS YOU,
I WILL INCREASE YOU AND INCREASE YOU"
(Gen. xxii. 16, 17).

And so, as the result of patient waiting, our forefather obtained what God had promised. For men swear by what is greater than themselves; and with them an oath in confirmation of a statement always puts an end to a dispute. In the same way, since it was God's desire to display more convincingly to the heirs of the promise how unchangeable His purpose was, He added an oath, in order that, through [2] two unchangeable things, in which it is impossible for Him to prove false, we may possess mighty encouragement—we who, for safety, have hastened to lay hold of the hope set before us. That hope we have as an anchor of the soul—an anchor that can neither break nor drag. It passes in behind the veil, where Jesus has entered as [3] a forerunner [4] on our behalf, having become, like Melchizedek, a High Priest for ever. 15 16 17 18 19 20

1. See ii. 1, n.
2. *Two unchangeable things*] God's promise and God's oath.
3. *A forerunner*] A forerunner immediately precedes those whose approach he heralds and prepares for. Hence the use here of the word is an indication of the writer's belief in the nearness of the time when Christ's people would follow Him into the innermost sanctuary of Heaven.—ED.
4. *On our behalf*] I.E. to prepare a place for us. Cp. John xiv. 2.—ED.

Jesus a High Priest like Melchizedek

For this man, Melchizedek, King of Salem 1 7
and priest of the Most High God—he who
when Abraham was returning after defeating
the kings met him and pronounced a blessing
on him—to whom also Abraham presented a tenth part 2
of all—being first, as his name signifies, King of right-
eousness, and secondly King of Salem, that is, King of
peace: [1] with no father or mother, and no record of 3
ancestry: having neither beginning of days nor end of
life, but made a type of the Son of God—this man Melchi-
zedek remains a priest for ever.

Melchizedek's Greatness. His Superiority to Abraham

Now think how great this priest-king must 4
have been to whom Abraham the patriarch gave
a tenth part of the best of the spoil. And those 5
of the descendants of Levi who receive the
priesthood are authorized by the Law to take
tithes from the people, that is, from their brethren, though
these have sprung from Abraham. But, in this instance, 6
one who does not trace his origin from them takes tithes
from Abraham, and pronounces a blessing on him to whom
the promises belong. And beyond all dispute it is always 7
the inferior who is blessed by the superior.

Levi, as it were, paid him Tithes

Moreover [2] here frail mortal men receive 8
tithes: there one receives them about whom
there is evidence that he is alive. And Levi too 9
—if I may so speak—pays tithes through Abraham: for 10
Levi was yet in the loins of his forefather when Melchi-
zedek met Abraham.

The Imperfection of the Jewish Priesthood

Now if [3] the crowning blessing was attainable 11
by means of the Levitical priesthood—for [4] as
resting on this foundation the people received
the Law, [5] to which they are still subject—[6] what
further need was there for a Priest of a different kind to
be raised up belonging to the order of Melchizedek instead

1. *With no father or mother*] So Philo calls Sarah 'without mother,' because her mother is not mentioned, and Scipio addressed the mob in the forum as 'You who have no father or mother' (F. W. Farrar, *Texts Explained*).—ED.
2. *Here*] I.E. in the system of things that exists around us, as opposed to that in which Melchizedek was the chief actor.
3. *The crowning blessing*] Lit. 'perfection.'
4. *As resting on this foundation*] Or 'as based on this condition.
5. *To which they are still subject*] Implied in the tense (perfect) of the verb 'received.' See *Aorist* vii. 4.
6. *What further &c.*] Why change the priest, when that means change of the Law?

of being said to belong to the order of Aaron? For when 12
the priesthood changes, a change of Law also of necessity
takes place.

Jesus did not belong to the Tribe of Levi

[1] He, however, to whom that prophecy refers 13
[2] is associated with a different tribe, not one
member of which has anything to do with the
altar. For it is undeniable that our Lord 14
sprang from Judah, a tribe of which Moses said nothing
in connexion with priests. [3] And this is still more 15
abundantly clear when we read that it is as belonging to
the order of Melchizedek that a priest of a different kind
is to arise, and hold His office not in obedience to any 16
temporary Law, but by virtue of an indestructible Life. For 17
the words are in evidence,

"THOU ART A PRIEST FOR EVER, BELONGING TO THE ORDER OF MELCHIZEDEK" (Ps. cx. 4).

The Jewish Priesthood superseded

On the one hand we have here the abrogation 18
of an earlier code because it was weak and in-
effective—for the Law brought no perfect bless- 19
ing—but on the other hand we have the bringing in of a
new and better hope by means of which we draw near
to God.

Christ's Priesthood has been made sure to Him by God

And since [4] it was not without an oath being 20
taken—for these men hold office without any
oath having been taken, but He holds it 21
attested by an oath from Him who said to
Him, "THE LORD HAS SWORN AND WILL NOT [5] RECALL HIS WORDS, THOU ART A PRIEST FOR EVER" (Ps. cx. 4)—so much the more also is the Covenant of which 22
Jesus has become the [6] guarantor, a better covenant.

Christ the one Priest who never dies

And they have been appointed priests many in 23
number, because death prevents their continu-
ance in office: but He, because He continues 24
for ever, has a priesthood which does not pass
to any successor. Hence too He is able to save to the utter- 25

1. *He, however &c.*] "If the priesthood be changed, the Law must also be changed; but (*Aorist* Appendix A, 11, 12; and 1 Sam. xv. 35, A.V. margin) the priesthood *is* changed (i.e. Christ, who is appointed to the priesthood, sprang from the tribe of Judah); therefore the Law is laid aside" (Stuart).

2. *Is associated with*] The Greek perfect indicates that He voluntarily connected Himself with another tribe and that the connexion is permanent. "He was of His own will so born" (Westcott).

3. *And this*] I.E. the change in the Law.

4. *It*] The appointment of Jesus as the Christ.

5. *Recall His words*] Lit. 'change His mind.'

6. *Guarantor*] Or 'surety.' Cp. Job xvii. 3, R.V.

most those who come to God through Him, seeing that He ever lives to plead for them.

The sinless and perfect Son of God

Moreover we needed just such a High Priest 26
as this—holy, guileless, undefiled, far removed from sinful men and exalted above the heavens;
who, unlike other High Priests, is not under the necessity 27
of offering up sacrifices day after day, first for His own sins, and afterwards for those of the people; for this latter thing He did once for all when He offered up Himself. For the 28
Law constitutes men High Priests—men with all their infirmity—but the utterance of the oath, which came later than the Law, constitutes High Priest a Son who has been made for ever perfect.

Christ's High Priesthood, and the new Covenant

A heavenly, not an earthly Priesthood

Now in connexion with what we have been 1 8
saying the chief point is that we have a High Priest who has taken His seat at the right hand of the throne of God's Majesty in the heavens,
and ministers in the Holy place and in the true tabernacle 2
which not man, but the Lord pitched.

The Mosaic System a dim Shadow of spiritual Realities

Every High Priest, [1] however, is appointed to 3
offer both bloodless gifts and sacrifices. Therefore this High Priest also must have some
offering to present. If then He were still on 4
earth, He would not be a priest at all, since [2] here there are already those who present the offerings in
obedience to the Law, and serve a copy and type of the 5
heavenly things, just as Moses was divinely instructed when about to build the tabernacle. For God said, "SEE THAT YOU MAKE EVERYTHING IN IMITATION OF THE PATTERN SHOWN YOU ON THE MOUNTAIN" (Exod. xxv. 40). But, as a matter 6
of fact, the ministry which Christ has obtained is all the nobler a ministry, in that He is at the same time the negotiator of a sublimer covenant, based upon sublimer promises.

For if that first Covenant had been free from imperfection, 7

1. *However*] See *Aorist* xii.
2. The fact that the author here asserts that the Jewish priesthood was still in existence proves that this Letter was written before the destruction of Jerusalem, in 70, A.D. Cp. ix. 8, 9, n.—ED.

A new and spiritual Covenant was promised

there would have been no attempt to introduce another. For, being dissatisfied with His people, 8
God says,

"'THERE ARE DAYS COMING,' SAYS THE LORD,
'WHEN I WILL ESTABLISH WITH THE HOUSE OF ISRAEL
AND WITH THE HOUSE OF JUDAH A NEW COVENANT—
A COVENANT UNLIKE THE ONE WHICH I MADE WITH 9
THEIR FOREFATHERS
ON THE DAY WHEN I TOOK THEM BY THE HAND TO
LEAD THEM OUT FROM THE LAND OF EGYPT;
FOR THEY WOULD NOT REMAIN FAITHFUL TO [1]THAT.'
'SO I TURNED FROM THEM,' SAYS THE LORD.
'BUT THIS IS THE COVENANT THAT I WILL COVENANT 10
WITH THE HOUSE OF ISRAEL
AFTER THOSE DAYS,' SAYS THE LORD:
I WILL PUT MY LAWS INTO THEIR MINDS
AND WILL WRITE THEM UPON THEIR HEARTS.
AND I WILL INDEED BE THEIR GOD
AND THEY SHALL BE MY PEOPLE.
AND THERE SHALL BE NO NEED FOR THEM TO TEACH 11
EACH ONE HIS FELLOW CITIZEN
AND EACH ONE HIS BROTHER, SAYING, KNOW THE LORD.
FOR ALL WILL KNOW ME
FROM THE LEAST OF THEM TO THE GREATEST;
BECAUSE I WILL BE MERCIFUL TO THEIR WRONGDOINGS, 12
AND THEIR SINS I WILL REMEMBER NO LONGER'"
(Jer. xxxi. 31–34).

By using the words, "a new Covenant," He has made the 13
first one obsolete; but whatever is decaying and showing
signs of old age is not far from disappearing altogether.

A Description of the earthly Sanctuary

Now even [2]the first Covenant had regulations 1
for divine worship, and had also its sanctuary
—a sanctuary belonging to this world. For a 2
sacred tent was constructed—the [3]outer one,
in which were the lamp and the table and [4]the presented
loaves; and this is called [5]the Holy place. And behind the 3
second veil was a sacred tent called the [6]Holy of holies.

1. *That*] Lit. 'My Covenant.'
2. *The first Covenant*] Or 'the first tabernacle.' Lit. simply 'the first.'
3. *Outer*] Lit. 'first.'
4. *The presented loaves*] Lit. 'the presentation of the loaves.'
5. *The Holy place*] Lit. 'Holy things.'
6. *Holy of holies*] Or 'the most Holy place.' Lit. 'Holies of holies.

This had a [1]censer of gold, and the ark of the Covenant 4
lined with gold and completely covered with gold, and in it
were a gold vase which held the manna, and Aaron's rod
which budded and the tables of the Covenant. And above 5
the ark were the Cherubim [2]denoting God's glorious
presence and overshadowing the Mercy-seat. But I cannot
now speak about all these in detail.

The innermost Sanctuary of Heaven was not yet open

These arrangements having long been com- 6
pleted, the priests, when conducting the divine
services, continually enter the outer tent. But 7
into the second, the High Priest goes only on
one day of the year, and goes alone, taking
with him blood, which he offers on his own behalf and on
account of the sins which the people have ignorantly com-
mitted. And the lesson which the Holy Spirit teaches is 8
this—that the way into the [3]true [4]Holy place is not yet
open [5]so long as the outer tent still remains in existence.
And this is a figure—for the time now present—answering 9
to which both gifts and sacrifices are offered, unable
though they are to give complete freedom from sin to him
who ministers. For their efficacy depends only on meats 10
and drinks and various washings, ceremonies pertaining to
the body and imposed until a time of reformation.

But our great High Priest was already behind the Veil

But Christ [6]appeared as a High Priest of 11
the blessings [7]that are soon to come by means
of the greater and more perfect Tent of
worship, a tent which has not been built with
hands—that is to say does not belong to
this material creation—and once for all entered [8]the Holy 12
place, taking with Him not the blood of goats and calves,

1. *Censer*] The word "may mean either an altar upon which, or a censer in which, incense was burnt" (Alford).
2. *Denoting God's glorious presence and*] Lit. simply 'of glory.'
3. *True*] Not expressed in the Greek.
4. *Holy Place*] So in verses 12, 24, 25. Evidently signifying in these instances the most Holy place—not Paradise, the outer court, or garden, of Heaven, but the innermost sanctuary, the very presence of God. Cp. verse 3 and xiii. 11. So long as the earthly temple stood, the saints of by-gone ages were not made perfect (xi. 40), but remained in the outer court of Heaven. See John iii. 13; Acts ii. 34; Rev. xiv. 13; 1 John iii. 12, and notes. But in this Letter, written at the very end of the Jewish Age (i. 2), they are spoken of as having been at length made perfect (xii. 23).—ED.
5. *So long as the outer tent &c.*] Words which prove that at the time this Letter was written, Jerusalem had not yet been destroyed.—ED.
6. *Appeared*] In the presence of God, at the Ascension.
7. *That are soon to come*] V.L. 'that have (already) come.'
8. *The Holy place*] See verse 8, n.

but His own blood, and thus procuring eternal redemption [1] for us.

The cleansing Power of Christ's Blood

For if [2] the blood of goats and bulls and the ashes of a heifer sprinkling those who have contracted defilement make them holy so as to bring about [3] ceremonial purity, how much more certainly shall the blood of Christ, who [4] strengthened by [5] the eternal Spirit [6] offered Himself to God, free from blemish, purify [7] your consciences from [8] lifeless works for you to [9] serve the [10] ever-living God? 13 14

The new Covenant owes its Validity to Christ's Death

[11] And because of this He is the negotiator of a new Covenant, in order that, since a life has been given in atonement for the offences committed under the first Covenant, those who have been called may receive the eternal inheritance which has been promised to them. For where there is a [12] legal 'will,' there must also be a death brought forward in evidence—the death of him who made it. And a will is only of force in the case of a deceased person, being never of any avail so long as he who made it lives. 15 16 17

Sin requires the Surrender of some Life

Accordingly [13] we find that the first Covenant was not inaugurated without blood. For when Moses had proclaimed [14] to all the people [15] every 18 19

1. *For us*] These words must be supplied in the English, although they are not expressed in the Greek.
2. *The blood*] "The Scriptural idea of Blood is essentially an idea of life and not of death" (Westcott).
3. *Ceremonial purity*] Lit. 'the purity of the flesh;' not the act of purification but the state of legal cleanness which results.
4. *Strengthened by*] Lit. 'by means of.'
5. *The eternal Spirit*] Lit. 'an eternal Spirit;' perhaps His own human spirit.
6. *Offered Himself*] "When Christ's self-offering is spoken of generally, we are to take the whole from the beginning, not merely that which (on the Cross) was the last act of it" (Alford).
7. *Your . . you*] V.L. 'our . . us.'
8. *Lifeless works*] See vi. 1, n.
9. *Serve*] Or 'worship.'
10. *Ever-living*] Lit. 'living.'
11. *And because of this*] I.E. because "the Blood of Christ purifies the soul with a view to a divine service" (Westcott).
12. *Legal 'will.'* *Will*] In the N.T. this word is usually rendered 'Covenant.' In this exceptional instance, "the sacred writer starts from the sense of a 'covenant,' and glides into that of a 'testament'" (Lightfoot, on Gal. iii. 15). On the other hand see Westcott; Hatch's *Biblical Greek*, p. 47; and Magoun on 'Roman Law,' in *The Thinker*, viii. 40–45. It is possible that the real meaning of verses 16 and 17 is, 'For where a covenant is made, there must be evidence of the death of the covenant-victim. For a covenant is only of force over dead bodies, because it is not binding as long as the covenant-victim lives.' Some maintain that to introduce the Gentile notion of a 'will' here would be out of place in an essentially Jewish Letter.—ED.
13. *We find*] See *Aorist* vii. 8.
14. *To all the people*] Exod. xxiv. 3.
15. *Every commandment*] Exod. xx.–xxiii.

commandment contained in the Law, he took the blood of the calves and of the goats and with them water, scarlet wool and [1] hyssop, and [2] sprinkled both the book itself and all the people, saying,

"THIS IS THE BLOOD WHICH CONFIRMS THE COVENANT THAT GOD HAS MADE BINDING UPON YOU" (Exod. xxiv. 8).

And in the same way [3] he also sprinkled blood upon the Tent of worship and upon all the vessels used in the ministry. Indeed we may almost say that in obedience to the Law everything is sprinkled with blood, and that apart from [4] the outpouring of blood there is no remission of sins.

Christ's one Sacrifice does away with Sin

It was needful therefore that the copies of the things in Heaven should be cleansed in this way, but that the heavenly things themselves should be cleansed with more costly sacrifices. For not into a [5] Holy place built by men's hands — a mere copy of the reality — did Christ enter, but He entered Heaven itself, now to appear in the presence of God on our behalf. Nor did He enter for the purpose of many times offering Himself in sacrifice, just as the High Priest enters the [5] Holy place, year after year, taking with him blood not his own. In that case Christ would have needed to suffer many times, from the creation of the world onwards; but as a matter of fact He has appeared once for all, at [6] the Close of the Ages, in order to do away with sin by [7] the sacrifice of Himself.

Death is always followed by Judgement

And since it is reserved for all mankind once to die, and afterwards to be judged; so the Christ also, having been once offered in sacrifice in order that He might bear the sins of [8] many, will appear a second time, [9] separated from sin, [10] to those

1. *Hyssop*] To be used as a sprinkler.
2. *Sprinkled . . all the people*] "Not of course literally, but representatively" (Westcott).
3. *He*] There were no priests as yet.
4. *The outpouring*] Or 'the shedding.'
5. *Holy place*] See verse 8, n.
6. *The Close of the Ages*] Cp. the phrase 'Close of the Age,' Matt. xiii. 39, 40, 49; xxiv. 3; xxviii. 20; and see Matt. x. 22, n.
7. *The sacrifice of Himself*] Lit. 'His sacrifice.'
8. *Many*] A countless army, saved by a single sacrifice. Cp. Rev. vii. 9, 10.
9. *Separated from sin*] Having done with sin for ever.
10. *To those who are eagerly expecting Him*] And not to the rest of His people. The secrecy of an Eastern wedding, taking place at midnight, is assigned to the Lord's Return in Matt. xxv. 1–13; 'foolish virgins,' i.e. imperfectly sanctified believers, missing the sight of Him. Cp. Matt. xxiv. 43; Luke xii. 38; John xiv. 19, 21; xvi. 17; Acts i. 11, n.; 1 Thess. v. 2; Heb. xii. 14; Rev. iii. 3.—ED.

who are eagerly expecting Him, to make their salvation complete.

The Mosaic Sacrifices were of small Value

For, since the Law exhibits only an outline of the blessings to come and not a perfect representation of the things themselves, [1]the priests can never, by repeating the same sacrifices which they continually offer year after year, give complete freedom from sin to those who draw near. For then would not the sacrifices have ceased to be offered, because the consciences of the worshippers—who in that case would now have been cleansed once for all—would no longer be burdened with sins? But in those sacrifices sins are recalled to memory year after year. For it is impossible for the blood of bulls and goats to take away sins.

It is the Surrender of Man's Will that God wants

That is why, when He comes into the world, He says,

"SACRIFICE AND OFFERING THOU HAST NOT DESIRED,
BUT A BODY THOU HAST PREPARED FOR ME.
IN WHOLE BURNT-OFFERINGS AND IN SIN-OFFERINGS THOU HAST TAKEN NO PLEASURE.
THEN I SAID, 'I HAVE COME—IN THE ROLL OF THE BOOK IT IS WRITTEN CONCERNING ME—
TO DO THY WILL, O GOD'" (Ps. xl. 6–8).

After saying the words I have just quoted, "SACRIFICES AND OFFERINGS OF WHOLE BURNT-OFFERINGS AND SIN-OFFERINGS THOU HAST NOT DESIRED OR TAKEN PLEASURE IN"—all such being offered in obedience to the Law—He then [2]adds, "I HAVE COME TO DO THY WILL." He does away with the first in order to establish the second. It is through that divine will that we [3]have been set free from sin, through the offering of Jesus Christ as our sacrifice once for all.

Christ's one Sacrifice is of eternal Efficacy

And while every [4]priest stands ministering, day after day, and constantly offering the same sacrifices—though such can never rid us of our sins—this Priest, on the contrary, after offering for sins a single sacrifice of perpetual efficacy, took His seat at God's right hand, waiting from that time onward until

1. *The priests*] v.l. 'it.'
2. *Adds*] See *Aorist* vii. 8.
3. *Have been set free from sin*] Implying 'and *are* a holy people.' The Greek perfect, here as elsewhere, marks a permanent condition resulting from a past action. See *Aorist* vii.
4. *Priest*] v.l. 'High Priest.'

His enemies be put as a footstool under His feet. For by a single offering He has for ever completed the blessing for those whom He is setting free from sin. 14

And the Holy Spirit also gives us His testimony; for when He had said, 15

The new Covenant is written on Men's Hearts

" 'THIS IS THE COVENANT THAT I WILL MAKE WITH THEM 16
AFTER THOSE DAYS,' SAYS THE LORD:
'I WILL PUT MY LAWS UPON THEIR HEARTS
AND WILL WRITE THEM ON THEIR MINDS'"
(Jer. xxxi. 33, 34);

He adds, 17

"AND THEIR SINS AND OFFENCES I WILL REMEMBER NO LONGER."

But where these have been forgiven no further offering for sin is required. 18

Exhortations based on the new Covenant

The Privilege of entering God's immediate Presence

[1] Since then, brethren, we have [2] free access to 19
the Holy place through the blood of Jesus, by the 20
new and [3] ever-living way which He opened up for us through the rending of the veil—that is to say, of His earthly nature—and since we have a 21
great Priest who has authority over the house of God, let us 22
draw near with sincerity and unfaltering faith, having had our hearts sprinkled, once for all, from consciences oppressed with sin, and our bodies bathed in pure water. Let us hold 23
firmly to an unflinching avowal of our hope, for He is faithful who gave us the promises. And let us bestow thought on 24
one another with a view to arousing one another to brotherly love and right conduct; not neglecting—as some habitually 25
do—to meet together, but encouraging one another, and doing this all the more since you can see [4] the day of Christ approaching.

The awful Guilt of deliberate Apostasy

For if we wilfully persist in sin after having 26
received the full knowledge of the truth, there no longer remains in reserve any other sacrifice for sins. There remains nothing but a certain 27

1. (vv. 19–25.) See ii. 1, n.
2. *Free access*] Lit. 'boldness for the entrance.'
3. *Ever-living*] Lit. 'living.'
4. *The day of Christ*] Such to the first readers of this Letter was the time of the destruction of Jerusalem in 70, A.D. See Acts ii. 20 n. Lit. simply 'the day.'—ED.

awful expectation of judgement, and the fury of a fire which before long will [1] devour [2] the enemies of the truth. Any one who bids defiance to the Law of Moses is put to 28
death without mercy on the testimony of two or three witnesses. How much [3] severer punishment, think you, 29
will he be held to deserve who has trampled under foot the Son of God, has not regarded as holy that Covenant-blood with which he was set free from sin, and has insulted the Spirit from whom comes grace? For we know who 30
it is that has said, "VENGEANCE BELONGS TO ME: I WILL PAY BACK" (Deut. xxxii. 35); and again, "THE LORD WILL BE HIS PEOPLE'S JUDGE" (Deut. xxxii. 36). It 31
is an awful thing to fall into the hands of the [4] ever-living God.

A cheering Appeal to the Past

But continually recall to mind the days now 32
past, when on being first enlightened you went through a great conflict and many sufferings. This was partly through allowing yourselves to be made a 33
public spectacle amid reproaches and persecutions, and partly through coming forward to share the sufferings of those who were thus treated. For you not only showed 34
sympathy with those who were imprisoned, but you even submitted with joy when your property was taken from you, being well aware [5] that you have in your own selves a more valuable possession and one which will remain.

The Nearness of Reward or Retribution

Therefore do not cast from you your confident 35
hope, for it will receive a vast reward. For you 36
stand in need of patient endurance, so that, as the result of having done the will of God, you

1. *Devour*] The name 'Valley of Slaughter' given in Jer. vii. 32; xix. 6; to Gehenna (the Valley of Hinnom), and the use in the N.T. of such words as 'death,' 'destruction,' 'fire,' 'perish,' to describe Future Retribution, point to the likelihood of fearful anguish, followed by extinction of being, as the doom which awaits those who by persistent rejection of the Saviour prove themselves utterly, and therefore irremediably, bad.—ED.

2. *The enemies of the truth*] Lit. simply 'the enemies.' All the most terrible denunciations of woe recorded in the New Testament are directed against a specially heinous and hardened class of sinners. See Rev. xxi. 8, and cp. Matt. xxvi. 24 with John vi. 70; xiii. 27; and John viii. 44 with Matt. xxiii. 33. Those whom the Nobleman in Luke xix. 27 ordered away to execution were men who hated him (verse 14), and were in definite rebellion against him. So in Phil. iii. 18 it is the avowed enemies of the Cross whose end is declared to be utter ruin, and in 2 Thess. i. 9 the cruel persecutors of the Thessalonian Church who appear to be specially referred to.—ED.

3. *Severer*] Even than bodily death. See Matt. x. 28; Luke xii. 5.

4. *Ever-living*] Lit. 'living.'

5. *That you have in your own selves*] Cp. Luke ix. 25, n. Some render 'that you yourselves have,' making the 'yourselves' the subject of the verb instead of the object; but this would require a different pronoun.

may receive the promised blessing. For there is still but a 37
short time and then

"THE COMING ONE WILL COME AND WILL NOT DELAY.
BUT IT IS BY FAITH THAT MY RIGHTEOUS SERVANT SHALL 38
LIVE;
AND IF HE SHRINKS BACK, MY SOUL TAKES NO PLEASURE
IN HIM" (Hab. ii. 3, 4).

[1] But we are not people who shrink back and perish, but 39
are among those who believe and gain possession of their souls.

Faith and its ancient Heroes

The Nature of Faith

Now [2] faith is a well-grounded assurance of 1 **11**
that for which we hope, and a conviction of
the reality of things which we do not see. For 2
by it the saints of old won God's approval. Through faith 3
we understand that [3] the worlds [4] came into being, and still
exist, at the command of God, so that what is seen does not
owe its existence to that which is visible (Gen. i. 1).

Abel

Through faith Abel offered to God a [5] more 4
acceptable sacrifice than Cain did, and [6] through
this faith he obtained testimony that he was righteous, God
giving the testimony by accepting his gifts (Gen. iv. 4); and
[7] through it, [8] though he is dead, he still speaks.

Enoch

Through faith Enoch was taken from the 5
earth so that he did not see death, and he could
not be found, because God had taken him; for before he
was taken we have evidence that he truly pleased God
(Gen. v. 22, 24). But where there is no faith it is impossible 6
truly to please Him; for the man who draws near to God
must believe that there is a God and that He proves Himself
a rewarder of those who earnestly try to find Him.

1. See ii. 1, n.
2. "Faith is that principle, that exercise of mind and soul, which has for its object things not seen but hoped for, and instead of sinking under them as too ponderous, whether from their difficulty or from their uncertainty, stands firm under them—supports and sustains their pressure—in other words, is assured of, confides in and relies on them" (Vaughan).
3. *The worlds*] Lit. 'the ages;' the same word as in i. 2.
4. *Came into being, and still exist*] The whole of this is expressed by one word in the Greek perfect tense.
5. *More acceptable*] Lit. 'greater.'
6. *Through this faith*] Or 'through this sacrifice.'
7. *Through it*] Again 'through faith.'
8. *Though he is dead, he still speaks*] Or 'even after he was dead, he still spoke;' a reference to 'the voice of Abel's blood' (Gen. iv. 10). Cp. Luke xviii. 7; Rev. vi. 9, 10. v.L. 'is spoken of.'

Noah

Through faith Noah, being divinely taught 7
about things as yet unseen, reverently gave heed
and built an ark for the safety of his family (Gen. vi. 13, 22),
and by this act he condemned the world, and became [1] an
heir of the righteousness which depends on faith.

Abraham

Through faith Abraham, [2] upon being called 8
to leave home and go into a land which he was
soon to receive for an inheritance, obeyed; and he went out,
not knowing where he was going to (Gen. xii. 1, 4). Through 9
faith he came and made his home for a time in a land which
had been promised to him, as if in a foreign country, living
in tents together with Isaac and Jacob, sharers with him in the
same promise; for he continually looked forward to [3] the city 10
which has [4] the foundations, whose architect and builder is God.

Sarah

Through faith even Sarah herself received 11
strength to become a mother—although she was
past [5] the time of life for this—because she judged Him
faithful who had given the promise (Gen. xxi. 1, 2). And 12
thus there sprang from one man, and him practically dead,
a nation like the stars of the sky in number, and like the
sands on the sea shore which cannot be counted.

It was Heaven that they looked forward to

All these died in the possession of faith. 13
They had not received the promised blessings,
but had seen them from a distance and had
greeted them, and had acknowledged themselves
to be foreigners and strangers here on earth; for men who 14
acknowledge this make it manifest that they are seeking
[6] elsewhere a country of their own. And if they had 15
cherished the remembrance of the country they had left,
they would have found an opportunity to return; but, as it 16
is, [7] we see them eager for a better land, that is to say,
a heavenly one. For this reason God is not ashamed to be
called their God, for He has [8] now [9] prepared a city for them.

1. *An heir*] 'Became heir' would naturally signify 'became the one sole heir.' But here the reference is to one of a countless multitude.
2. *Upon being called*] The Greek present participle implies that the obedience was instantaneous after, or simultaneous with, his receiving the divine command.
3. *The city*] See Westcott's *Hebrews*, pp. 384–390.
4. *The foundations*] An apparent reference to Rev. xxi. 14, which favours the early date of the Apocalypse—showing that the author of this Letter had read that book before he wrote. Cp. xii. 22, n.—ED.
5. *The time*] The usual time.
6. *Elsewhere*] Lit. 'further.'
7. *We see them*] See *Aorist* vii. 8.
8. *Now*] Not expressed in the Greek.
9. *Prepared*] Cp. John xiv. 2, n. The heavenly home is spoken of there as not yet ready.—ED.

The supreme Trial of Abraham's Faith

Through faith Abraham, as soon as God put him to the test, [1] offered up Isaac (Gen. xxii.). Yes, he who had joyfully welcomed the promises was on the point of sacrificing his only son with regard to whom he had been told, "IT IS THROUGH ISAAC THAT YOUR POSTERITY SHALL BE TRACED" (Gen. xxi. 12). For he reckoned that God is even able to raise a man up from among the dead, and, figuratively speaking, it was from among the dead that he received Isaac again. 17 18 19

Isaac, Jacob, Joseph

Through faith Isaac blessed Jacob and Esau, even in connexion with things soon to come (Gen. xxvii. 27, 39). Through faith Jacob, when dying, blessed each of Joseph's sons (Gen. xlviii. 20), and, leaning on the top of his staff, [2] worshipped God. Through faith Joseph, when he was near his end, [3] made mention of the departure of the descendants of Israel, and gave orders about [4] his own body (Gen. l. 24, 25). 20 21 22

Amram and Jochebed

[5] Through faith the child Moses was hid for three months by his parents, because they saw [6] his rare beauty; and the king's edict had no terror for them (Exod. ii. 2). 23

Moses

Through faith Moses, when he grew to manhood, refused to be known as Pharaoh's daughter's son, having determined to endure ill-treatment along with the people of God rather than enjoy the short-lived pleasures [7] of sin; because he deemed [8] the reproaches which he might meet with in the service of the Christ to be greater riches than all the treasures of Egypt; for he [9] fixed his gaze on the coming reward. Through faith [10] he left Egypt, not being frightened by the king's anger; for he held on his course as seeing the unseen One (Exod. x. 28). Through 24 25 26 27 28

1. *Offered up*] Lit. 'has offered up.' See *Aorist* vii. 8. "The perfect tense expresses the permanence of the Scripture record" (Vaughan, on Rom. iv. 18).
2. *Worshipped*] His "faith was shown by the turning of the aged and dying body in a posture of thankful adoration" (Alford).
3. *Made mention of*] Or, simply, 'thought of.'
4. *His own body*] Lit. 'his bones.'
5. *Through faith*] That of his parents.
6. *His rare beauty*] Lit. 'that the boy was beautiful.'
7. *Of sin*] I.E. of worldly prosperity and success, which often, but happily not always, have sin so closely associated with them.—ED.
8. *The reproaches which he might meet with in the service of the Christ*] Lit. simply 'the reproach of the Christ.' The same phrase occurs in the Greek of xiii. 13. Cp. Ps. lxix. 9; Matt. v. 11; 2 Cor. i. 5; Col. i. 24; Phil. iii. 10; 1 Peter i. 11; iv. 14.
9. *Fixed his gaze on*] Lit. 'looked away (from all other considerations) to.'
10. *He left Egypt*] To go to Goshen (Exod. ii. 11), or when he fled into Midian (Exod. ii. 15).

faith he [1]instituted the Passover, and the sprinkling with blood so that the destroyer of the firstborn might not touch the Israelites (Exod. xii. 21, 22).

The Israelites

Through faith they passed through the Red Sea as though they were passing over dry land, but the Egyptians, when they tried to do the same, were swallowed up (Exod. xiv. 22, 28). 29

Through faith the walls of Jericho fell to the ground after being surrounded for seven days (Josh. vi. 20). 30

Rahab

Through faith the notorious sinner Rahab did not perish along with the disobedient, for she had welcomed the spies and had sheltered them (Josh. ii. 1; vi. 23). 31

Other Heroes of Faith

And why need I say more? For time will fail me if I tell the story of [2]Gideon, [3]Barak, [4]Samson, [5]Jephthah, and of [6]David and [7]Samuel and the Prophets; men who, as the result of faith, conquered whole kingdoms, brought about true justice, obtained [8]promises from God, stopped lions' mouths (Dan. vi. 22), deprived fire of its power (Dan. iii. 1), escaped being killed by the sword, out of weakness were made strong, became mighty in war, put to flight foreign armies. Women received back their dear ones alive from the dead (1 Kings xvii. 23; 2 Kings iv. 37); and others were [9]put to death with torture, refusing the deliverance offered to them—that they might secure [10]a better resurrec- 32 33 34 35

1. *Instituted*] The Greek perfect tense indicates the permanence of the institution of the Passover. Cp. verse 17, n. The sprinkling, or rather the splashing, of the blood on the lintel and the door-posts, was not however a permanent institution. Thus we have here a figure of speech akin to that called 'a zeugma.

2. *Gideon*] Judges vi. 11.

3. *Barak*] Judges iv. 6.

4. *Samson*] Judges xiii. 24, &c.

5. *Jephthah*] Judges xi. 1; xii. 7.

6. *David*] 1 Sam. xvi. 1, &c.

7. *Samuel*] 1 Sam. i. 20; xii. 20; &c.

8. *Promises from God*] And their fulfilment. Lit. simply 'promises.'

9. *Put to death*] Probably by beating. In illustration of this verse see 2 Macc. vi. 18–31; vii. 9, 11, 14, 29, 36.

10. *A better resurrection*] "The ancient Jews believed that man exists in three successive places or conditions: (1) Earth; (2) Hades, the intermediate state, which has Paradise, the outer court of Heaven, as one of its departments; (3) The final states of Heaven, for the good, and Gehenna, for the bad. The Lord Jesus has proved to us the truth of this Jewish belief by Himself adopting and teaching it. But to pass from one of these places, or conditions, may simply mean *to rise to life in another!* Hence there appear to be several kinds of resurrection referred to in the N.T. (1) *From earth to Hades.* Matt. xxii. 31, &c. At the time Jesus spoke, the patriarchs were alive in the Intermediate state. (2) *From Hades back to earth.* 1 Kings xvii. 22; 2 Kings iv. 34; xiii. 21; Matt. ix. 25; Luke vii. 15; John xi. 44; Acts ix. 40; xx. 12. (3) *From Hades*, or Paradise, *to Heaven.* Dan. xii. 2; John v. 25, 29; Phil. iii. 11; Rev. xx. 5. 'The first

tion. Others again were tested by cruel mockery and by 36
scourging; yes, and by chains and imprisonment. They 37
were stoned (2 Chron. xxiv. 20), they were sawn asunder,
they were tried by temptation, they were killed with the sword
(1 Kings xix. 14; Jer. xxvi. 20–23). They went from place
to place in sheepskins or goatskins, enduring want, oppres-
sion and cruelty. (They were men of whom the world was 38
not worthy.) They wandered across deserts and mountains,
or hid themselves in caves and in holes in the ground.

Apart from Christ and His Church their Blessedness was incomplete

And although by their faith all these people 39
won God's approval, [1] none of them received the
fulfilment of [2] His great promise; for God had 40
provided for them and us something better, so
that apart from us they were not to [3] attain to full
blessedness.

Renewed Exhortations

Jesus Himself the chief Hero of Faith

Therefore, surrounded as we are by such a 1 **12**
vast cloud of [4] witnesses, let us fling aside every
encumbrance and [5] the sin that so readily en-
tangles our feet. And let us run with patient
endurance the race that lies before us, [6] simply fixing our 2
gaze upon Jesus, [7] our Prince Leader in the faith, who will
also award us the prize. He, for the sake of the joy which
lay before Him, patiently endured the cross, looking with
contempt upon its shame, and afterwards seated Him-
self—[8] where He still sits—at the right hand of the throne of
God.

Our Sorrows are far less than His were

Therefore, if you would escape becoming 3
weary and faint-hearted, compare your own
sufferings with those of Him who endured such

resurrection.' (4) *From Hades to Gehenna.* Dan. xii. 2; Matt. xxv. 41; John v. 29. (5) *From earth*, either *to Heaven* (Matt. xvi. 18, n.; John v. 24; Rev. xiv. 13), or *to Gehenna*—at the death of the body."—Ed.

1. Paradise was not yet emptied by its inhabitants being transferred to Heaven, upon Christ's Return as King. See Introduction to Rev.—Ed.

2. *His great promise*] Lit. 'the promise.'

3. *Attain to full blessedness*] Lit. 'be perfected.'

4. *Witnesses*] Not merely spectators, but such spectators as were qualified by their own experience to judge of our faith. Or 'witnesses as to the reality, supremacy, and unspeakable glory of things unseen and eternal.'—Ed.

5. *The sin &c.*] That of unbelief in God and the unseen world—a sin which besets all men. Faith is the main subject of this part of this Letter.—Ed.

6. *Simply*] Lit. 'away' from every other object.

7. *Our Prince Leader . . the prize*] Lit. simply 'the Prince Leader and perfecter of the faith.'

8. *Where He still sits*] Implied in the Greek perfect tense. See *Aorist* vii.

hostility directed [1] against Him by sinners. In your struggle against sin you have not yet resisted so as to endanger your lives; and you have quite forgotten the encouraging words which are addressed to you as sons, and which say,

4 5

"My son, do not think lightly of the Lord's discipline,
And do not faint when He corrects you;
For those whom the Lord loves He disciplines: 6
And He scourges every son whom he acknowledges" (Prov. iii. 11, 12; Job v. 17).

Pain is an Evidence of God's Love

The sufferings that you are enduring are for your discipline. God is dealing with you as sons; for what son is there whom his father does not discipline? And if you are left without discipline, of which every true son has had a share, that shows that you are bastards, and not true sons. 7 8

Our Father brings Nobility of Character out of Pain

Besides this, [2] our earthly fathers used to discipline us and we treated them with respect, and shall we not be still more submissive to the Father of our spirits, and live? It is true that they disciplined us for a few years according as they thought fit; but He does it for our certain good, in order that we may become sharers in His own holy character. Now, at the time, discipline seems to be a matter not for joy, but for grief; yet it afterwards yields to those who have passed through its training a result full of peace—namely, righteousness. 9 10 11

'Be cheerful, peaceable, and always on your Guard'

[3] Therefore strengthen the drooping hands and paralysed knees, and make straight paths for your feet, so that what is lame may not be put entirely out of joint but may rather be restored. 12 13 14

Persistently strive for peace with all men, and for that [4] growth in holiness apart from which [5] no one will [6] see the Lord. Be carefully on your guard lest there be any one who falls back from the grace of God; lest any root bearing bitter fruit spring up and cause trouble among you, 15

1. *Against Him*] v.l. 'against themselves.' Cp. Num. xvi. 38 ('sinners against their own souls').
2. *Our earthly &c.*] Lit. 'we had the fathers of our flesh (as) chastisers.'
3. See ii. 1, n.
4. *Growth in holiness*] Or 'sanctification;' i.e. consecration of heart and life.
5. *No one*] i.e. possibly, no one within the Christian Church; this Letter being addressed exclusively to believers. Cp. ix. 28 ('to those who are eagerly expecting Him').—Ed.
6. *See the Lord*] At death or at His Second Coming.—Ed.

and through it [1] the whole brotherhood be defiled; lest there 16
be a fornicator, or an ungodly person like Esau, who, in
return for a single meal, parted with the birthright which
belonged to him. For you know that even afterwards, when 17
he wished to secure [2] the blessing, he was rejected; for he
found no opportunity for undoing what he had done, though
he sought the blessing earnestly with tears.

The Difference between the Inauguration of the earthly and the heavenly Kingdoms of God

The Contrast between Sinai and Mount Zion

For you have not come to a [3] material [4] object 18
all ablaze with fire, and to gloom and darkness
and storm and trumpet-blast and the sound of 19
words—a sound of such a kind that those who
heard it entreated that no more should be added. For they 20
could not endure the order which had been given, "EVEN A
WILD BEAST, IF IT TOUCHES THE MOUNTAIN, SHALL BE STONED
TO DEATH" (Exod. xix. 12, 13); and so terrible was the 21
scene that Moses said, "I TREMBLE WITH FEAR" (Deut.
ix. 19). On the contrary you have come to Mount Zion, and 22
to the city of the [5] ever-living God, the heavenly Jerusalem,
to countless hosts of angels, to the great festal gathering 23
and Church of the first-born, whose names are recorded in
Heaven, and to a Judge who is God of all, and to the spirits
of righteous men [6] made perfect, and to Jesus the negotiator 24
of a new Covenant, and to the sprinkled blood which speaks
in [7] more gracious tones than that of Abel.

The Necessity for scrupulous Obedience

Be careful not to refuse to listen to Him who 25
is speaking to you. For if they of old did not
escape unpunished when they refused to listen to
him who spoke on earth, [8] much less shall we

1. *The whole brotherhood*] Lit. 'the many.' See also ii. 1, n.
2. *The blessing*] Lit. 'it.'
3. *Material*] Lit. 'which could be touched.' The Greek present and imperfect tenses, either in the indicative mood or the participle, sometimes convey the sense of our auxiliary 'can.' In Jas. iii. 7 it is not affirmed that every species of wild beast is, as a matter of fact, tamed and kept tame; but that this can be done.
4. *Object*] I.E. 'mountain.' This is plain from the mention of Zion in verse 22. V.L. 'mountain,' on much inferior MS. authority.
5. *Ever-living*] Lit. 'living.' The account of Mount Zion and the heavenly Jerusalem here given agrees so minutely with Rev. xiv. 1–5, that some regard it as evidence for the early date of the Apocalypse—that book must have been familiar to the author of this Letter before he wrote! Cp. xi. 10; James i. 12; 1 Peter iv. 6, nn.—ED.
6. *Made perfect*] See ix. 8, n.
7. *More gracious*] Abel's blood cried for vengeance, Christ's for mercy.—ED.
8. *Much less*] Lit. 'much more' shall we 'not' enjoy impunity.

escape who turn a deaf ear to Him who now speaks from Heaven. His voice then shook the earth, but now we have 26
His promise, "YET AGAIN I WILL, ONCE FOR ALL, CAUSE NOT ONLY THE EARTH TO TREMBLE, BUT HEAVEN ALSO" (Hag. ii. 6). Here the words "Yet again, once for all" denote 27
the removal of the things which can be shaken—created things—in order that the things which cannot be shaken may remain.

A Reason for Gratitude

Therefore, receiving, [1] as we now do, a king- 28
dom which cannot be shaken, let us cherish thankfulness so that we may [2] ever offer to God an acceptable service, with godly reverence and awe. For 29
our God is [3] also a consuming fire (Deut. iv. 24).

Final Exhortations

Brotherly Love and Purity urged

Let brotherly love [4] always continue. Do not 1, 2
neglect to show kindness to strangers; for, in this way, some, without knowing it, have had angels as their guests (Gen. xviii., xix.; Judges xiii.).
[5] Remember prisoners, as if you were in prison with them; 3
and remember those suffering ill-treatment, for you yourselves also are still in the body. Let marriage be held in 4
honour among all, and let the marriage bed be unpolluted; for fornicators and adulterers God will judge.

'Be contented. GOD will never fail you'

Your lives should be untainted by love for 5
money. Be content with what you have; for God Himself has said,

"I WILL NEVER, NEVER [6] LET GO YOUR HAND:
I WILL NEVER NEVER FORSAKE YOU"
(Gen. xxviii. 15; Deut. xxxi. 6–8; Josh. i. 5).

So that we fearlessly say, 6
"THE LORD IS MY HELPER; I WILL NOT BE AFRAID:
WHAT CAN MAN DO TO ME?" (Ps. cxviii. 6).

Remember your former leaders—it was they who brought 7

1. *As we now do*] Implied in the present participle of the Greek verb for 'receiving.' The word indicates that the Kingdom of Heaven—i.e. the unseen sovereignty of Christ and His saints over the earth (Dan. vii. 18)—was immediately at hand at the time this Letter was written.—ED.
2. *Ever*] Implied in the present tense of the Greek verb for 'offer service.'
3. *Also*] Cp. verses 20, 21.
4. *Always*] Cp. xii. 28, n.
5. *Remember*] "In your prayers and in acts of kindness" (Bengel).
6. *Let go your hand*] Cp. Acts xvi. 26, n.

you God's Message. Bear in mind how they ended their lives, and imitate their faith. [1] Jesus Christ is the same yesterday and to-day—yes, and to the ages to come. Do not be drawn aside by all sorts of strange teaching; for it is well to have the heart [2] made stedfast through God's grace, and not by special kinds of food, from which those who scrupulously attend to them have derived no benefit.

Christ and Christian Truth do not change

8 9

We Christians have [3] an altar from which the ministers of [4] the Jewish Tent have no right to eat. For the bodies of those animals of which the blood is carried by the High Priest into [5] the Holy place as an offering for sin, are burned outside the camp. And for this reason Jesus also, in order, by His own blood, to set the people free from sin, suffered outside the gate. Therefore let us go to Him outside [6] the camp, sharing the insults directed against Him. For we have no permanent [7] city here, but we are longing for the city which is soon to be ours.

Our Altar, Sacrifice, and true Home

10 11 12 13 14

Through Him, then, let us continually lay on the altar a sacrifice of praise to God, namely, the utterance of lips that give thanks to His Name. And do not forget to be kind and liberal; for with sacrifices of that sort God is greatly pleased.

'Give Thanks in Words and by Unselfishness'

15 16

Obey your leaders and be submissive to them. For they are keeping watch over your souls as those who will have to give account; that they may do this with joy and not with lamentation. For that would be of no advantage to you.

'Be loyal to your religious Leaders'

17

Keep on praying for us; for [8] we are sure that we have clear consciences, and we desire to live

A Request for Prayer

18

1. *Jesus Christ is the same*] In contrast to the teachers spoken of in verse 7 as having passed away.

2. *Made stedfast*] See ii. 1, n.

3. *An altar*] "The only earthly 'altar' is the Cross on which Christ offered Himself: Christ is the offering: He is Himself the feast of the believer" (Westcott).

4. *The Jewish Tent*] Lit. simply 'the Tent' or 'Tabernacle.'

5. *The Holy place*] I.E. the Holy of holies. Cp. ix. 8, n.

6. *The camp*] Of Jerusalem and the Law of Moses. "We are free to go forth from the city so long held sacred, for our hopes are bound up with no abiding earthly sanctuary. We may not shrink from the approach of Christ because it will sever us from kindred and friends." "How impressive are [verses 13 and 14], when read in the light of the events then unlooked for, yet so near at hand, issuing in the destruction of both [Jerusalem and its temple]" (W. F. Moulton).—ED.

7. *City*] Cp. xi. 10.

8. *We are sure*] Or 'we believe.' Not 'we trust,' words which commonly express a low degree of confidence.

nobly in every respect. I specially urge this upon you in 19
order that I may be the more speedily restored to you.

A farewell Blessing

Now may God who gives peace, and brought 20
Jesus, our Lord, up again from among the dead
—even Him who, by virtue of the blood of the
eternal Covenant, is the great Shepherd of the sheep—fully 21
equip you with every grace that you may need for the doing
of His will, producing in us that which will truly please
Him through Jesus Christ. To Him be the glory to the
Ages of the Ages! Amen.

Conclusion

Bear with me, brethren, when I thus exhort 22
you; for, in fact, it is but a short letter that I
have written to you.

[1] You will rejoice to hear that our brother Timothy has 23
been set at liberty. If he comes soon, I will see you with
him. Greet all your leaders and all God's people. The 24
brethren from Italy send you greetings.

Grace be with you all! Amen. 25

1. *You will rejoice to hear*] Lit. 'Know' (imperative); or, possibly, 'You know.'

JAMES'S LETTER

Four persons bearing the name of 'James' are mentioned in the New Testament.

(1) The Apostle, the son of Zabdi.

(2) The Apostle, the son of Alphaeus.

(3) The son of Mary the wife of Clopas.

(4) The Lord's brother, mentioned as such along with Joses, Simon and Judah, and prominent in the Acts (xii. 17 ; xv. 13 ; xxi. 18).

The last-named was also known as 'James the Just' and is represented by tradition as having led an ascetic life, which ended in martyrdom. He was undoubtedly Bishop, or President, of the Church in Jerusalem and in all probability this Letter was written by him from that city.

There has been some difference of opinion as to the date of the book. The majority of scholars insist that both the internal and external evidence point to its having been written between 44 and 50 A.D., before the earliest of Paul's Letters. But, on the other hand, the solemn emphasis which the author lays upon the immediateness of the Lord's Return (v. 7, 8, 9) may be regarded as a moral proof of a date very much nearer the winding up of the Mosaic dispensation in 70 A.D.

The Letter may have been a Jewish one, addressed to the Christian converts from Judaism who were scattered abroad, within or beyond the limits of the Roman Empire. Luther deemed it "an Epistle of straw," by reason of its insistence upon the vital importance of 'works.' But its practical ideal assumes the same basis of Christian faith as is found in the Letters of Paul. The opening references to severe trial seem to show that the persecution begun by Herod Agrippa had already been repeated elsewhere. If the later date of the book be admitted, the persecution must then, of course, have been that under Nero.

JAMES'S LETTER

Greeting

James, a bondservant of God and of the Lord Jesus Christ: to the [1]twelve tribes who are scattered over the world. All good wishes. 1 1

The Testing of Faith and Character

Reckon it nothing but joy, my brethren, whenever you find yourselves hedged in by various [2]trials. Be assured that the testing of your faith leads to power of endurance. Only let endurance have perfect results so that you may become perfect and complete, deficient in nothing. 2 3 4

Wisdom to be sought from God

And if any one of you is deficient in wisdom, let him ask God for it, who gives with open hand to all men, and without upbraiding; and it will be given him. But let him ask in faith and have no doubts; for he who has doubts is like the surge of the sea, driven by the wind and tossed into spray. A person of that sort must not expect [3]to receive anything from the Lord—such a one is a man of two minds, undecided in every step he takes. 5 6 7 8

Outward Circumstances do not last

Let a brother in humble life rejoice when raised to a higher position; but a rich man should rejoice in being brought low, for like flowers among the herbage rich men will pass away. The sun rises with his scorching heat and dries up the herbage, so that its flowers drop off and the beauty of its appearance perishes, and in the same way rich men with all their prosperity will fade away. 9 10 11

Sin: its real Origin and final Harvest

Blessed is he who patiently endures [2]trials; for when he has stood the test, he will gain the victor's crown—even the [4]crown of Life—which the Lord has promised to those who love Him. 12

1. *Twelve tribes*] All the Israelites, not the Jews alone.
2. *Trials*] Or 'temptations.' Cp. Heb. ii. 18, n.
3. *To receive anything*] In answer to prayer.
4. *Crown of Life . . promised*] Rev. ii. 10 is the only passage in the N.T. where such a promise is recorded. Some see in this fact evidence for the early date of the Apocalypse—James, they say, must have read that book before writing this Letter. Cp. James ii. 5, n.—ED.

Let no one say when passing through [1] trial, "My temptation is from God;" for God is incapable of being tempted to do evil, and He Himself tempts no one. But when a man is tempted, it is his own passions that carry him away and [2] serve as a bait. Then [3] the passion conceives, and becomes the parent of sin; and sin, [4] when fully matured, gives birth to death. 13 14 15

Only what is good comes from God

Do not be deceived, my dearly-loved brethren. Every gift which is good, and every perfect boon, is from above, and comes down from the Father, who is the source of all Light. In Him there is no variation nor the slightest suggestion of change. In accordance with His will He made us His children through the Message of the truth, so that we might, in a sense, be the Firstfruits of the things which He has created. 16 17 18

Self-Control, in Speech and Temper, urged

You know this, my dearly-loved brethren. But let every one be quick to hear, slow to speak, and slow to be angry. For a man's anger does not lead to action which God regards as righteous. [5] Ridding yourselves, therefore, of all that is vile and of the evil influences which prevail around you, welcome in a humble spirit the Message implanted within you, which is able to save your souls. 19 20 21

The Necessity and Blessedness of Obedience

But prove yourselves obedient to the Message, and do not be mere hearers of it, imposing a delusion upon yourselves. For if any one listens but does not obey, he is like a man who carefully looks at [6] his own face in a mirror. Although he [7] has looked carefully at himself, he goes away, and has immediately forgotten the sort of man [8] he is. But he who [9] looks closely into the perfect Law—the Law of freedom—and continues looking, he, being not a hearer who forgets, but an obedient doer, will as the result of his obedience be blessed. 22 23 24 25

1. *Trial*] Or 'temptation;' and so seven times in verses 2–14.
2. *Serve as a bait*] The word is also found in 2 Pet. ii. 14, 18.
3. *The passion*] Whatever passion it may be.
4. *When fully matured*] Apparently there is the same thought, though differently expressed, in John xvi. 21: "when her hour is come."
5. *Ridding*] Lit. 'Stripping.'
6. *His own face*] Lit. 'his natural face.'
7. *Has*] See *Aorist*, the whole argument. Or each of these two verbs may be taken as being in the 'gnomic aorist' and be rendered by the English present. Cp. the four present tenses (English) in verse 11.
8. *He is*] Lit. 'it was' that he was looking at.
9. *Looks . . continues*] Lit. 'shall have looked . . shall have continued.' *Looks closely*] Cp. 1 Pet. i. 12, n.

Brotherly Love and Purity of Life are essential

If a man [1]thinks that he is scrupulously religious, although he is not curbing his tongue but is deceiving [2]himself, his religious service is worthless. The religious service which is pure and stainless in the sight of our God and Father is to visit fatherless children and widowed women in their time of trouble, and to keep one's own self unspotted from the world. 26 27

'Do not court the rich and slight the poor'

My brethren, you must not [3]make distinctions between one man and another while you are striving to maintain faith in the Lord Jesus Christ, [4]who is our glory. For suppose a man comes into one of your meetings wearing gold rings and fine clothes, and there also comes in a poor man wearing shabby clothes, and you pay court to the one who wears the fine clothes, and say, "Sit here; this is a good place;" while to the poor man you say, "Stand there, or sit on the floor at my feet;" is it not plain that in your hearts you [5]have little faith, seeing that you have become judges full of wrong thoughts? 1 2 2 3 4

Some poor Men are rich. Some rich Men are wicked

Listen, my dearly-loved brethren. Has not God chosen those whom the world regards as poor to be rich in faith and heirs of [6]the Kingdom which He has promised to those that love Him? But *you* have put dishonour upon the poor man. Yet is it not the rich who grind you down? Are not they the very people who drag you into the Law courts?—and the very people who speak evil of the noble Name by which you are called? If, however, you are keeping the Law [7]as supreme, in obedience to the Commandment which says "YOU ARE TO LOVE YOUR FELLOW MAN JUST AS YOU LOVE YOURSELF" (Lev. xix. 18), you are acting rightly. But if you are making distinctions between one man and another, you are guilty of sin, and are convicted by the Law as offenders. 5 6 7 8 9

1. *Thinks that he is*] Or 'is regarded as.'
2. *Himself*] Lit. 'his own heart.'
3. *Make distinctions*] See Luke xx. 21, n.
4. *Who is our glory*] See Mayor's valuable note and Bassett's Appendix.
5. *Have little faith*] Lit. 'have doubted.' The true opposite of faith is doubt. Stronger faith, or in other words greater spirituality of mind, would show us the small value of earthly and social distinctions.
6. *The Kingdom which He has promised*] As in Rev. iii. 21. Cp. James i. 12, n.
7. *As supreme*] Or 'in its royal character.' Lit. 'the royal Law.'

The Law demands perfect Obedience

A man who has kept the Law as a whole, but 10
has [1] failed to keep some one command, has
become guilty of violating all. For He who 11
said, "DO NOT COMMIT ADULTERY," also said,
"DO NOT COMMIT MURDER" (Exod. xx. 13, 14; Deut. v. 17,
18), and if you are a murderer, although not an adulterer,
you have become an offender against the Law. Speak and 12
act as those should who are expecting to be judged by the
Law of freedom. For he who shows no mercy will have 13
judgement given against him without mercy; but mercy
triumphs over judgement.

A lifeless Faith is useless

What good is it, my brethren, if a man pro- 14
fesses to have faith, and yet his actions do not
correspond? Can such faith save him? Suppose 15
a Christian brother or sister is poorly clad or lacks daily
food, and one of you says [2] to them, "[3] I wish you well; 16
[4] keep yourselves warm and well fed," and yet you do not
give them what they need; what is the use of that? So also 17
faith, if it is unaccompanied by obedience, has no life in it—
so long as it stands alone.

Even evil Spirits 'believe'

Nay, some one will say, "You have faith, I 18
have actions: prove to me your faith apart from
corresponding actions and I will prove mine to
you by my actions. You believe that [5] God is one, and 19
you are quite right: evil spirits also believe this, and
shudder."

Abraham's Faith, and Rahab's

But, idle boaster, are you willing to be taught 20
how it is that faith apart from obedience is worth-
less? Take the case of Abraham our forefather.
Was it, or was it not, because of his actions that he was 21
declared to be righteous as the result of his having offered
up his son Isaac upon the altar? [6] You notice that his faith 22
was co-operating with his actions, and that by his actions
his faith was perfected; and the Scripture was fulfilled 23
which says, "AND ABRAHAM BELIEVED GOD, AND HIS FAITH
WAS PLACED TO HIS CREDIT AS RIGHTEOUSNESS" (Gen. xv. 6),

1. *Failed to keep*] Lit. 'stumbled and fallen in.'
2. *To them . . yourselves . . you*] The grammar halts a little here, the subject in the first clause of verse 15 being singular.
3. *I wish you well*] These quasi-benefactors bow out, or "bustle out, the wretched-looking brother or sister" (Mayor), but give him or her no real relief.
4. *Keep &c.*] The Greek tense implies more than one good warming and one good meal.
5. *God is one*] v.l. 'there is one God.'
6. *You*] Singular, as addressed to some individual. **Not so in verse 24.**

and he received the name of 'God's friend (2 Chron. xx. 7; Isa. xli. 8). You all see that it is because of actions that a man is pronounced righteous, and not simply because of faith. In the same way also was not the notorious sinner Rahab declared to be righteous because of her actions when she welcomed the [1]spies and hurriedly helped them to escape another way? For [2]just as a human body without a spirit is lifeless, so also faith is lifeless if it is unaccompanied by obedience.

24 25 26

The urgent Need for Self-control in Speech

Do not be eager, my brethren, for many among you to become teachers; for you know that we teachers shall undergo severer judgement. For we often [3]stumble and fall, all of us. If there is any one who never stumbles in speech, that man has reached maturity of character and is able to curb his whole nature. [4]Remember that we put the horses' bits into their mouths to make them obey us, and so we turn their whole bodies round. So too with ships, great as they are, and often driven along by strong gales, yet they can be steered with a very small rudder in whichever direction the caprice of the man at the helm chooses. In the same way the tongue is an insignificant part of the body, but it is immensely boastful. Remember how a mere spark may set a vast [5]forest in flames.

3 1 2 3 4 5

The Mischief the Tongue can do

And the tongue is a fire. That world of iniquity, the tongue, is placed within us [6]spotting and soiling our whole nature, and setting the whole round of our lives on fire, being itself set on fire by Gehenna. For brute nature under all its forms —beasts and birds, reptiles and fishes—can be subjected and [7]kept in subjection by human nature. But the tongue no man or woman is able to tame. It is an ever-busy mischief, and is full of deadly poison. With it we bless

6 7 8 9

1. *Spies*] Lit. 'messengers;' a word which in English would imply that the men were sent to some definite person or persons. This, of course, was not so.

2. *Just as &c.*] "An inactive faith is the mere corpse of religion" (Mayor).

3. *Stumble and fall . . stumbles*] A stumble which results in an actual fall seems to be the exact sense of this word, which is found also in ii. 10; Rom. xi. 11; 2 Pet. i. 10.

4. *Remember that . . and*] v.l. 'Now if . . also.'

5. *Forest*] Or 'mass of fuel.'

6. *Spotting and soiling*] Lit. (as) 'she that spots and soils.' The possibility of the use of a participle with the article as a predicate is shown by John viii. 18; Rev. ii. 23. Perhaps the logical order as felt, if not intended, by the writer was, 'she that spots and soils . . is the tongue.'

7. *Kept in subjection*] See *Aorist* vii. 5.

the Lord and Father, and with it we curse men, who [1] are made in God's likeness. Out of the same mouth there proceed blessing and cursing. My brethren, this ought not to be. In a fountain, are fresh water and bitter sent forth from the same opening? [2] Can a fig-tree, my brethren, yield olives, or a vine yield figs? No; and neither can salt water yield sweet.

10 11 12

True Wisdom shows itself in noble Living

Which of you is a wise and well-instructed man? Let him prove it by a right life with conduct guided by a wisely teachable spirit. But if in your hearts you have bitter feelings of envy and rivalry, do not speak boastfully and falsely, in defiance of the truth. [3] That is not the wisdom which comes down from above: it belongs to earth, to the [4] unspiritual nature, and to evil spirits. For where envy and rivalry are, there also are unrest and every vile deed. The wisdom from above is first of all pure, then peaceful, courteous, not self-willed, full of compassion and kind actions, [5] free from favouritism and from all insincerity. [6] And peace, for those who strive for peace, is the seed of which the harvest is righteousness.

13 14 15 16 17 18

The real Cause of Strife and of War

What causes wars and contentions [7] among you? Is it not the cravings which are ever at war within you for various pleasures? [8] You covet things and yet cannot get them; you commit murder; you have passionate desires and yet cannot gain your end; you begin to fight and make war. You have not, because you do not pray; or you pray and yet do not receive, because you pray wrongly, your object being to waste what you get on some pleasure or another.

IV. 1 2 3

1. *Are made*] The Greek tense is the perfect, implying that at their first creation this likeness was given to them and that they still have it. Cp. 2 Cor. i. 19; vii. 13; and see *Aorist* vii. 3, 4.
2. Cp. Matt. vii. 16.
3. *That*] Cp. Luke xiii. 2, n.
4. *Unspiritual*] Greek 'psychical.' Cp. Jude 19, n.
5. *Free from favouritism*] Lit. 'without doubt.' Cp. ii. 4, n.
6. Lit. 'And the fruit of righteousness is sown in peace to those who make (or, work for) peace.' 'The fruit of righteousness' is an expression parallel to 'the earnest of the Spirit,' 2 Cor. i. 22 (where the Spirit is the earnest); 'the Sanctuary of His body,' John ii. 21 (where His body is the Sanctuary); 'the recompense of the inheritance,' Col. iii. 24; 'the shield of faith,' 1 Thess. v. 8.
7. *Among you*] Hebrews generally, but seemingly referring here specially to the Jews. See i. 1, n. "The state of the Jewish people in the period between the crucifixion of our Lord and the destruction of Jerusalem, as detailed by Josephus, is the best comment" (Bassett).
8. *You covet &c.*] On this verse see Mayor's notes.

We must definitely choose between God and the World

[1]You unfaithful women, do you not know that friendship with the world means enmity to God? Therefore whoever is bent on being friendly with the world makes himself an enemy to God. Or do you suppose that it is to no purpose that the Scripture says, "The Spirit which [2]He has caused to dwell in our hearts yearns jealously [3]over us"? But He gives more abundant grace, as is implied in His saying, "GOD SETS HIMSELF AGAINST THE HAUGHTY, BUT TO THE LOWLY HE GIVES GRACE" (Prov. iii. 34). Submit therefore to God: resist the Devil, and he will flee from you. Draw near to God, and He will draw near to you. Cleanse your hands, you sinners, and make your hearts pure, you who are half-hearted towards God. Afflict yourselves and mourn and weep aloud; let your laughter be turned into grief, and your gladness into shame. Humble yourselves in the presence of the Lord, and He will exalt you.

All evil Speaking is forbidden

Do not speak evil of one another, brethren. The man who speaks evil of a brother-man or judges his brother-man speaks evil of the Law and judges the Law. But if you judge the Law, you are no longer one who obeys the Law, but one who judges it. The only real Lawgiver and Judge is He who is able to save or to destroy. Who are you to sit in judgement on your fellow man?

The awful Uncertainty of Life

Come, you who say, "To-day or to-morrow we will go to this or that city, and spend a year there and carry on a successful business," when, all the while, you do not even know what will happen to-morrow. For what is the nature of your life? Why, it is but a mist, which appears for a short time and then is seen no more. Instead of that you ought to say, "If it is the Lord's will, we shall live and do this or that." But, as the case stands, it is in mere self-confidence that you boast: all such boasting is evil. If, [4]however, a man knows what it is right to do and yet does not do it, he commits a sin.

1. *You unfaithful women*] I.E. 'You who are like women unfaithful to their husbands.' Cp. Ps. lxxiii. 27. V.L. puts these three words at the end of verse 3.
2. *He has caused to dwell*] V.L. 'has dwelt.'
3. *Over us*] Implied, but not expressed, in the Greek.
4. *However*] See *Aorist*, Appendix B, 2, 8.

Ill-gotten Gains bring a Curse

Come, you rich men, weep aloud and howl 5 1
for your sorrows which will soon be upon you.
Your treasures [1] have rotted, and your piles of 2
clothing [1] are moth-eaten; your gold and your silver have 3
become covered with rust, and the rust on them will give
evidence against you, and will eat your flesh like fire. You
have hoarded up wealth in [2] these last days. I tell you 4
that the pay of the labourers who have gathered in your
crops—pay which you are keeping back—is calling out
against you; and the outcries of those who have been
your reapers have entered into the ears of the Lord of the
armies of Heaven. Here on earth you have lived self- 5
indulgent and profligate lives. You have [3] stupefied your-
selves with gross feeding; but a day of slaughter has
come. You have condemned—you have murdered—[4] the 6
righteous man: he offers no resistance.

The Nearness of Christ's Return should inspire Fortitude

[5] Be patient therefore, brethren, until the 7
Coming of the Lord. Notice how eagerly a
farmer waits for a valuable crop! He is
patient over it till it has received the early and
the later rain. So you also must be patient: 8
keeping up your courage; for the Coming of the Lord is
now close at hand. Do not cry out in condemnation of 9
one another, brethren, lest you come under judgement.
I tell you that the Judge is standing at the door. In illus- 10
tration, brethren, of persecution patiently endured take the
Prophets who have spoken as messengers from the Lord.
Remember that we call those blessed who endured what 11
they did. You have also heard of Job's patient endurance,
and have seen the issue of the Lord's dealings with him—
—how full of tenderness and pity the Lord is.

But above all things, my brethren, [6] do not swear, 12

1. *Have rotted. Are moth-eaten*] Both of these are perfect tenses in Greek. "God's purposes, though future in their execution, are so certain that they are spoken of in the past tense" (Bassett).

2. *These last days*] The closing years of the Jewish dispensation. Cp. verses 7–9, n.; Acts ii. 17, n. 'These' is not expressed here in the Greek.—ED.

3. *Stupefied &c.*] Lit. 'fattened your hearts.' Cp. Matt. xiii. 15, n.

4. *The righteous man*] Or 'the Righteous man.' Cp. Matt. xxvii. 19.

5. (vv. 7–9.) With much emphasis and solemnity James here teaches that a Coming of the Lord was near at hand at the time this Letter was written. Cp. verse 3, n.—ED.

6. *Do not swear*] The tense (present imperative) seems to imply that this bad habit prevailed among the Jewish believers to whom this Letter was addressed. See Matt. vi. 31, n.; Luke vii. 13, n. It is remarkable that the Mosaic Law permitted an appeal to God's Name in support of a true statement. (Exod. xx. 7, R.V. margin; Lev. xix. 12; Deut. vi. 13; x. 20). See also Matt. xxvi. 63, n.—ED.

Simple Truthfulness of Speech

either by Heaven or by the earth, or with any other oath. Let your 'yes' be simply 'yes,' and your 'no' be simply 'no;' that you may not come under condemnation.

What to do when sad, happy, ill

Is one of you suffering? Let him pray. Is any one in good spirits? Let him sing a psalm. 13
Is any one ill? Let him send for the Elders of 14
the Church, and let them pray over him, [1] after anointing him with oil in the name of the Lord. And the prayer of 15
faith will restore the sick man, and the Lord will raise him up to health; and if he [2] has committed sins, they shall be forgiven.

Confession and Intercession to be mutual

Therefore [3] confess your sins to one another, 16
and pray for one another, so that you may be cured. The [4] heartfelt supplication of a righteous man exerts a mighty influence. Elijah was a 17
man with a nature similar to ours, and he earnestly prayed that there might be no rain: and no rain fell on the land for three years and six months. Again he prayed, and the sky 18
gave rain and the land yielded its crops (1 Kings xvii.–xxi).

The Blessedness of saving even one from Sin and Death

My brethren, if one of you strays from the 19
truth and some one brings him back, [5] let him 20
know that he who brings a sinner back from his evil ways will save the man's soul from death and throw a veil over a multitude of sins

1. *After anointing*] "The Greek Church retains the custom of anointing, but (unlike the Church of Rome) does not regard it as a sacrament, but as medicinal treatment for the body," as recommended by Philo, Pliny, and Galen.

2. *Has committed*] The Greek perfect, implying 'and the stain still remains.' See *Aorist* vii. 3. The absence, in this verse, of any reference to 'bishops' makes it probable that the office of bishop in the early Church was identical with that of 'elder' or 'presbyter.' See Acts xx. 28, n.; Phil. i. 1, n.; 1 Tim. iii. 2, n.; 1 Peter v. 1, 2, n. Nowhere in the N.T. are presbyters and bishops mentioned together.—Ed.

3. *Confess your sins to one another*] As Farrar has said, it would be as absurd to make this command simply denote confession to a priest as to say that the next sentence means 'Get a priest to pray for you.' The confession and the praying are to be mutual!—Ed.

4. *Heartfelt*] Or 'inwardly prompted,' by the Holy Spirit.

5. *Let him know*] v.l. 'be assured.'

PTE
14
JN
JU
RE

PETER'S FIRST LETTER

The state of things described in this Letter answers to what we find in the first Letter to Timothy, and points to the same period. The "fiery trial" referred to is probably the persecution which, begun by Nero, in 64 A.D., in order to divert attention from himself, was continued throughout the Roman Empire.

The Letter seems to be primarily addressed to those who regarded Peter as the Apostle to the Jews, although it is manifest that he did not think of these alone. The fact that it is "full of Pauline thought and Pauline language," is accounted for by the well-grounded supposition that Peter arrived in Rome shortly before Paul was released. So that this Letter, probably written about 65–66 A.D., was definitely intended to set before the Churches of Roman Asia "the inspiring vision of the two Apostles working and planning together in the capital."

This would be at once the clearest lesson the Churches could have concerning their unity, and a great encouragement to those then undergoing tribulation and persecution on behalf of Christ.

PETER'S FIRST LETTER

Greeting

1 Peter, an Apostle of Jesus Christ:
To God's own people scattered over the earth,
who are living as foreigners in Pontus, Galatia, Cappadocia,
1 Roman Asia, and Bithynia, chosen in accordance with the 2
foreknowledge of God the Father, through the sanctifying
work of the Spirit, with a view to their obedience and to
their being sprinkled with the blood of Jesus Christ. May
more and more grace and peace be granted to you.

Thanksgiving for the Hope and Promise of Heaven

Blessed be the God and Father of our Lord 3
Jesus Christ, who in His great mercy has be-
gotten us anew to an 2 ever-living hope through
the resurrection of Jesus Christ from the dead,
to an inheritance imperishable, undefiled and unfading, 4
which has been reserved in Heaven for you, whom God in 5
His power is guarding through faith for a salvation that
even now stands ready for unveiling 3 at the End

The earthly Cross tests and perfects Faith

of the Age. 4 Rejoice triumphantly 5 in the 6
prospect of this, even if now, 6 for a short time,
you are compelled to sorrow amid various trials.
The sorrow comes in order that the testing of your faith— 7
being more 7 precious than that of gold, which perishes and
yet 8 is proved by fire—may be found to result in praise and
glory and honour at the re-appearing of Jesus Christ. Him 8
you love, though 9 your eyes have never looked on Him.

1. v.l. omits 'Roman Asia,' Another v.l. omits 'and Bithynia.'
2. *Ever-living*] Lit. 'living.' "This hope never dies, as earthly hopes do" (Wordsworth).
3. *At the End of the Age*] Lit. 'at a last season.' Cp. Acts ii. 17, n.
4. *Rejoice*] Or 'you rejoice.'
5. *In the prospect of this*] Lit. 'in which;' and this may mean, so far as the grammar is concerned, 'at that time.'
6. *For a short time*] Or 'to some extent.'
7. *Precious*] "It is not 'the proof' which is precious, though the literal construction at first sight seems to be this, but the faith itself" (Alford). For 'than that of gold' is lit. 'than gold.'
8. *Is proved*] i.e. 'needs to be proved.'
9. *Your eyes have never looked on Him*] v.l. 'not knowing Him.'

In Him, though at present you cannot see Him, you nevertheless trust, and triumph with a joy which is unspeakable and is crowned with glory, while you are securing as the 9
outcome of your faith the [1] salvation of your souls.

Prophets and Angels keenly interested in our Salvation

There were Prophets who earnestly inquired 10
about that salvation, and closely searched into it—even those who spoke beforehand of the grace which was to come to you. They were 11
eager to know the time which the Spirit of Christ within them kept indicating, or the characteristics of that time, when they solemnly made known beforehand the sufferings that were to come upon Christ and the glories which would follow. To them it was revealed that they were 12
serving not themselves but you, when they foretold the very things which have now been openly declared to you [2] by those who, having been taught by the Holy Spirit which had been sent from Heaven, brought you the Good News. Angels long to [3] stoop and look into these things.

Alertness, Self-Control, Obedience, Consecration

Therefore gird up your minds and fix your 13
hopes calmly and unfalteringly upon the boon that is soon to be yours, at the re-appearing of Jesus Christ. And, since you delight in obe- 14
dience, do not shape your lives by the cravings which used to dominate you in the time of your ignorance, but—in 15
imitation of the holy One who has called you—you also must be holy in all your habits of life. Because it stands 16
written, "YOU ARE TO BE HOLY, BECAUSE I AM HOLY" (Lev. xi. 44; xix. 2).

'Redeemed at infinite Cost, love and fear God'

And if you address as your Father Him who 17
judges [4] impartially in accordance with each man's actions, then spend in fear the time of your stay here on earth, knowing, as you do, 18
that it was not with a ransom of perishable wealth, such as silver or gold, that you were set free from your frivolous habits of life which had been handed down to you from your forefathers, but with the precious blood of 19

1. *Salvation*] Or 'healing.' Cp. Matt. ix. 21, n.

2. *By those*] Or perhaps 'through those;' the preachers being regarded as God's instruments.

3. *Stoop &c.*] Cp. John xx. 5, n.; Luke xxiv. 12; where it is the tomb of Jesus into which the beholders look. The exact thought here and in James i. 25 may be that of 'bending over in order to examine minutely,' 'peering into' (Mayor).

4. *Impartially*] Or 'without making distinctions between one man and another.' See Luke xx. 21, n.

Christ—as of an [1] unblemished and spotless lamb. He was 20
pre-destined indeed to this work, even before the creation of
the world, but has been plainly manifested [2] in these last
days for the sake of you who, through Him, [3] are faithful to 21
God, who raised Him from among the dead and gave Him
glory, so that [4] your faith and hope are resting upon God.

The Good News gives Birth to a Life of brotherly Love

Now that, through your obedience to the truth, 22
you [5] have purified your souls for cherishing
sincere brotherly love, you must love one another
heartily and fervently. For you have been be- 23
gotten again by God's [6] ever-living and enduring
word from a germ not of perishable, but of imperishable
life.

"ALL MANKIND [7] RESEMBLE THE HERBAGE, 24
AND ALL THEIR BEAUTY IS LIKE ITS FLOWERS.
THE HERBAGE DRIES UP,
AND ITS FLOWERS DROP OFF;
BUT THE WORD OF THE LORD REMAINS FOR EVER" 25
(Isa. xl. 6–8).

And that means the Message which has been proclaimed
among you in the Good News.

How brotherly Love must manifest itself

Rid yourselves therefore of all [8] ill-will and all 1 2
deceitfulness, of insincerity and envy, and of all
evil speaking. Thirst, [9] like newly-born infants, 2
for pure milk for the soul, that by it you may
[10] grow up to salvation; if you have had any 3
experience of the goodness of the Lord.

Christ a Cornerstone, or a Rock to stumble over

Come to Him, the ever-living Stone, rejected 4
indeed by men as worthless, but in God's esteem
chosen and [11] held in honour. And be yourselves 5
also like living stones that are being built up
into a spiritual house, to become a holy priest-

1. *Unblemished &c.*] "Christ, the true Passover (1 Cor. v. 7) had no blemish of sin in Himself, nor did He contract any stain or spot of sin from the world" (Wordsworth).
2. *In these last days*] Lit. 'at the end of the times.' See Acts ii. 17, n.
3. *Are*] Or 'might be.'
4. *Your faith and hope &c.*] Or 'your faith is also hope toward God.'
5. *Have purified*] 'And now your souls are pure' is implied here by the Greek perfect.
6. *Ever-living*] Lit. 'living.'
7. *Resemble the herbage*] v.L. 'are herbage.'
8. *Ill-will*] Or 'wickedness.'
9. *Like newly-born infants*] "It is their only occupation, so strong is their desire for it" (Bengel).
10. *Grow up to salvation*] Lit. simply 'grow.'
11. *Held in honour*] Or 'highly valued.'

hood to offer spiritual sacrifices acceptable to God through Jesus Christ. For it is contained in Scripture, 6

"See, I am placing on Mount Zion a Cornerstone,
chosen, and held in honour,
And he whose faith rests on Him shall never
have reason to feel ashamed" (Isa. xxviii. 16).

To you believers, therefore, that honour belongs; but for un- 7
believers—"A Stone which the builders rejected has
been made the Cornerstone" (Ps. cxviii. 22), and "a 8
Stone for the foot to strike against, and a Rock to
stumble over" (Isa. viii. 14). Their foot strikes against it
because they are disobedient to God's Message, and to this
they were appointed. But you are a chosen 9

Consecrated Christians are the true Israel

race, a priesthood of kingly lineage, a holy nation, a people belonging specially to God, that you may [1]make known the perfections of Him who called you out of darkness into His marvellous light. Once you were not a people, but now you are the 10
people of God. Once you had not found mercy, but now you have.

Dear friends, I entreat you as pilgrims and 11

The Foe within us is to be strenuously resisted

foreigners not to indulge the cravings of your lower natures: for all such cravings wage war upon the [2]soul. Live honourable lives among 12
the Gentiles, in order that, although they now speak against you as evil-doers, they may yet witness your good conduct, and may glorify God on the [3]day of reward and retribution.

Submit, for the Lord's sake, to every authority 13

The Duty of Obedience to earthly Rulers

set up by man, whether it be to the [4]Emperor as supreme ruler, or to [4]provincial Governors as 14
sent by [5]him for the punishment of evil-doers and the encouragement of those who do what is right. For 15
it is God's will that by doing what is right you should thus

1. *Make known the perfections*] Cp. John xvii. 6, 26; Rom. i. 7, n.; 1 John iii. 8, n. We have not only to testify for Christ in words, but in us He is to live over again, His sweet spirit and divinely beautiful character being reproduced in us. Our daily lives, humble and unromantic as they may be, are what chiefly tells either for, or against, the religious faith which we profess.—Ed.

2. *Soul*] Or 'life.' Cp. Luke ix. 24.

3. *Day of reward and retribution*] Lit. 'day of visitation,' 'inspection day.'

4. *Emperor. Provincial Governors*] Both these terms plainly refer to the then existing constitution of the Roman Empire. There had been no kings of Rome for several centuries.

5. *Him*] i.e. the Emperor. Or 'Him,' i.e. God.

[1] silence the [2] ignorant talk of foolish persons. Be free men, 16
and yet do not make your freedom [3] an excuse for base con-
duct, but be God's bondservants. Honour every one. Love 17
the brotherhood, fear God, honour the Emperor.

Servants were to be faithful, even if ill-treated

Household servants, [4] be submissive to your 18
masters, and show them the utmost respect—
not only if they are kind and thoughtful, but
also if they are unreasonable. For it is an 19
acceptable thing with God, if, from a sense of
duty to Him, a man patiently submits to wrong, when
treated unjustly. [5] If you do wrong and receive [6] a blow for 20
it, [7] what credit is there in your bearing it patiently? But
if when you do right and suffer for it you bear it patiently,
this is an acceptable thing with God.

The Example of Jesus, who bore our Sins

And it is to this you were called; because 21
Christ also suffered on your behalf, leaving you
an example so that you should follow in His
steps. He never sinned, and no deceitful 22
language was ever heard from His mouth. When He was 23
reviled, He did not answer with reviling; when He suffered
He uttered no threats, but left [8] His wrongs in the hands of
the righteous Judge. The burden of our sins He Himself 24
carried in His own body to the Cross and bore it there,
so that we, having died so far as our sins are concerned,
may live righteous lives. By His [9] wounds yours have been
healed. For you were straying like lost sheep, but now you 25
have come back to the Shepherd and [10] Protector of your souls.

Wives were to live nobly and dress simply

Married women, in the same way, [11] be submis- **3** 1
sive to your husbands, so that even if some of
them [12] disbelieve the Message, they may, [13] apart

1. *Silence*] Lit. 'muzzle' or 'gag.' See verse 9, n.
2. *Ignorant talk*] Lit. 'ignorance.'
3. *An excuse*] Lit. 'a cloak.' Gal. v. 13 is a curious parallel to this verse.
4. *Be submissive*] Lit. 'being submissive,' the participle being dependent on the verb of the first clause of verse 17. The connexion of the whole passage down to iii. 7 seems to be as follows: 'Be mindful of your various duties in life—to your fellow Christians, to God, to the Emperor (verse 17); to your masters (verse 18); to husbands (iii. 1); to wives (verse 7); to everybody (verse 8).'
5. (vv. 20–21.) These verses in the original begin with 'For;' but see *Aorist*, Appendix A, p. 44.
6. *A blow*] The Greek implies 'with the fist.'
7. *What*] Or 'what kind of.' Cp. John x. 32, n.
8. *His wrongs*] Or 'His enemies.'
9. *Wounds*] Lit. 'stripe' or 'bruise,' in the singular, suggesting the idea of a slave who has been so cruelly flogged that his body seems to be one mass of bruises.
10. *Protector*] Lit. 'Bishop,' 'Overseer.'
11. *Be submissive*] Lit. 'being submissive.' Cp. ii. 18, n.
12. *Disbelieve*] Or 'are disobedient to.' But cp. iv. 17.
13. *Apart from the Message*] Or 'without a word being spoken.' Cp. ii. 9, n.

from the Message, be won over by the daily life of their wives, after watching your daily life—so full of reverence, 2
and so blameless! Your adornment ought not to be a 3
merely outward thing—one of plaiting the hair, [1] putting
on jewellery, or wearing beautiful dresses. Instead of 4
that, it should be [2] a new nature within—the imperishable
ornament of a gentle and peaceful spirit, which is indeed
precious in the sight of God. For in ancient times also this 5
was the way the holy women who set their hopes upon God
used to adorn themselves, being submissive to their husbands.
Thus, for instance, Sarah obeyed Abraham, [3] acknowledging 6
his authority over her. And you have become Sarah's chil-
dren if you do what is right and permit nothing whatever
to terrify you.

Husbands were to manifest tender Thoughtfulness

Married men, in the same way, live with your 7
wives [4] with a clear recognition of the fact that
they are weaker than you. Yet, since you are
heirs with them of God's free gift of Life, treat
them with honour; so that your prayers may
not be hindered.

Unity, mutual Affection, Humility, and a forgiving Spirit urged

In conclusion, all of you should be of one 8
mind, quick [5] to sympathize, kind to the brethren,
tenderhearted, lowly-minded, not requiting evil 9
with evil nor abuse with abuse, but, on the
contrary, giving a blessing in return, because a
blessing is what you have been called by God to
inherit. For 10

"He who wishes to be well-satisfied with life
And see happy days—
[6] Let him restrain his tongue from evil,
And his lips from deceitful words;
Let him turn from evil, and do good; 11
Let him inquire for peace and go in pursuit of it. 12
For the eyes of the Lord are upon the righteous,

1. *Putting on*] Lit. 'putting round' (the head, neck, wrists, &c.)
2. *A new nature within*] Lit. 'the hidden man of the heart.' When Massillon had preached before Louis XIV. on the subject of "the outward man" and "the inner man," the king exclaimed as he left the church, "I know those two men!" (F. W. Farrar, *Texts Explained.*)—Ed.
3. *Acknowledging his authority over her*] Lit. 'calling him master.'
4. *With a clear recognition . . that they are weaker than you*] Lit. 'according to knowledge, (giving honour) as unto the weaker vessel (or sex).'
5. *To sympathize*] Whether in sorrow or in joy. Cp. Rom. xii. 15.
6. *Let him restrain . . turn from . . do . . inquire for . . go*] All aorists imperative, enjoining what is to be done promptly, and once for all.

AND HIS EARS ARE OPEN TO THEIR SUPPLICATION;
BUT THE FACE OF THE LORD IS SET AGAINST EVIL-DOERS" (Ps. xxxiv. 12–16).

The happy Results of Enthusiasm for Right-eousness

And who will be able to harm you, if you show 13
yourselves zealous for that which is good? But 14
even if you suffer for righteousness' sake, you
are to be envied. So do not be alarmed by
[1] their threats, nor troubled; [2] but in your hearts 15
consecrate Christ as Lord, being always ready to make your
defence to any one who asks from you a reason for the hope
which you cherish. Yet argue modestly and cautiously, 16
keeping your consciences free from guilt, so that, when you
are spoken against, those who slander your good Christian
lives may be put to shame.

Blessings which followed the Sufferings of the sinless Jesus

For it is better that you should suffer for doing 17
right, if such be God's will, than for doing evil;
because Christ also once for all [3] died for 18
sins, the innocent One for the guilty many, in
order to bring us to God. He was put to death
in the flesh, but made alive in the spirit, in which [4] He 19
also went and proclaimed His Message to the spirits that
were in prison, who in ancient times had been disobedient, 20
[5] while God's longsuffering was patiently waiting in the days
of Noah during the building of the Ark, [6] in which a few
persons—eight in number—were brought safely through the
water. And, corresponding to that figure, the water of 21
baptism now saves you—not the washing off of material
defilement, but the craving of a good conscience after God—
through the resurrection of Jesus Christ, who is at God's 22
right hand, having gone into Heaven, angels and authorities
and powers having been made subject to Him.

Christ's Example should inspire Fortitude, and Purity of Life

Since, then, Christ has suffered in the flesh, **4** 1
you also must arm yourselves with a determina-
tion to do the same—because he who has
suffered in the flesh [7] has done with sin—that 2
in future you may spend the rest of your

1. *Their threats*] Lit. 'their fear.'
2. "Care only for this, that your hearts may be a temple of Christ, in which becoming honour may be given to Him as Lord; then will nothing further disturb you" (Wiesinger).
3. *Died*] v.l. 'suffered.'
4. *He also*] Or 'He even.'
5. *While . . was waiting*] Or 'when . . waited.'
6. *In which*] Lit. (entering) 'into which.' Cp. John ix. 7.
7. *Has done with*] Or 'is at rest from.'

earthly lives, governed not by human passions, but by the will of God. For you have given time enough in the 3
past to the doing of the things which the Gentiles delight in—[1]pursuing, as you did, a course of [2]habitual licence, debauchery, hard drinking, noisy revelry, drunkenness and unholy image-worship. At this they are astonished—that 4
you do not run into the same excess of profligacy as they do; and they speak abusively of you. But they will have to 5
give account to Him who stands ready to pronounce judgement on [3]the living and the dead. For it is with this end 6
in view that [4]the Good News was proclaimed even to some who were dead, that they may be judged, as all mankind will be judged, in the body, but may be living a godly life in the spirit.

'The End is at Hand. Live accordingly'

But the end of all things is now close at 7
hand: therefore be sober-minded and temperate, so that you may give yourselves to prayer. Above all continue to love one another fervently, 8
for love throws a veil over a multitude of faults. Extend 9
ungrudging hospitality towards one another. Whatever be 10
the gifts which each has received, you must use them for one another's benefit, as good stewards of God's many-sided kindness. If any one preaches, let it be as uttering God's 11
truth; if any one renders a service to others, let it be in the strength which God supplies; so that in everything glory may be given to God in the name of Jesus Christ, to whom belong the glory and the might to the Ages of the Ages. Amen.

To suffer for Christ is a glorious Privilege

Dear friends, do not be surprised at finding 12
that that scorching flame of persecution is raging among you to put you to the test—as though some surprising thing were accidentally

1. *Pursuing . . a course of*] Lit. 'having walked in,' the perfect participle indicating the entry on this way of life and the continuing in it. See *Aorist* vii. 3, 4.

2. *Habitual*] In the Greek the nouns which follow, to the end of the verse, are all plurals, the force of which is perhaps best conveyed by this adjective.

3. *The living*] I.E. those who were alive at the time this Letter was written; an indication that Peter expected the Second Advent to take place in the lifetime of his contemporaries.—ED.

4. *The Good News*] Cp. iii. 19. Or 'good news.' There is no definite article here in the Greek. The reference may really be to Rev. vi. 9–11. The general sense will then be 'Good news was proclaimed even to some who were dead, that, although they had been judged by their fellow men while in the body, they were now to live a divine Life in the spirit.' If so, this is a strong argument for the early date of the Apocalypse, proving that when Peter wrote this Letter he had already read that book. The verse is discussed at length by the present Translator in the article "Hades' in *The Thinker*, July 1895.—ED.

happening to you. On the contrary, in the degree that you share in the sufferings of the Christ, rejoice, so that at the unveiling of His glory you may also rejoice with triumphant gladness. You are to be envied, if you are being reproached for bearing the name of Christ; for in that case the Spirit of glory—[1] even the Spirit of God—is resting upon you. [2] But let not one of you suffer as a murderer or a thief or an evil-doer, or as a spy upon other people's business. If, however, any one suffers because he is a Christian, let him not be ashamed, but let him glorify God [3] for being permitted to bear that name.

13 14 15 16

The Awfulness of the Judgement which was now beginning

For the time has come for judgement to begin, and to begin at the house of God; and if it begins with us, what will be the end of those who reject God's Good News? And if it is difficult even for a righteous man to be saved, what will become of irreligious men and sinners?

17 18

Therefore also, let those who are suffering in accordance with the will of God [4] entrust their [5] souls in well-doing to a faithful Creator.

19

Pastors urged to live exemplary Lives

So I exhort the Elders among you—I who am their fellow Elder and have been an eye-witness of the sufferings of the Christ, and am also a sharer in the glory which is soon to be revealed. Be shepherds of God's flock which is among you. [6] Exercise the oversight not reluctantly but eagerly, in accordance with the will of God; not for base gain but with cheerful minds; not lording it over [7] your Churches but proving yourselves patterns for the flock to imitate. And then, when the chief Shepherd appears, you will receive the never-withering wreath of glory.

5 1 2 3 4

In the same way you younger men must submit to

5

1. *Even the Spirit of God*] v.l. 'even the Spirit of power and of God.' Another v.l. adds at the end of the verse, 'So far as they are concerned He is spoken against, but so far as you are concerned He is glorified.'
2. *But*] Lit. 'for.' See *Aorist*, Appendix A, 11, 12.
3. *For being permitted to bear that name*] v.l. 'in that respect.'
4. *Entrust*] The same word occurs in Luke xxiii. 46.
5. *Souls*] Or 'lives.' Cp. Luke xii. 19.
6. *Exercise the oversight*] v.l. omits these words (it is only one word in the Greek). Lit. 'being bishops,' an indication that in the early Church the office of bishop was identical with that of elder or presbyter. Cp. Acts xx. 28, n.; Phil. i. 1, n.; 1 Tim. iii. 2, n.; Jas. v. 14, n.—ED.
7. *Your Churches*] Lit. 'of the portions' (of the Lord's flock), over each of which one overseer presided. There must have been many such in every large city, as in the present day.

Young Men exhorted to Humility and quiet Faith

your elders; and all of you must [1]gird yourselves with humility towards one another, for God sets Himself against the proud, but gives grace to the humble. Humble yourselves there- 6
fore beneath the mighty hand of God, so that at the right time He may set you on high. Throw the whole of your 7
anxiety upon Him, because He Himself cares for you.

'Be on the alert. Strenuously resist the Tempter'

Curb every passion, and [2]be on the alert. Your 8
[3]great accuser, the Devil, is going about like a roaring lion to see whom he can devour. With- 9
stand him, firm in your faith; knowing that your brethren in other parts of the world are passing through just the same experiences. And God, the 10
giver of all grace, who has called you to share His eternal glory, through Christ, after you have suffered for a short time, will Himself make you perfect, firm, and strong. To 11
Him be all power unto the Ages of the Ages! Amen.

Farewell Greetings

I send this short letter by [4]Silas, our faithful 12
brother—for such I regard him—in order to encourage you, and to bear witness that [5]what I have told you is the true grace of God. In it stand fast.
[6]The Church in [7]Babylon, chosen like yourselves by God, 13
sends greetings, and so does Mark my son. Greet one 14
another with a kiss of love. Peace be with all of you who are in Christ.

1. *Gird yourselves*] The Greek word denotes 'as with the apron of one who waits upon others.' Willingness (and eagerness) to serve—to use all one's opportunities and talents to confer blessing upon our fellow men, instead of merely to get gain and pleasure for oneself—is a sure mark of true humility. See especially John xiii. 3–5; Phil. ii. 6, 7.—Ed.

2. *Be on the alert*] Lit. 'keep awake.' Possibly Peter, when he used this word, recalled with shame and sorrow the ever-memorable occasion when he and James and John failed to keep awake (Mark xiv. 37–41). Cp. Luke ix. 32.

3. *Great accuser*] Lit. simply 'accuser' or 'foe.

4. *Silas*] Lit. 'Silvanus.'

5. *What I have told you*] Lit. 'this.'

6. *The Church*] Lit. 'She.'

7. *Babylon*] Either (1) the literal Babylon, on the Euphrates; (2) Rome; or—if the Babylon of Rev. xiv. 8; xvi. 19; xviii. was Jerusalem—(3) Jerusalem. The likelihood of its being Rome or Jerusalem is greatly increased if 1 Pet. iv. 6 be a reference to Rev. vi. 9–11; for in that case Peter, when he wrote this Letter, had already read the book of Revelation and would be familiar with its use of the name.—Ed.

PETER'S SECOND LETTER

It is impossible to speak with any certainty as to either the date or the authorship of this Letter. From the beginning there have been doubts as to its genuineness and canonicity, and these are represented to-day in the differing judgements of critics equally able and sincere.

It has, however, unquestionably had a place in the canon of the New Testament since the Council of Laodicea in 372 A.D., and there is certainly no such decisive evidence against it as to warrant our omitting it from the New Testament.

It would appear that the writer, whoever he was, had seen the Letter from Jude, and bore it in mind in this his plea for such character and conduct on the part of believers as were worthy of their faith and would prepare them for the Coming of the Lord. The whole Letter constitutes an earnest appeal for practical holiness.

PETER'S SECOND LETTER

Greeting

1 [1] Simon Peter, a bondservant and Apostle of
Jesus Christ:

To those to whom there has been allotted the same
precious faith as that which is ours through the righteous-
ness [2] of our God and of our Saviour Jesus Christ. May 2
more and more grace and peace be granted to you [3] in a
full knowledge of God and of Jesus our Lord, seeing that 3
His divine power has given us all things that are needful for
life and godliness, through our knowledge of Him who has
appealed to us [4] by His own glorious perfections.

'Rely upon God's Promises and grow more and more Christlike'

It is by means of these that He has granted 4
us His precious and [5] wondrous promises, in
order that through them you may, [6] one and all,
become sharers in the very nature of God, having
completely escaped the corruption which exists
in the world through earthly cravings. But for 5
this very reason—adding, on your part, all earnestness—
[7] along with your faith, [8] manifest [9] also [10] a noble character:
along with a noble character, knowledge; along with 6

1. *Simon*] Lit. 'Symeon.' Cp. Acts xv. 14, n.
2. *Of our God and of our Saviour*] Or, perhaps, 'of our God and Saviour.'
3. *In*] Or 'through;' as in verse 1.
4. *By His own glorious perfections*] Lit. 'by His own glory and virtue;' the former being "the glory of the Godhead in its own essence and nature," the latter "the excellence of its moral attributes energizing in acts of power, wisdom, justice, and love. Cp. 1 Pet. ii. 9" (Wordsworth). V.L. 'through glory and virtue.'
5. *Wondrous*] Lit. 'very great' or 'greatest.'
6. *One and all*] These words are not expressed in the Greek, but are implied in the word for 'sharers,' which signifies 'joint-sharers.'
7. *Along with*] Lit. 'in.' So throughout verses 6, 7.
8. *Manifest*] Lit. 'supply' (as your contribution to the glory of God and the honour of His Church).
9. *Also*] Besides getting clear away from the City of Destruction.
10. *A noble character*] Lit. 'virtue;' a general word, inclusive of every moral excellence; so in the Greek philosophers, mostly or always. The primary meaning ('manhood,' 'courage,' 'prowess') does not suit any of the five passages in which the word occurs in the N.T. See verse 3; Phil. iv. 8; 1 Pet. ii. 9. Like

knowledge, [1] self-control; along with self-control, power of endurance; along with power of endurance, godliness; along 7
with godliness, brotherly affection; and along with brotherly affection, love. If these things exist in you, and continually 8
increase, they prevent your being either idle or unfruitful in advancing towards a full knowledge of our Lord Jesus Christ. For the man in whom they are lacking is blind 9
and cannot see distant objects, [2] in that he has forgotten that he has been cleansed from his old sins.

The Need for persistent Faithfulness

For this reason, brethren, be all the more in 10
earnest to [3] make sure that God has called you and chosen you; for it is certain that so long as you practise these things, you will never stumble.
And so [4] a triumphant admission into the eternal Kingdom of 11
our Lord and Saviour Jesus Christ will be freely granted to you.

Peter's Earnestness in view of his approaching Death

For this reason I shall always persist in re- 12
minding you of these things, although you know them and are stedfast believers in the truth
which you already possess. But I think it 13
right, so long as I remain in [5] the body, my present dwelling-place, to arouse you by such reminders.
For I know that the time for me to lay aside [6] my body is 14
now rapidly drawing near, even as our Lord Jesus Christ has revealed to me. So [7] on every possible occasion I will 15
[8] also do my best to enable you to recall these things after my departure.

For when we made known to you the power and Coming 16

all other N.T. writers, the author of this Letter appears to regard Christlike character and conduct, rather than evangelistic fervour (important as that also is), as the chief and foremost need of those who believe in the Saviour. Cp. iii. 11; 1 Cor. xiii.; 2 Cor. xiii. 10, 11; Gal. v. 16, 22; Eph. iv. 1–3, 17–32; v.; vi. 1–12; Phil. iv. 4–9; Col. iii.; iv. 1–6; 1 Thess. iv. 1–12; 2 Thess. iii. 6–13; 1 Tim. iii. 1–13; iv. 12; vi. 11–19; 2 Tim. ii. 22–26; Titus i. 5–9; ii.; iii. 1–8; Jas. i. 19–27; ii. 10, 14; iii.; iv. 11; v. 12; 1 Pet. i. 15, 16, 17, 22; ii. 1; ii. 9, n.; ii. 15, 18–25; iii. 1–12; iv. 1–10; v. 1–10; 1 John (throughout).—Ed.

1. *Self-control*] See Acts xxiv. 25, n.

2. *In that &c.*] Lit. 'having received forgetfulness;' his imperfect spiritual vision having impaired his memory.

3. *Make sure*] V.L. 'make sure by means of your noble actions.'

4. *A triumphant &c.*] Lit. 'the entrance richly be liberally-supplied,' the verb being the same as in verse 5.

5. *The body, my present dwelling-place*] Lit. simply 'this tent.'

6. *My body*] Lit. 'my tent.'

7. *On every possible occasion*] Every time during the rest of my life that I give, and you receive, such a reminder. The adverb here used in the Greek occurs only in this place in the N.T., and is not the same as the 'always' of verse 12, or the still commoner adverb found in John viii. 29.

8. *Also*] Aiming at future as well as present benefit.

Christ's Transfiguration a Pledge and Foretaste of His Parousia

of our Lord Jesus Christ, we were not eagerly following cleverly devised legends, but we had been eye-witnesses of His majesty. He received honour and glory from God the Father, and out of the wondrous glory words such as these were [1] spoken to Him, "This is My dearly-loved Son, in whom [2] I take delight." And we ourselves heard these words [3] come from Heaven, when we were with Him on the holy mountain. 17 18

The ancient Scriptures also testify to His glorious Advent

And in the written word of prophecy we have [4] something more permanent; to which [5] you do well to pay attention—as to a lamp shining in a dimly-lighted place—until day dawns and the morning star rises in your hearts. But, above all, remember that no prophecy in Scripture will be found to have come from the prophet's own prompting; for never did any prophecy come by human will, but [6] men sent by God spoke as they were [7] impelled by the Holy Spirit. 19 20 21

False Teachers were coming, foredoomed to Destruction

But there were also false prophets among the people, as there will be teachers of falsehood among you also, who will cunningly introduce fatal [8] divisions, disowning even the Sovereign Lord who has redeemed them, [9] and bringing on themselves swift destruction. And in their immoral ways they will have many eager disciples, through whom religion will be brought into disrepute. Thirsting for riches, they will trade on you with their canting talk. From of old their judgement [10] has been working itself out, and their destruction [11] has not been slumbering. 2 Pet. 1 2 3

1. *Spoken*] Lit. 'borne,' as in next verse.
2. *I take delight*] See *Aorist*, p. 21.
3. *Come*] Lit. 'borne.' (In English this 'come' is, of course, the infinitive mood, and is the excellent rendering of the R.V., in contrast with the slip in Luke x. 18, where see note, page 188 of this Translation.)
4. *Something more permanent*] Than that glorious but transient event. Or perhaps the true sense is that given by Vaughan (on Rom. xvi. 26): "we have here a confirmation of the prophetic word."
5. *You do well &c.*] Not 'you would do well, &c.' The tense implies that the first readers of this Letter really were diligent students of O.T. prophecy.
6. *Men sent by God*] Lit. 'men from God.' v.l. 'holy men of God.'
7. *Impelled*] As a ship by a strong wind. Cp. the use of the same Greek word in Acts xxvii. 15, 17.
8. *Divisions*] Or 'false doctrines.'
9. *And bringing*] Or 'thereby bringing.' There is no connecting particle in the Greek.
10. *Has been . . has not been*] See *Aorist* iii. 2, 3; Goodwin's *Moods and Tenses*, § 26.
11. *Has not been slumbering*] Lit. 'not lying idle.'

Ancient Examples of Retribution and Deliverance

For God did not spare angels when they had 4
sinned, but hurling them down to Tartarus consigned them to [1] caves of darkness, keeping
them in readiness for judgement. And He did 5
not spare the ancient world, although He preserved Noah, a herald of righteousness, with seven others, when He brought a deluge on the world of the ungodly. He reduced to ashes the cities of Sodom and Gomorrah, and 6
condemned them to overthrow, making them an example to people who might [2] in future be living godless lives. But 7
when righteous Lot was sore distressed by the gross misconduct of immoral men He rescued him. (For their law- 8
less deeds were torture, day after day, to the pure soul of that righteous man—all that he saw and heard whilst living in their midst.) Since all this is so, the Lord knows how to 9
rescue godly men from temptation, and on the other hand how to keep the unrighteous under punishment in readiness for the Day of Judgement, and especially those who are 10
abandoned to sensuality—craving, as they do, for polluted things, and scorning control.

A Description of the False Teachers. Their sure Ruin

[3] Fool-hardy and self-willed, they do not
tremble when speaking evil of glorious beings; while angels, though greater than they in might 11
and power, do not bring any insulting accusation against such [4] in the presence of the Lord. But these men, like brute beasts, created (with their natural 12
instincts) only to be captured [5] or destroyed, are abusive in matters of which they are ignorant, and in their corruption will perish, being [6] doomed to receive a requital for their 13
guilt. They reckon it pleasure to feast daintily in broad [7] daylight. They are spots and blemishes, while feeding luxuriously at their [8] love-feasts, and banqueting with you. [9] Their very eyes are full of adultery—being eyes which never 14

1. *Caves*] v.l. 'bonds' or 'chains.'
2. *In future*] Lit. 'in the near future.' Naturally the example would tell most upon those who lived immediately afterwards.—Ed.
3. Cp. Jude 9.
4. *In the presence of the Lord*] v.l. omits.
5. *Or*] Lit. 'and.' Cp. Acts xix. 12, n. Some animals, if captured, can be tamed; others, always dangerous, can only be destroyed.
6. *Doomed &c.*] v.l. 'receiving unrighteous treatment as the wages of unrighteousness.'
7. *Daylight*] Cp. 1 Thess. v. 7.
8. *Love-feasts*] v.l. 'delusions' or 'deceits;' their love-feasts being delusions and nothing more.
9. *Their very eyes are full of adultery*] Lit. 'having eyes full of an adulteress.'

cease from sin. These men set traps to catch unstedfast souls, their own hearts being well trained in [1]greed. [2]They are fore-doomed to God's curse! [3]Forsaking the straight road, they have gone astray, [4]having eagerly followed in the steps of Balaam, the son of Beor, who was bent on securing the wages of unrighteousness. But he was rebuked for his transgression: a dumb [5]ass spoke with a human voice and checked the madness of the Prophet.

They corrupt and enslave their fellow Men

These people are wells without water, mists driven along by a storm, men for whom the dense darkness has been reserved. For, while they pour out their frivolous and arrogant talk, they use earthly cravings—every kind of immorality—as a [6]bait to entrap men who are just escaping from the influence of those who live in error. And [7]they promise them freedom, although they are themselves the slaves of what is corrupt. For a man is the slave of [8]any one by whom he has been worsted in fight.

Backsliders—their Misery and Degradation

For if, after escaping from the pollutions of the world through a full knowledge of our Lord and Saviour Jesus Christ, people are once more entangled in these pollutions and are overcome, their last state has become worse than their first. For it would have been better for them not to have fully known the way of righteousness, than, after knowing it, to turn back from the holy commandments in which they were instructed. Their case is that described in the true proverb, "A DOG RETURNS TO WHAT HE HAS VOMITED" (Prov. xxvi. 11), and also in the other proverb, "The sow has washed itself and now goes back to roll [9]in its filth."

The Object of this Letter

This letter which I am now writing to you, dear friends, is my second letter. In both my letters I seek to revive in your honest minds the memory of certain things, so that you may recall the words

1. *Greed*] Or, possibly, 'seduction.' Cp. Eph. v. 3.
2. *They are fore-doomed &c.*] Lit. 'Children of malediction!'
3. *Forsaking*] v.l. 'Having forsaken.'
4. *Having eagerly followed*] This word occurs in only two other places in the N.T. (verse 2 and i. 16).
5. *Ass*] Lit. 'beast of burden.'
6. *Bait*] Cp. verse 14; Jas. i. 14.
7. *They promise them freedom*] The Gnostics asserted that they were free to live as they pleased.
8. *Any one by whom*] Or 'anything by which.' Cp. Rom. vi. 16, n.
9. *In its filth*] "Gnostic teachers said that they 'might wallow in the mire as much as they pleased,' and that—such was their spiritual virtue—they could not be perverted by it any more than gold by mud" (Wordsworth).

spoken long ago by the holy Prophets, and the commandments of our Lord and Saviour given you through your Apostles.

Men would come ridiculing Warnings as to Judgement

But, above all, remember that, in [1] the last days, men will come who make a mock at everything—men governed only by their own passions, and asking, 3 4

"What has become of His promised [2] Return? For from the time our forefathers fell asleep all things continue as they have been ever since the creation of the world."

For they are wilfully blind to the fact that there were heavens which existed of old, and an earth, the latter [3] arising out of water and extending continuously through water, by the command of God; and that, [4] by means of these, the then existing race of men was overwhelmed with water and perished. But the present heavens and the present earth are, [5] by the command of the same God, kept stored up, reserved for fire in preparation for [6] a day of judgement and of destruction for the ungodly. 5 6 7

The Day of Christ. Its Certainty and sudden Coming

But there is one thing, dear friends, which you must not forget. With the Lord [7] one day resembles a thousand years and a thousand years resemble one day. The Lord is not slow in fulfilling His promise, in the sense in which some men speak of slowness. But He bears patiently with you, His desire being that no one should perish but that all should come to repentance. The day of the Lord will come like a thief—it will be a day on which the heavens will pass away with a rushing noise, 8 9 10

1. *The last days*] See Acts ii. 17, n.
2. *Return*] Lit. 'Coming.'
3. *Arising out of &c.*] This seems to describe both the vertical and the horizontal reach of the earth—just what the word 'continent' properly signifies.
4. *By means of these*] I.E. by means of the heaven and earth, the ocean rising (possibly through the sinking of the whole crust of the globe) and rain falling like another ocean descending from above. See Gen. vii. 11.
5. *By the command of the same God*] V.L. 'by the same command' or 'word.'
6. *A day of judgement*] Or 'the Day of Judgement.'
7. *One day &c.*] The writer of this Letter is here arguing for the simple fidelity with which the Almighty always fulfils His promises. It matters not whether the time previously specified for their accomplishment is *long* (a thousand years) or *short* (a single day)—in either case His promptitude and punctuality is the same. The popular idea that the verse means that if God has said that an event will happen in a thousand years' time it may take us by surprise and happen to-morrow, or that if He has said that it will take place to-morrow it may not take place for a thousand years yet to come, refutes itself when expressed in plain language.—ED.

the elements be [1] destroyed in the fierce heat, and the earth and all the works of man be [2] utterly burnt up.

'Live nobly in preparation for that Day'

[3] Since all these things are thus pre-destined 11
to dissolution, [4] what sort of men ought you to
be found to be in all holy living and godly
conduct, [5] eagerly looking forward to the coming 12
of the day of God, by reason of which the heavens, all
ablaze, [6] will be destroyed, and the elements will melt in
the fierce heat? But in accordance with His promise we 13
are expecting [7] new heavens and a new earth, in which
righteousness will [8] dwell.

Absolute Perfection to be striven for

Therefore, dear friends, since you have these 14
expectations, earnestly seek to be found in His
presence, free from blemish or reproach, in peace.
And [9] always regard the patient forbearance of 15
our Lord as salvation, as our dear brother Paul also has
written to you in virtue of the wisdom granted to him.
That is what he says in all his letters, when speaking in 16
them of these things. In those letters there are some
statements hard to understand, which ill-taught and un-
principled people pervert, just as they do the rest of the
Scriptures, to their own ruin.

A final Warning and Exhortation

You, therefore, dear friends, having been 17
warned beforehand, must [9] continually be on
your guard so as not to be led astray by the
false teaching of immoral men nor fall from your own
stedfastness. But be [9] always growing in the grace and 18
knowledge of our Lord and Saviour Jesus Christ.

To Him be all glory, both now and to the day [10] of Eternity!

1. *Destroyed*] In the modified sense in which the same 'destroy' is used in the A.V. in John ii. 19; 1 John iii. 8.

2. *Utterly burnt up*] Or, more exactly, 'burnt down' (to ashes). But there is a curious v.l. here, *heurethesetai*, 'will be found,' a 'not' having apparently dropped out. Cp. Rev. xx. 11. Or can there be some confusion with the Latin *uro*? It should be observed that, unlike any other N.T. writer, the author of this Letter associates the passing away of the present system of things, and the promise of new heavens and a new earth, with Christ's Advent to inaugurate His Millennial Kingdom, instead of connecting the consummation of all things earthly with the second (universal) Resurrection and Judgement destined to take place at the termination of the Millennial Kingdom "a thousand years" later (Rev. xx. 11; xxi. 1).—Ed.

3. *Since*] v.l. 'Since then,' omitting 'thus.'

4. *What sort of men*] See last note on i. 5.

5. *Eagerly looking forward to*] Lit. 'expecting and hastening.' Cp. John viii. 56, n.

6. *Will be destroyed*] See verse 10, n. "The flood did not annihilate the earth, but changed it; and as the new earth was the consequence of the flood, so the final new heavens and earth shall be of the fire" (Alford).

7. *New heavens &c.*] To this "reconstitution of all things" Peter possibly alludes in Acts iii. 21. But see note on that passage, page 318.

8. *Dwell*] Permanently.

9. *Always. Continually. Always.*] Implied in the tense of the Greek verbs.

10. *Of Eternity*] Lit. 'of (the) Age.'

JOHN'S FIRST LETTER

That this Letter was the actual work of the Apostle John, the son of Zabdi, has been abundantly testified from the very earliest times.

Some modern critics have doubted it, on the ground of internal evidence. But a calm survey of the whole case does not bear out their objections. Dr. Salmon well says that no explanation of the origin of the Epistle fits the facts so well as the one which has always prevailed. It seems to have been addressed to the Church at large, with perhaps special reference to the Churches in Roman Asia.

The connexion between this Letter and the fourth Gospel is "intimate and organic. The Gospel is objective and the Epistle subjective. The Gospel suggests principles of conduct which the Epistle lays down explicitly. The Epistle implies facts which the Gospel states as historically true."

This Letter appears to have been written from Ephesus, and critics have usually assigned 95 A.D., or some other year equally late in the Apostolic age, as the probable date of its composition. On the other hand the internal evidence points to a date immediately preceding the destruction of Jerusalem in 70 A.D. See ii. 8 (last clause); ii. 18; iv. 3; and note the expectation of a speedy Coming of Christ (ii. 28; iii. 2)—an expectation which seems almost to have ceased in the early Church after that date.

JOHN'S FIRST LETTER

Introduction

Eternal Life has been manifested in Jesus

That which was from the beginning, which 1 1
[1]we have listened to, which [2]we have seen with
our own eyes, and our own hands have handled
concerning the Word of Life—the Life was 2
manifested, and we have seen and bear witness, and we
declare unto you the Life of the Ages which was with the
Father and was manifested to us—that which we have seen 3
and listened to we now announce to you also, in order
that you also may have fellowship in it with us, and this
fellowship with us is fellowship with the Father and with
His Son Jesus Christ. And we write these things in order 4
that our joy may be made complete.

Some vivid Contrasts

'Live in the Light and confess your Sins'

This is the [3]Message which we have heard 5
from the Lord Jesus and [4]now deliver to you—
God is Light, and in Him there is no darkness.
If, while we are living in darkness, we profess 6
to have fellowship with Him, we speak falsely and are
not adhering to the truth. But if we live in the light as 7
He is in the light, we have fellowship with one another,
and the blood of Jesus, His Son, cleanses us from all sin.
If we claim to be already free from sin, we lead ourselves 8

1. *We have listened to*] The Greek perfect. This tense, far more emphatically than the English perfect, indicates a permanent result.
2. *We have seen*] Cp. verses 2, 3. This also is the Greek perfect. It implies, 'and we are standing witnesses of what we have thus listened to and seen.'
3. *Message*] The word is found elsewhere in the N.T. only in iii. 11.
4. *Now deliver*] Lit. 'deliver in turn.' The exact meaning of this compound seems to be to 'bring back word,' and hence to yield up information or a message with which the bearer has been entrusted. (Cp. the Latin *reddere epistolam*.) It occurs in 1 Pet. i. 12, and elsewhere.

astray and the truth has no place in our hearts. If we confess our sins, He is so [1] faithful and just that He forgives us our sins and cleanses us from all unrighteousness. If we deny that we have sinned, we make Him a liar, and His Message has no place in our hearts. 9 10

The Saviour of the World. Only the obedient really know Him

[2] Dear children, I write thus to you in order that you may not sin. If any one sins, we have an Advocate with the Father—Jesus Christ the righteous; and He is an atoning sacrifice for our sins, and not for ours only, but also for [3] the sins of the whole world. And by this we may know that we know Him—if we obey His commands. He who professes to know Him, and yet does not obey His commands, is a liar, and the truth has no place in his heart. But whoever obeys His Message, in him love for God has in very deed reached perfection. By this we can know that we are in Him. The man who professes to be continuing in Him is himself also bound to live as He lived. 1 2 2 3 4 5 6

Those who disobey the Law of brotherly Love are in Darkness

My dearly-loved friends, it is no new command that I am now giving you, but an old command which you have had from the very beginning. By the old command I mean the teaching which you have already received. And yet I *am* giving you a new command, for such it really is, so far as both He and you are concerned: because [4] the darkness is now passing away and the light, the true light, is already beginning to shine. Any one who professes to be in the light and yet hates his [5] brother man is still in darkness. He who loves his brother man continues in the light, and [6] his life puts no stumbling-block in the way of others. But he who hates his brother man is in darkness and is walking in darkness; 7 8 9 10 11

1. *Faithful and just . . forgives*] Because the penalty of our sins has already been borne. To punish the penitent would be to punish a second time. It would be a breach of faith with the vicarious Sufferer, and an injustice to the sinner himself, who in the person of his Substitute has died. Cp. Rom. vi. 7.

2. *Dear*] Such seems to be the force of the diminutive, as used by our Lord in John xiii. 33.

3. *The sins of*] The English idiom requires the insertion of these words. Jerome, in making the Vulgate translation of this verse, evidently felt that some such addition was needed, though impossible in Latin.

4. *The darkness is now passing away*] See end of Introduction, p. 662.—Ed.

5. *Brother man*] Or 'fellow Christian.' Lit. 'brother.' So in verses 10, 11; iii. 10, 14, 15, 16, 17; iv. 20, 21; v. 16.

6. *His life &c.*] Or 'there is no stumbling-block in his path.' Cp. "he does not stumble," John xi. 9. There is no 'in the way of others' in the Greek. "He who hates his brother is a stumbling-block to himself, and stumbles against himself and everything else, outwardly and inwardly. He who loves his brother walks at ease and has a clear course before him" (Bengel).

and he does not know where he is going—because the darkness has blinded his eyes

Reasons why this Letter was written

I am writing to you, dear children, because 12
for His sake your sins are forgiven you. I am 13
writing to you, fathers, because you know Him
who has existed from the very beginning. I am writing to
you, young men, because you have overcome the Evil one.

I have written to you, children, because you know the 14
Father. I have written to you, fathers, because you know
Him who has existed from the very beginning. I have
written to you, young men, because you are strong and
God's Message still has a place in your hearts, and you
have overcome the Evil one.

Love for this passing World cannot co-exist with Love for God

[1] Do not love the world, nor the things in the 15
world. If any one loves the world, there is no
love in his heart for the Father. For the things 16
in the world—the cravings of the earthly nature,
the cravings of the eyes, the show and pride
of life—they all come, not from the Father, but from the
world. And the world, with its cravings, is passing away, 17
but he who does God's will continues [2] for ever.

Warnings against Backsliders and false Teachers

Apostasy a Sign that the End of the Age was at Hand

Dear children, [3] the last hour has come; and 18
as you once heard that there was to be [4] an
anti-Christ, so even now many anti-Christs have
appeared. By this we may know that the last
hour has come. They have gone forth from 19
our midst, but they did not really belong to us; for had
they belonged to us, they would have remained with us.
But they left us that it might be manifest that [5] professed
believers do not all belong to us. As for you, you have an 20
anointing from the holy One [6] and have perfect knowledge.

1. *Do not love*] Greek present imperative, meaning either (1) with an abiding love, or (2) as you now, in a greater or less degree, love the world. Cp. Matt. xxviii. 5, n.
2. *For ever*] Lit. 'for the Age.'
3. *The last hour*] Perhaps of the Jewish dispensation. See Acts ii. 17, n.—ED.
4. *An anti-Christ*] A false Christ openly and fiercely hostile to the true Anointed. The expression occurs also in verse 22; iv. 3; 2 John 7. The verse may indicate that before the destruction of Jerusalem, the great falling away from the faith, which, it had been predicted, was to precede Christ's Second Advent, had taken place (Matt. xxiv. 12; 2 Thess. ii. 3). See Introduction, p. 662, and cp. iv. 3, n.—ED.
5. *Professed believers*] Not in the Greek; a necessary addition; cp. verses 4, 6.
6. *And have perfect knowledge*] Lit. 'and know everything;' i.e. the principles which underlie all things. Cp. John xvi. 13. V.L. 'and you all know' (the truth).

I have written to you, not because you are ignorant of 21
the truth, but because you know it, and you know that
nothing false comes from the truth.

The Denial or Acknowledgement of Jesus as the Christ.

Who is [1]a liar compared with [2]him who 22
denies that Jesus is the Christ? He who
disowns the Father and the Son [3]is the anti-
Christ. No one who disowns the Son has the 23
Father. He who acknowledges the Son has
also the Father. As for you, let the teaching which you 24
have received from the very beginning continue in your
hearts. If that teaching does continue in your hearts,
you also will continue to be in union with the Son and with
the Father. And this is the promise which He Himself 25
has given us—the Life of the Ages.

'Taught by the Spirit, maintain Union with Christ'

I have thus written to you concerning those 26
who are leading you astray. And as for you, the 27
anointing which you received from Him remains
within you, and there is no need for any one to
teach you. But since His anointing gives you in-
struction in all things—and is true and is no falsehood—you
are continuing in union with Him even as it has taught you
to do.

And now, dear children, continue in union with Him; so 28
that, [4]if He re-appears, we may have perfect confidence, and
may not shrink away in shame from His presence at His
Coming. Since you know that He is righteous, be assured 29
also that the man who habitually acts righteously is [5]a child
of His.

God's Children and the Devil's Children

See [6]what marvellous love the Father has bestowed upon III 1
us—that we should be called God's children: and that is

1. *A liar*] Or 'the liar.'
2. *Him who denies &c.*] A reference to the dogmas of Cerinthus and Ebion.
3. *Is the anti-Christ*] i.e. 'is the anti-Christ with whom you and the Church in *your* age have to do.' The expression "is obviously here used not as predicating the one person in whom the character shall be finally and centrally realized, but as setting forth identity of character with him, and participation in the development of the anti-christian principle" (Alford).
4. *If He*] Or, perhaps, 'when He.' Cp. iii. 2, and Introduction, p. 662.—Ed.
5. *A child of His*] Lit. 'begotten by Him:' i.e. by the Christ. This expression is used elsewhere exclusively of the Father, as in John i. 13. "When St. John thinks of God in relation to men he never thinks of Him apart from Christ. And he never thinks of Christ in His human nature without adding the thought of His divine nature" (Westcott).
6. *What marvellous*] Cp. Mark xiii. 1, n.

God's wondrous Love inspires with Hope and makes us pure

what we are. For this reason the world does not recognise us—because it has not known Him. Dear friends, we are now God's children, 2
but what we are to be in the future has not yet been fully revealed. We know that [1] if Christ reappears we shall be like Him, because we shall see Him as He is. And every man who has this hope fixed on Him, 3
purifies himself so as to be as pure as He is.

Sin cannot co-exist with Union with Christ

Every one who is guilty of sin is also guilty 4
of violating Law; for sin is the violation of Law.
And you know that He [2] appeared in order [3] to 5
take away sins; and in Him there is no sin. No 6
one who continues in union with Him [4] lives in sin: no one who lives in sin has seen Him or knows Him.

Righteousness impossible apart from a righteous Life

Dear children, let no one lead you astray. The 7
man who acts righteously is righteous, just as
He is righteous. He who is [5] habitually guilty 8
of sin [6] is a child of the Devil, because the Devil has been a sinner from the very beginning. The Son of God [2] appeared for the purpose of undoing the work of the Devil.

Sin cannot co-exist with divine Sonship

No one who is a child of God is [5] habitually 9
guilty of sin. A God-given germ of life remains
in him, and he [7] cannot [5] habitually sin—because
he is a child of God. By this we can distinguish 10
God's children and the Devil's children: no one who fails to act righteously is a child of God, nor he who does not love his brother man. For this is the Message you have heard 11
from the very beginning—that we are to love one another. We are not to resemble Cain, who was a child of the Evil 12
one and killed his own brother. And why did he kill him? Because his own actions were wicked and his brother's actions righteous.

Do not be surprised, brethren, if the world hates you. 13
As for us, we know that we have already passed out of 14

1. *If Christ*] Or 'when Christ.' Cp. ii. 28, and see Introduction, p. 662.—Ed.
2. *Appeared*] Or 'was manifested.' With the same object in view Christ still seeks to be manifested in the lives of His people. His incarnation into human nature, in one sense, was not complete at His birth and first entry into the world. It is still going on.' Cp. 1 Pet. ii. 9, n.—Ed.
3. *To take away*] The same verb as in John i. 29.
4. *Lives in sin*] Or 'sins habitually,' as in verses 8, 9.
5. *Habitually*] Implied in the tense.
6. *Is a child of*, Lit. 'is out of,' 'has his origin from.'
7. *Cannot*] A moral impossibility.

Love for Man, as Man, a Sign that we already have eternal Life

death into Life—because we love our brother men. He who is destitute of love [1] continues dead. Every one who hates his brother man is 15
a murderer; and you know that no murderer has the Life of the Ages continuing in him.

True Love is defined, and measured, by Christ's Cross

We know what love is—through Christ's 16
having laid down His life on our behalf; and in the same way we ought to lay down our lives for our brother men. But if any one has this world's 17
wealth and sees that his brother man is in need, and yet hardens his heart against him—how can such a one continue to love God? Dear children, let us not love in 18
words only nor with the lips, but in deed and in truth.

Obedience brings us Peace and renders Prayer effective

And in this way we shall come to know that 19
we are loyal to the truth, and shall [2] satisfy our [3] consciences in His presence in whatever matters 20
our hearts condemn us—because God is greater than our hearts and knows everything. Dear 21
friends, if our hearts do not condemn us, we have perfect confidence towards God; and whatever we ask for we obtain 22
from Him, because we obey His commands and do the things which are pleasing in His sight. And this is His 23
command—that we are to [4] believe in His Son Jesus Christ and love one another, just as He has commanded us to do. The man who obeys His commands continues in union with 24
God, and God continues in union with him; and through His Spirit whom He has given us we can know that He continues in union with us.

The Conflict between Truth and Falsehood

'Discriminate between true and false Teaching'

Dear friends, do not believe every spirit, but 1 4
put the spirits to the test to see whether they are from God; for many false teachers have gone out into the world. The test by which you may 2
recognize the Spirit of God is that every spirit

1. *Continues dead*] "It is not said that he dies. Death is his natural state" (Westcott).

2. *Satisfy*] Lit. 'persuade.' Reasoning with our self-convicted hearts, we satisfy them that, although we have forgotten many of our sins, that will not cancel nor even limit the wonderful assurance that "the blood of Jesus cleanses us from all sin" (i. 7). The omniscient One, all merciful and ever faithful, will remember—and remember to forget—every one of them (Isa. xliii. 25; Jer. xxxi. 34).

3. *Consciences*] Lit. 'heart;' each individual dealing with his own heart.

4. *Believe &c.*] "Equivalent to 'believe as true the Message which the name conveys'" (Westcott).

which acknowledges that Jesus Christ has come as man is from God, and that no spirit is from God which does not 3
acknowledge this about Jesus. Such is the spirit of the anti-Christ; of whose coming you [1] have heard, and it is already in the world.

God's Spirit delivers us from false Teaching

As for you, dear children, you are God's children, 4
and have successfully resisted [2] them; for greater is He who is in you than he who is in the world. They are the world's children, and so 5
their language is that of the world, and the world listens to them. We are God's children. The man who is beginning 6
to know God listens to us, but he who is not a child of God does not listen to us. By this test we can distinguish the Spirit of truth from the spirit of error.

The Duty of Brotherly Love

There is no divine Sonship apart from brotherly Love

Dear friends, let us love one another; for love 7
has its origin in God, and every one who loves has become a child of God and is beginning to 8
know God. He who is destitute of love has never had any knowledge of God; because God is love. God's love for us [3] has been manifested in that 9
He [3] has sent His [4] only Son into the world so that we may have Life through Him. This is love indeed—we did not 10
love God, but He loved us and sent His Son to be an atoning sacrifice for our sins.

Union with God is impossible apart from brotherly Love

Dear friends, if God has so loved us, we also 11
ought to love one another. [5] No one has ever 12
yet seen God. If we love one another, God continues in union with us, and His love in all its perfection is in our hearts. We can know 13
that we are continuing in union with Him and that He is continuing in union with us, by the fact that He has given us a portion of His Spirit. And we have seen and 14
bear witness that the Father has sent the Son to be the Saviour of the world. Whoever acknowledges that Jesus 15

1. *Have heard*] 2 Thess. ii. 3. Cp. Introduction, p. 662, and 1 John ii. 18, n.
2. *Them*] The false teachers.
3. *Has been manifested. Has sent*] Of these two English perfects, the latter is a perfect in the Greek also, indicating a permanent result. See *Aorist* vii. 7.
4. *Only*] Cp. John i. 14, n.
5. *No one &c.*] Cp. John iii. 13, n.; Acts ii. 34, n.; Heb. ix. 8, n.

is the Son of God—God continues in union with him, and he continues in union with God. And, as for us, we know 16
the love which God has for us, and we confide in it.

God's great Love inspires us with Confidence and Love

God is love, and he who continues to love continues in union with God, and God continues in union with him. Our love will be manifested 17
in all its perfection by our having complete confidence on the day of the Judgement; because just [1] what He is, we also are in the world. Love has in it 18
no element of fear; but [2] perfect love drives away fear, because fear involves pain, and if a man gives way to fear, there is something imperfect in his love. [3] We love because 19
God first loved us. If any one says that he loves God, 20
while he hates his brother man, he is a liar; for he who does not love his brother man whom he has seen, [4] cannot love God whom he has not seen. And the command which 21
we have from Him is that he who loves God must love his brother man also.

Sure Proofs of divine Sonship follow Faith

Every one who believes that [5] Jesus is the 1 5
Christ [6] is a child of God; and every one who loves the Father loves also Him who is the Father's Child. The fact that we love God 2
Himself, and obey His commands, is a proof that we love God's children. Love for God means obedience to His 3
commands; and His commands are not irksome. For 4
[7] every child of God overcomes the world; and the victorious principle which has overcome the world is our faith. Who 5
but the man that believes that Jesus is the Son of God overcomes the world?

Jesus Christ is He who came [8] with water and blood; 6

1. *What He is*] In Heaven, dwelling in an atmosphere of peaceful, perfect love; so on earth are we in our degree.

2. *Perfect love &c.*] "It is equally true that 'Blessed is he that feareth alway,' and that 'Perfect love casteth out fear.' Different kinds of fear are meant" (Scott).

3. *We love*] God, one another, and all our fellow men.—Ed.

4. *Cannot*] v.l. 'how can he?'

5. *Jesus is the Christ*] The Cerinthians denied the identity of Jesus with the Messiah. The former, they said, was a man on whom the latter as a Power of God descended.

6. *Is a child of God*] Lit. 'has been begotten by God.'

7. *Every child*] Lit. 'Everything that has been born (or begotten).'

8. *With water*] This 'with' is here apparently a circumstantial use of the preposition (*dia*), although most commonly, when followed by the genitive, it is our 'through.' When it means 'with' it seems to indicate some circumstance or experience through which the subject of the sentence is passing. Cp. 'with patience,' Heb. xii. 1; 'with offence,' Rom. xiv. 20; 'with many witnesses,' 2 Tim. ii. 2; 'with letter and circumcision,' Rom. ii. 27; and in the Classical writers, 'with caution,' Thucydides, i. 17; 'with pangs,' Euripides, *Phoenissae*, 355.

God's threefold Testimony as to His Gift of eternal Life in Christ

not [1] with the water only, but [2] with the water and with the blood. And it is the Spirit who gives testimony—[3] because the Spirit is the Truth. For there are [4] three that give 7
testimony [5]—the Spirit, the water, and the blood; 8
and there is complete agreement between [4] these three. If we accept the testimony of men, God's testimony 9
is greater: for God's testimony consists of the things which He has testified about His Son. He who believes in the Son 10
of God has the testimony in his own heart: he who does not believe God has made Him a liar, in that he has refused to accept the testimony which God has given about His Son. And that testimony is to the effect that God has given us the 11
Life of the Ages, and that this Life is in His Son. He who 12
has the Son has the Life: he who has not the Son of God has not the Life.

Conclusion

The Certainty of eternal Life. Prayer for ourselves and others

I write all this to you in order that you who 13
believe in the Son of God may know for certain that you already have the Life of the Ages. And 14
we have an assured confidence that whenever we ask anything in accordance with His will, He listens to us. And since we know that He listens 15
to us, then whatever we ask, we know that we have the things which we have asked from Him. If any one sees 16
a brother man committing a sin which is not unto death, he shall ask and God shall give him life—for those who do not sin unto death. There is such a thing as sin unto death; for that I do not bid him make request. Any kind of 17

1. *With the water only . . with the water . . with the blood*] This 'with' is literally 'in,' but in a large number of cases this Greek preposition (*en*) conveys the same circumstantial sense as the other one (*dia*) just noticed, and again 'with' is the most suitable English.

2. *With the water and with the blood*] Alford thinks the article here is inserted to give solemnity. Surely it is used rather as referring to the definite incident concerning water and blood which must have been familiarly known to the readers of John's Gospel, and to all who received oral instruction from this Apostle. Cp. John xix. 34, n.

3. *Because &c.*] "Just as Christ is the Truth (John xiv. 6), so the Spirit sent in Christ's name is the Truth" (Westcott).

4. *Three that give testimony. These three*] These words are masculine in the Greek, although the nouns themselves—spirit, water, blood—are all neuter.

5. V.L. inserts, between 'give testimony' and 'the Spirit,' the words, 'in Heaven—the Father, the Word, and the Holy Spirit; and these three are One. And there are three who give testimony on earth.' The word for 'One' is neuter, not masculine, thus signifying not oneness of Personality, but absolute identity of nature. Cp. John x. 30, n.—ED.

wrongdoing is sin; but there is sin which is not unto death.

The great Facts of the Christian Faith

We know that no one who is a child of God 18
lives in sin, [1] but He who is God's Child keeps
him, and the Evil one cannot touch him. We 19
know that we are children of God, and that the
whole world lies [2] in the power of the Evil one. And we 20
know that the Son of God has come, and has given us understanding so that we know the true One, and are in union with the true One—that is, we are in union with His Son Jesus Christ. He is the true God and the Life of the Ages.

Dear children, guard yourselves from idols. 21

1. *But He &c.*] V.L. 'but he who has been begotten by God keeps himself.'

2. *In the power of*] Lit. 'in.' The Devil had hitherto been 'the ruler of this world' (Luke iv. 6; John xii. 31; xiv. 30; xvi. 11), a strange power over men's bodies and souls being permitted him (Job i. 12; Luke xiii. 16; Acts x. 38; 2 Cor. xii. 7; Heb. ii. 14). But the time was now close at hand when he would be dethroned, and Christ's unseen, heavenly Kingship established over the earth (Rom. xvi. 20; Rev. xx. 2, 3).—ED. Or instead of 'in the power of' we may translate by 'in.' The thought of truly consecrated believers being 'in' Christ runs through the N.T. Letters. The Saviour Himself had spoken of all such as being branches 'in' Him, the Living Vine. Paul writes of there being "now no condemnation to those who are in Christ Jesus;" of his knowledge and strong conviction "in the Lord Jesus" (Rom. xiv. 14); of the Apostles and others as "labouring in the Lord," in His wisdom, power, peace, joy; of their converts as being their "work in the Lord." The whole race of man is 'in Adam' as its federal head, and all believers are 'in Christ.' He is the atmosphere they breathe, and the sunshine that illumines their path. On the other hand, as to 'the world,' the unbelievers, those who reject Christ—their vine, their federal head, the air they breathe, the light that illumines their path, is Satan. 'In the Evil one' they are and repose, being well content, humbly and torpidly submissive to his rule!

JOHN'S SECOND LETTER

Although we are unable to fix the exact date of this Letter or the place at which it was written, there is sufficient evidence, both external and internal, to warrant our acceptance of it as a genuine work of the Apostle John.

Some have thought that the "lady" addressed stands for an unknown Church, but upon careful consideration it appears more reasonable and natural to regard the Letter as having been a private one. It is impossible to discover the name of the individual to whom it was sent, but both this and the following Letter may be taken as "precious specimens of the private correspondence of the beloved Apostle."

Greeting

The Elder [1] to the elect lady and her children. 1
Truly I love you all, and not I alone, but also
all who know the truth, for the sake of the truth which is 2
continually in our hearts and will be with us [2] for ever.
Grace, mercy and peace will be with us from God the 3
Father, and from Jesus Christ the Son of the Father, in
truth and love.

Commendation and Warning

[3] It is an intense joy to me to have found 4
[4] some of your children living true Christian
lives, in obedience to the command which we
have received from the Father. And now, dear lady, I pray 5
you—writing to you, as I do, not a new command, but the
one which [5] we have had from the very beginning—let us
love one another. The love of which I am speaking consists 6
in our living in obedience to God's commands. God's
command is that you should live in obedience to what you
all heard from the very beginning. For many deceivers 7
have gone out into the world—men who do not acknowledge
Jesus as Christ who has come in human nature. [6] Such a
one is 'the deceiver' and 'the anti-Christ.'

The Need of simple Fidelity to Christ

Keep guard over yourselves, so that you may 8
not lose the results of your good deeds, but may
receive back a full reward. [7] No one has God, 9
who instead of remaining true to the [8] teaching

1. *To the elect lady*] Whether this was an individual or a Church has been much debated. Some render 'to the lady Electa;' others again 'to the elect Kyria.'
2. *For ever*] Lit. 'to the Age.'
3. *It is*] Or perhaps 'It was.' See Alford. Westcott gives both "I rejoice" and "I rejoiced."
4. *Some*] If it was really a Church that the Apostle was addressing, it is remarkable that he should have been so exceedingly glad to find 'some' of its members living up to the truth they had been taught.
5. *We have had*] Cp. 1 John ii. 7.
6. *Such a one is &c.*] See 1 John ii. 22, n.
7. *No one &c.*] However he may pique himself on his proficiency in the 'advanced thought' of the day, God is not his. "There is an advance which is not progress, but apostasy" (Plummer).
8. *Teaching*] A better word than 'doctrine,' which would refer to one special tenet. Probably the inspired writer was speaking of Christian truth as a whole, as taught by Jesus and His Apostles.

of Christ, presses on in advance: but he who remains
true to that teaching has both the Father and the Son. If 10
any one who comes to you does not bring this teaching,
do not receive him under your roof nor [1]bid him Fare-
well. He who bids him Farewell is a sharer in his evil 11
deeds.

Conclusion

I have a great deal to say to you all, but will 12
not write it with paper and ink. Yet I hope to
come to see you and speak face to face, so that your happi-
ness may be complete.

The children of your elect sister send greetings to 13
you.

1. *Bid him Farewell*] Or, perhaps, 'give him welcome.' So in verse 11.

JOHN'S THIRD LETTER

There can be no doubt that this Letter was addressed to an individual person. We cannot affix to it a definite date, or place, but the most natural supposition—which there is nothing to contradict—is that it came from the Apostle in Ephesus, about the same time as the preceding Letter.

The special mention of Diotrephes and his behaviour points indeed to a somewhat advanced development in the Church to which Gaïus belonged, but such characters are all too possible at any juncture to afford in this instance any guarantee of a later date.

In this, as in the preceding Letters, the writer's great concern is that transcendental truth should be embodied in practical holiness.

JOHN'S THIRD LETTER

Greeting and Commendation

The Elder to his dear friend Gaïus. Truly I love you. 1

My dear friend, I pray that you may in all respects prosper and enjoy good health, just as your soul already prospers. For [1]it is an intense joy to me when brethren come and bear witness to your fidelity to the truth —that you live in obedience to the truth. I have no greater [2]joy than to hear that my children are [3]living in obedience to the truth. 2 3 4

My dear friend, you are acting faithfully in all your behaviour towards the brethren, even when they are strangers to you. They have testified, in the presence of the Church, to your love; and you will do well to help them on their journey [4]in a manner worthy of your fellowship with God. For it is for Christ that they have gone forth, accepting nothing from the Gentiles. It is therefore our duty to show hospitality to such men, so that we may be fellow workers in promoting the truth. 5 6 7 8

Diotrephes

[5]I wrote to the Church, but Diotrephes, who loves to have the first place among them, refuses to listen to us. For this reason, if I come, I shall not forget his conduct, nor his idle and mischievous talk against us. And he does not stop there: he not only will not receive the brethren, but those who desire to do this he hinders, and excludes them from the Church. 9 10

1. *It is . . come . . bear*] Or 'it was . . came . . bore.' Cp. 2 John 4, n.
2. *Joy*] v.l. 'grace,' i.e. favour from God.
3. *Living &c.*] Lit. 'walking in the truth.'
4. *In a manner worthy of your fellowship with God*] Lit. 'worthily of God'; i.e. in the way demanded by, and answering to, His wisdom, His rich bounty, His tenderness. How infinitely impossible (if we may venture such an expression) of obedience is such an injunction! Yet that was to be the ambition of Gaïus, whether Diotrephes and his partisans approved or not.
5. *I wrote*] Or 'I wrote a few lines.' Lit. 'I wrote something.'

My dear friend, do not follow wrong examples, but right ones. He who habitually does what is right is a child of God: he who habitually does what is wrong has not seen God. 11

Demetrius

The character of Demetrius has the approval of all men, and of the truth itself. We also express our approval of it, and you know that we only give our approval to that which is true. 12

Conclusion

I have a great deal to say to you, but I do not wish to go on writing it with ink and pen. But I hope to see you very soon, and then we will speak face to face. 13 14

Peace be with you. Our friends send greetings to you. Greet our friends individually.

JUDE'S LETTER

Of the time and place of the composition of this Letter we know nothing beyond what may be inferred from its contents. These seem to show that it was written in Palestine, and the absence of any reference to so striking an event as the destruction of Jerusalem points to a date earlier than 70 A.D.

It has, however, been thought that such a rebuke of error and licentiousness as that which this Letter contains can only apply to the forms of Gnosticism known to have existed in the first quarter of the second century. But there is no reason to doubt that the author was the man he asserts he was, the brother of James, the head of the Church in Jerusalem. He was, therefore, not an Apostle but one of the Lord's brothers.

The abiding value of the Letter consists in its severe condemnation of merely professional Christianity, and its remarkably beautiful doxology

JUDE'S LETTER

Greeting

[1] Jude, a bondservant of Jesus Christ and [2] a brother of James: 1

To those who are [3] in God the Father, [4] infolded in His love, and kept for Jesus Christ, and called. May mercy, 2 peace and love be abundantly granted to you.

An Encouragement to defend Christian Truth

Dear friends, since I am eager [5] to begin a 3 letter to you on the subject of [6] our common salvation, I find myself constrained [7] to write and cheer you on to the vigorous defence of the faith delivered once for all to God's people. For 4 [8] certain persons have crept in unnoticed—men spoken of in ancient writings as pre-destined to this condemnation—ungodly men, who pervert the grace of our God into an excuse for immorality, and disown Jesus Christ, our only Sovereign and Lord.

Ancient Examples of Retribution for Disobedience

I desire to remind you—although the whole 5 matter is already familiar to you—that the Lord saved a people out of the land of Egypt, but [9] afterwards destroyed those who [10] had no faith. And angels—those who [11] did not keep the 6

1. *Jude*] Some translators prefer the Greek form 'Judas,' here, and yet in all similar cases they adopt the English names, John, Peter, Matthew.
2. *A brother of James*] Cp. Matt. xiii. 55.
3. *In God the Father*] Cp. 1 John v. 20.
4. *Infolded in His love, and kept*] Alford's note "perfect participles, giving the signification 'from of old and still'" very nearly hits the mark. See *Aorist* vii.
5. *To begin a letter*] Lit. 'to write,' present infinitive. See *Aorist* iii. 8.
6. *Our common salvation*] "That way to Salvation in which all must go that will be saved: God's Highway to Heaven, Christ and His Gospel" (Baxter).
7. *To write*] Aorist infinitive, indicating the act as a whole, but hardly so full of significance as Wordsworth's words imply, when he speaks of "a special act for a particular purpose, on an urgent occasion."
8. *Certain persons*] Perhaps Nicolaitans and the disciples of Simon Magus.
9. *Afterwards*] Lit. 'the second time.'
10. *Had no faith*] Or 'had had no faith.' But see Goodwin's *Moods and Tenses*, § 148. Cp. 1 Cor. x. 5.
11. *Did not keep . . deserted*] Or 'had not kept . . had deserted.' But see Goodwin.

position originally assigned to them, but deserted their own proper abode—He [1] reserves in everlasting bonds, in darkness, in preparation for the judgement of the great day. So also Sodom and Gomorrah—and the neighbouring towns in the same manner—having been guilty of gross fornication and having gone astray in pursuit of unnatural vice, are now before us as a specimen of the fire of the Ages in the punishment which they are undergoing. [2] Yet in just the same way [3] these dreamers also [4] pollute the body, while they set authority at naught and speak evil of dignities. 7 8

False Teachers. Their Insolence and Greed

But Michael the Archangel, when contending with the Devil and arguing with him about the body of Moses, did not dare to pronounce judgement on him in abusive terms, but simply said, "The Lord rebuke you." Yet these men are abusive in matters of which they know nothing, and in things which, like the brutes, they understand instinctively —in all these [5] they corrupt themselves. Alas for them; for they have followed in the steps of Cain; for the sake of gain they have rushed on headlong in the evil ways of Balaam; and have perished in [6] rebellion like that of [7] Korah! 9 10 11

Their selfish, useless, shameful Lives

These men—sunken rocks!—are those who share the pleasure of your love-feasts, unrestrained by fear while caring only for themselves; clouds without water, driven away by the winds; trees that cast their fruit, barren, doubly dead, uprooted; wild waves of the sea, [8] foaming out their own shame; wandering stars, for whom is reserved dense darkness of age-long duration. 12 13

The Prediction of Enoch

It was also about these that Enoch, who belonged to the seventh generation from Adam, prophesied, saying, 14

1. *Reserves*] The Greek perfect, 'He has reserved,' and the imprisonment continues. See *Aorist* vii. 3, 4.
2. *Yet*] Although these examples were set forth as warnings.
3. *These &c.*] "These Hereticks, dreaming of high wisdom" (Baxter).
4. *Pollute &c.*] Both practising and teaching odious vice.
5. *They corrupt themselves*] Or 'they are perishing.'
6. *Rebellion*] Or 'defiance of authority.' Lit. 'contradiction.'
7. *Korah*] "Some of the Gnostics professed even to regard Korah with admiration" (Wordsworth). The past tenses in this verse are best understood as 'proleptic.' Cp. Rom. viii. 30, n.
8. *Foaming out &c.*] In their abuse of others.

"The Lord [1] has come, attended by myriads of His
people, to execute judgement upon all, and to convict all 15
the ungodly of all the ungodly deeds which in their ungodliness they have committed, and of all the hard words which they, ungodly sinners as they are, have spoken against Him."

These men are murmurers, ever bemoaning their lot. 16
Their lives are guided by their evil passions, and their mouths are full of [2] big, boastful words, [3] while they treat [4] individual men with admiring reverence for the sake of the advantage they can gain.

The Prediction of the Apostles

But as for you, my dearly-loved friends, re- 17
member the words that before now were spoken by the Apostles of our Lord Jesus Christ—how 18
they declared to you, "In the last times there shall be scoffers, [5] obeying only their own ungodly passions." These 19
are those who cause divisions. They are [6] men of the world, [7] wholly unspiritual.

The Readers' Duties to themselves and the false Teachers

But you, my dearly-loved friends, building 20
yourselves up on the basis of your most holy faith and praying in the Holy Spirit, must keep 21
yourselves safe in the love of God, waiting for the mercy of our Lord Jesus Christ which will result in the Life of the Ages. Some, when they argue with 22
you, you must [8] endeavour to convince; others you must [8] try 23
to save, as brands plucked [9] from the flames; and on others look with pity mingled with fear, [10] while you hate every trace of their sin.

1. *Has come*] Or 'came.' Proleptic. Cp. verse 11.
2. *Big, boastful words*] "As men that were more knowing than all others in Philosophical Fancies, and the Orders of Angels, and Ages, and Things above, and of Christian Liberty" (Baxter).
3. *While &c.*] Or 'and they are great admirers of those who give them gifts.'
4. *Individual men*] Lit. 'persons.' See Luke xx. 21, n.
5. *Obeying &c.*] Lit. 'walking according to . . desires of ungodliness.' See 2 Pet. iii. 3.
6. *Men of the world*] Greek 'psychical,' for which "we have no English word; and our biblical psychology is, by this defect, entirely at fault" (Alford). See Heard's *Tripartite Nature of Man*, pp. 88–90, Hatch's *Biblical Greek*, iii., and Mayor's *James*, pp. 120, 121.
7. *Wholly unspiritual*] Or, perhaps, 'not having (the) Spirit (of God).' But see Alford.
8. *Endeavour to. Try to*] See *Aorist* iii. 8.
9. *From the flames*] Apparently quoted from Amos iv. 11; Zech. iii. 2, LXX. Cp. above, verse 9.
10. *While you hate &c.*] "Perhaps there may be an allusion also in 'hating even the tunic that has been spotted by the flesh' to the filthy garments which are taken from Joshua as a sign that his iniquities are taken away (Zech. iii. 4), and in order that he may be clothed with a new priestly tunic reaching to the feet. See Zech. iii. 4 in LXX." (Wordsworth).

All Glory ascribed to God

[1] But to Him who is able to keep you safe 24
from stumbling, and cause you to stand in
the presence of His glory free from blemish and
full of exultant joy—to the only God our Saviour—through 25
Jesus Christ our Lord, be ascribed glory, majesty, might,
and authority, as it was before all time, is now, and shall be
to all the Ages ! Amen.

1. *But*] In strong opposition to the evil tenets and practices of the heretical teachers against whom this Letter was specially directed.

THE REVELATION OF JOHN

The Apocalypse was written either in 67, or in 96, A.D.

An oft-quoted statement of Irenaeus that it, or its author—there is no word inserted to indicate which of the two he meant—"was seen" about the end of the reign of Domitian, is regarded by many as a conclusive proof of the later date.

On the other hand, the "internal evidence"—the evidence, that is, furnished by the contents of the book itself—appears to point even more unmistakably to the earlier date. E.g., in xi. 1, 2, 8, the Holy City and the earthly Temple are spoken of as being still in existence, and as about to be trodden under foot by the Gentiles.

The language of the book has also a bearing upon the problem of its date. Although other explanations have been suggested, the many Hebrew idioms that it contains as compared with the much purer Greek of the fourth Gospel—which was probably by the same author—seem to indicate that it was written long before that Gospel, at a time when the Apostle had as yet only an imperfect acquaintance with the Greek language.

Dr. Stuart Russell, in his work *The Parousia*, has contended for the belief that the fall of Jerusalem and Judaism in 70 A.D. marked a stupendous epoch in the Unseen world, a personal—although unrecorded—return of the Saviour to the earth then taking place (cp. Acts vii. 55; ix. 7; 1 Cor. ix. 1), accompanied by a spiritual judgement of bygone generations, a resurrection from Hades to Heaven of the faithful of past ages, and an ingathering of saints then on earth into the Father's House of many mansions (Matt. xxiv. 31; John xiv. 3; 1 Thess. iv. 17; 2 Thess. ii. 1).

If this belief ever obtains general acceptance the earlier date of the Apocalypse will also be regarded as fully established. For it will then be seen that the book describes beforehand events which took place in 70 A.D. and the years immediately preceding, partly on earth and partly in the spiritual world, and is mainly concerned with the downfall of the earthly Jerusalem and the setting up of Christ's heavenly Kingdom—the new Jerusalem. And its many mysterious symbols will be seen to have been a cipher of which the first Christians held the key, but which hid its meaning from their enemies.

Many scholars, however, regard the book as a document of Nero's time carefully incorporated in one written about 90 A.D.: "a Jewish Apocalypse in a Christian framework;" both perhaps being by the same author.—EDITOR.

THE REVELATION OF JOHN

Introduction

The Book and its Writer

1 [1]The revelation [2]given by Jesus Christ, which God granted Him, that He might make known to His [3]servants certain events which must [4]shortly come to pass: and He sent His angel and communicated it to His [5]servant John. This is the John who taught the truth concerning the Word of God and [6]the truth told us by Jesus Christ—[7]a faithful account of what he had seen. Blessed is he who [8]reads and blessed are those who listen to the words of this prophecy and lay to heart what is written in it; for [9]the time for its fulfilment is now close at hand.

Greeting

John sends greetings to the seven Churches in [10]the province of Asia. May grace be granted to you, and peace, from Him who is and was and [11]evermore will be; and from [12]the seven Spirits which are before His throne; and from Jesus Christ, the truthful witness, the first of the dead to be born to Life, and the Ruler of the kings of the [13]earth.

1. *The revelation*] The writer obviously expects that his meaning, so far from being obscured by the strange figures of speech and symbols which he employs, will be thereby illustrated, enforced, and brought home to the mind, with greater than ordinary power (Milligan).—Ed.
2. *Given by*] Lit. 'of.'
3. *Servants*] Lit. 'bondservants.'
4. *Shortly*] i.e. soon after this book was written. Cp. i. 3, 19; xxii. 6, 10.—Ed.
5. *Servant*] Lit. 'bondservant.'
6. *The truth told us by Jesus Christ*] Lit. 'the testimony of Jesus Christ.'
7. *A faithful account of what*] Lit. 'all that.'
8. *Reads*] See Luke iv. 16–20; Acts xiii. 15. Books were rare and costly before the invention of printing.
9. *The time for its fulfilment &c.*] Lit. simply 'the time is near;' i.e. was near when this book was written. Cp. i. 1, 19; xxii. 6, 10.—Ed.
10. *The province of Asia*] Cp. Acts ii. 9, n.
11. *Evermore will be*] Lit. 'is coming.' The future participle of the Greek verb 'to be' (Homer, *Iliad*, i. 70) occurs in the N.T. only in Luke xxii. 49. In modern Greek it is obsolete.
12. *The seven Spirits*] God's own most holy Spirit "viewed not so much in His individual personality as in the manifoldness of His operation in the Church" (Milligan).—Ed.
13. *Earth*] Or 'land.'

Ascription of Praise

To Him who loves us and has [1]freed us from our sins with His own blood, and has [2]formed us into a Kingdom, to be priests to [3]God, His Father—to Him be ascribed the glory and the power until the Ages [4]of the Ages. Amen. 6

[5]He is coming in the clouds, and [6]every eye will see Him, and [7]so will those who pierced Him; and all the [8]nations of the earth will gaze on Him and mourn. Even so. Amen. 7

"I am the Alpha and the Omega," says the Lord God, "He who is and was and [9]evermore will be—the Ruler of all." 8

The Coming of the Message

I John, your brother, and a sharer with you in the sorrows and Kingship and patient endurance of Jesus, found myself in the island of Patmos, on account of the Word of God and the truth told us by Jesus. In the Spirit I found myself present on [10]the day of the Lord, and I heard behind me a loud voice which resembled the blast of a trumpet. It said, 9 10 11

"Write forthwith in [11]a roll an account of what you see, and send it to the seven Churches—to Ephesus, Smyrna, Pergamum, Thyateira, Sardis, Philadelphia and Laodicea."

A Vision of the glorified Redeemer

I turned to see [12]who it was that was speaking to me; and [13]then I saw [14]seven golden lampstands, and in the centre of the lampstands some One resembling the Son of Man, clothed in 12 13

1. *Freed us from*] v.l. 'washed us from.'
2. *Formed us into*] v.l. 'made for us.'
3. *God, His Father*] Lit. 'God and His Father.' Cp. Jas. i. 27. Or 'His God and Father.'
4. *Of the Ages*] v.l. omits these words.
5. *He is coming*] Lit. 'See! He is coming.'
6. *Every eye*] Apparently can only refer to persons alive on the earth at the time. None of the dead can see the Redeemer descending from Heaven, for in accordance with the express teaching of 1 Thess. iv. 16, the Resurrection does not take place until after He has come.—Ed.
7. *So will those who pierced Him*] An indication that the Seer expected the Saviour to return in the life-time of those who crucified Him. Cp. Matt. xxvi. 64; John i. 51.—Ed.
8. *Nations of the earth*] Or 'tribes of the land.' Cp. Matt. xxiv. 30.
9. *Evermore will be*] Lit. 'is coming.' Cp. verse 4, n.
10. *The day of the Lord*] i.e. either the time of the Redeemer's Parousia or return to the earth, or else the interval that was to elapse before the coming of that time. That was the Seer's standpoint. In the *Teaching of the Apostles*, xiv., we read, "Every Lord's [day] of the Lord come together and break bread." Otherwise we have no reason to suppose that Sunday had yet received its present name of "the Lord's day." See Dr. E. W. Bullinger's pamphlet.—Ed.
11. *A roll*] Of papyrus or parchment. It could be conveniently sent on from Patmos to the seven towns in the order prescribed.
12. *Who . . that*] Lit. 'the voice which.'
13. *Then*] Lit. 'having turned.'
14. *Seven*] In the earthly temple there was only one lampstand (Exod. xxv. 31; Heb. ix. 2).

a robe which reached to His feet, and with a girdle of gold
across His breast. His head and His hair were white, 14
like white wool—as white as snow; and His eyes resembled
a flame of fire. His feet were like silver-bronze, when it 15
is [1] white-hot in a furnace; and His voice resembled the
sound of many waters. In His right hand He held seven 16
stars, and a sharp, two-edged sword [2] was seen coming
from His mouth; and His glance resembled the sun when
it is shining with its full strength.

Words of Encouragement, Life, and Hope

When I saw Him, I fell at His feet as if I were 17
dead. But He laid His right hand upon me and
said,

"Do not be afraid: I am the First and the
Last, and the ever-living One. I died; but I am now 18
alive until the Ages of the Ages, and I have [3] the keys of
the gates of Death and of Hades! Write down therefore 19
the things you have just seen, and those which are now
taking place, and those which are soon to follow: the secret 20
meaning of the seven stars which you have seen in My
right hand, and of the seven lampstands of gold. The
seven stars are the [4] ministers of [5] the seven Churches, and
the seven lampstands are the seven Churches.

The Letters to the seven Churches

The Letter to Ephesus

"To the [6] minister of the Church in Ephesus 1 2
write as follows:

"'This is what He who holds the seven stars
in the grasp of His right hand says—He who walks to and
fro among the seven lampstands of gold. I know your 2

1. *White-hot*] The whiteness is expressed by the second half of the Greek word 'chalcolibanus.' The participle in the Greek here has the full force of the perfect tense. Contrast the present participle passive of the same verb in the *Martyrdom of Polycarp*, xv. The case here is the genitive absolute. v.l. 'as if they (the feet) were glowing in a furnace.'

2. *Was seen coming from*] Lit. simply 'coming out of.'

3. *The keys of the gates*] Lit. simply 'the keys.' Cp. Matt. xvi. 18 (last clause), n. The 'power of (i.e. authority over) death,' once wielded by the Devil (Heb. ii. 14), is now in the hands of man's great Redeemer.—ED.

4. *Ministers*] Lit. 'angels.' See ii. 1, n.

5. *The seven Churches*] The Letters contained in chapters ii., iii., appear to favour the early date of the Apocalypse. The members of these Churches were manifestly exposed to bitter persecution. The love of very many of them had waxed cold, and false teachers had arisen. This corresponds to what Jesus had predicted would happen in the lifetime of His earthly contemporaries (Matt. xxiv. 5, 9–12, 21, 24, 34).

6. *Minister*] Or 'guardian angel.' Or the Church itself "viewed not merely as in possession of inward vigour, but as exercising it towards things without" (Milligan). Lit. 'angel' or 'messenger.' So also in verses 8, 12. 18; iii. 1, 7, 14.

doings and your toil and patient suffering. And I know that you cannot tolerate wicked men, but have put to the test those who say that they themselves are Apostles but are not, and you have found them to be liars. And you endure 3
patiently and have borne burdens for My sake and have never grown weary. Yet I have this against you—that [1] you no 4
longer love Me as you did at first. Be mindful, therefore, 5
of the height from which you have fallen. Repent at once, and act as you did at first, or else I will surely come and remove your lampstand out of its place—unless you repent. Yet this you have in your favour: you hate the doings of the 6
Nicolaitans, which I also hate.

"'Let all who have ears give heed to what the Spirit 7
is saying to the Churches. To him who overcomes I will give the privilege of eating the fruit of the [2] Tree of Life, which is in the Paradise of God.'

"To the minister of the Church at Smyrna 8
write as follows:

The Letter to Smyrna

"'This is what the First and the Last says—
He who [3] died and has returned to life. Your sufferings I 9
know, and your poverty—but you are rich—and the evil name given you by those who say that they themselves are Jews, and are not, but are Satan's synagogue. Dismiss 10
your fears concerning all that you are about to suffer. I tell you that the Devil is about to throw some of you into prison that you may be put to the test, and for ten days you will have to [4] endure persecution. [5] Be faithful to the End, [6] even if you have to die, and then I will give you the victor's Wreath of Life.

"'Let all who have ears give heed to what the Spirit is 11
saying to the Churches. He who overcomes shall be in no way hurt by [7] the Second Death.'

1. *You no longer &c.*] Lit. 'you have forsaken your first love. Cp. Matt. xxiv. 12, 34.

2. *The Tree of Life*] Cp. xxii. 2. "The promises in the letters to the seven Churches relate to experiences and privileges set forth in the predictions which occur in the prophetic portion of the book" (Dr. H. G. Guinness). Christ Himself is the Tree of Life, which He bestows on those who overcome, just as He is also the hidden Manna (verse 17), and the Morning Star (verse 28; xxii. 16). Cp. John vi. 35, 48.—ED.

3. *Died*] Lit. 'became dead.'

4. *Endure persecution*] Cp. Matt. xxiv. 9, 34.

5. *Be faithful to the End*] Lit. simply 'Prove yourself faithful.' Cp. Matt. xxiv. 13.

6. *Even if you have to die*] Lit. 'up to (the point of) death;' not meaning 'so long as life shall last.' Cp. Phil. ii. 8, where 'stooped to die' is literally 'becoming obedient up to (the point of) death.'

7. *The Second Death*] Cp. verse 7, n.; xx. 6, 14; xxi. 8.

"To the minister of the Church at Pergamum write as follows: 12

The Letter to Pergamum

"'This is what He who has the sharp, two-edged sword says. I know where you dwell. [1] Satan's 13
throne is there; and yet [2] you are true to Me, and did not deny your faith in Me, even in the days of Antipas My witness and faithful friend, who was put to death among you, in the place where Satan dwells. Yet I have 14
a few things against you, because you have [3] with you some that cling to the teaching of Balaam, who taught Balak to put a stumbling-block in the way of the descendants of Israel—to eat what had been sacrificed to idols, and commit fornication. So even you have some that cling in the same 15
way to the teaching of the Nicolaitans. Repent, at once; or 16
else I will come to you quickly, and will make war upon them with the sword which is in My mouth.

"'Let all who have ears give heed to what the Spirit is 17
saying to the Churches. He who overcomes—to him I will give some of the [4] hidden Manna, and a white stone; and—written upon the stone and known only to him who receives it—[5] a new name.'

"To the minister of the Church at Thyateira write as follows: 18

The Letter to Thyateira

"'This is what the Son of God says—He who has eyes like a flame of fire, and feet resembling silver-bronze. I know your doings, your love, your faith, your 19
service, and [6] your patient endurance; and that [7] of late you have toiled harder than you did at first. Yet I have this 20
against you, that you tolerate the woman Jezebel, who calls herself a prophetess and by her teaching leads astray My servants, so that they commit fornication and eat what has been sacrificed to idols. I have given her time to repent, 21
but she is determined not to repent of her fornication. I tell 22
you that I am about to cast her upon a bed of sickness, and I will severely afflict those who commit adultery with her, unless they repent of conduct such as hers. Her children 23

1. *Satan's throne is there*] At the time the Revelation was written the head-quarters of the Roman government in the province of Asia were in Pergamum.
2. *You are true to Me*] Cp. Matt. xxiv. 13.
3. *With you*] Lit. 'there.'
4. *Hidden Manna*] Christ Himself. Cp. verse 7, n. (last sentence).
5. *A new name*] Cp. verse 7, n.; iii. 12; xiv. 1; xxii. 4.
6. *Your patient endurance*] Cp. Matt. xxiv. 13.
7. *Of late &c.*] Lit. 'your last works are more numerous than your first.

too shall surely die; and all the Churches shall come to know that I am He who searches into men's inmost thoughts; and to each of you I will give a requital which shall be in accordance with what your conduct has been.
But to you, the rest of you in Thyateira, all who do not hold 24
this teaching and are not the people who have learnt the "deep things," as they call them (the deep things of Satan!)
—to you I say that I lay no other burden on you. Only 25
that which you already possess, cling to [1] until I come.
"'And to him who overcomes and obeys My commands 26
to the very end, I will give [2] authority over the nations of
the earth. And he shall be their shepherd, ruling them with 27
a [3] rod of iron, just as earthenware jars are broken to pieces;
and his power over them shall be like that which I Myself
have received from My Father; and I will give him [4] the 28
Morning Star. Let all who have ears give heed to what the 29
Spirit is saying to the Churches.'

The Letter to Sardis

"To the minister of the Church at Sardis 1 3
write as follows:
"'This is what He who has the seven Spirits
of God and the seven stars says. I know your doings—you
are supposed to be alive, but in reality you are dead. Rouse 2
yourself and keep awake, and strengthen those things which
remain but have well-nigh perished; for I have found no
doings of yours free from imperfection in the sight of My
God. Be mindful, therefore, of the lessons you have 3
received and heard. Continually lay them to heart, and
repent. If, however, you fail to rouse yourself and keep
awake, I shall come upon you suddenly like a thief, and you
will certainly not know the hour at which I shall come to
judge you. Yet you have in Sardis a few who have not 4
soiled their garments; and they shall walk with Me in
white; for they are worthy.
"'In this way he who overcomes shall be clothed in 5
[5] white garments; and I will certainly not blot out his
name from the [6] Book of Life, but will [7] acknowledge him
in the presence of My Father and His angels. Let all who 6

1. *Until I come*] Cp. Matt. xxiv. 13.
2. *Authority over the nations*] See iii. 21, n. 'Of the earth' is not in the Greek.
3. *Rod of iron*] Cp. verse 7, n.; xii. 5; xix. 15.
4. *The Morning Star*] Christ Himself, xxii. 16. Cp. verse 7, n. (last sentence).
5. *White garments*] Cp. ii. 7, n.; vii. 9; xix. 14.
6. *Book of Life*] Cp. ii. 7, n.; xiii. 8; xvii. 8; xx. 12, 15; xxi. 27; xxii. 19.
7. *Acknowledge him*] Cp. Matt. x. 32; Luke xii. 8.

have ears give heed to what the Spirit is saying to the Churches.'

The Letter to Philadelphia

"To the minister of the Church at Philadelphia write as follows: 7

"'This is what the holy One and the true says —He who has the key of David—He who opens and no one shall shut, and shuts and no one shall open. I know your 8 doings. I have [1] put an opened door in front of you, which no one can [2] shut; because you have but a little power, and yet you have guarded My word and have not disowned Me. I will cause some belonging to Satan's synagogue who say 9 that they themselves are Jews, and are not, but are liars—I will make them come and fall at your feet and know for certain that I have loved you. Because [3] in spite of suffering 10 you have guarded My word, I in turn will guard you from that hour of trial which is soon coming upon the whole world, to put to the test [4] the inhabitants of the [5] earth. I 11 am coming quickly: cling to that which you already possess, so that your wreath of victory be not taken away from you.

"'He who overcomes—I will make him a pillar in the 12 sanctuary of My God, and he shall never go out from it again. And I will write on him the [6] name of My God, and the name of the city of My God, the [7] new Jerusalem, which is to come down out of Heaven from My God, and My own new name. Let all who have ears give heed to what the 13 Spirit is saying to the Churches.'

The Letter to Laodicea

"And to the minister of the Church at 14 Laodicea write as follows:

"'This is what the Amen says—the [8] true and faithful witness, the Beginning and Lord of God's Creation. I know your doings—you are neither cold nor hot; I would 15 that you were cold or hot! Accordingly, because you are 16 lukewarm and neither hot nor cold, before long I will vomit you out of My mouth. You say, I am rich, and have 17

1. *Put*] Lit. 'given.' A Hebraism.
2. *Shut*] Lit. 'shut it.' A Hebraism.
3. *In spite of suffering you have guarded My word*] Lit. 'you guarded the word of My patience;' which may mean the story of all that Christ endured for us and also the teaching in which He has exhorted us to a like unfaltering courage and fortitude. Cp. 1 Cor. i. 18, n.—ED.
4. *The inhabitants of the earth*] This phrase occurs also in vi. 10; viii. 13; xi. 10; xiii. 8, 12, 14; xiv. 6; xvii. 2, 8. In this book of the Revelation it everywhere seems to denote godless, unbelieving men of the world.—ED.
5. *Earth*] Or 'land.'
6. *Name*] Cp. ii. 7, n.; ii. 17; xiv. 1; xxii. 4.
7. *New Jerusalem*] Cp. ii. 7, n.; xxi. 2.
8. *True and faithful*] Lit. 'faithful and true.'

wealth stored up, and I stand in need of nothing; and you
do not know that if there is a wretched creature it is *you*—
[1]pitiable, poor, blind, naked. Therefore I counsel you to 18
buy of Me gold refined in the fire that you may become rich,
and white robes to put on, so as to hide your shameful
nakedness, and eye-salve to anoint your eyes with, so that
you may be able to see. [2]All whom I hold dear, I reprove 19
and chastise; therefore be in earnest and repent. I am now 20
standing at the door and am knocking. If any one listens
to My voice and opens the door, I will go in to be with him
and will feast with him, and he shall feast with Me.

"'To him who overcomes I will give the privilege of 21
sitting down with Me [3]on My throne, as I also have over-
come and have sat down with My Father on His throne.
Let all who have ears give heed to what the Spirit is saying 22
to the Churches.'"

A Vision of God on His Throne

A Door into Heaven stood open

After all this I looked and saw a door in 1 4
Heaven standing open, and the voice that I had
previously heard, which resembled the blast of a
trumpet, again spoke to me and said,

"Come up here, and I will show you things which are to
happen in the future."

Immediately I found myself in the Spirit, and [4]saw a 2
throne in Heaven, and some One sitting on the throne.
The appearance of Him who sat there was like [5]jasper or 3
sard; and encircling the throne was a [6]rainbow, in appear-

1. *Pitiable, poor*] Cp. Matt. xxiv. 12.

2. Cp. Heb. xii. 6.

3. *On My throne*] "Except that excellent men have denied it, it would seem impossible to read Scripture without perceiving that its assertions are distinct upon this point." (F. W. Robertson, *Sermons*, v. 28.) See Dan. vii. 18; Matt. xix. 28; xxii. 30; Luke xii. 44; xix. 17; xxii. 29; John xvii. 22; Rom. viii. 17; 1 Cor. ix. 24; Phil. iii. 14; 1 Thess. ii. 12; 2 Tim. ii. 12, 20; 1 Peter v. 4; James i. 12; ii. 5; Rev. i. 9; ii. 26; xx. 4; xxi. 7. Saintly and consecrated Christians are not, like the rest of mankind, mere subjects and citizens in God's heavenly Kingdom. Here on earth they are one with the Lord Jesus in the conflict with evil, and along with Him carry a more than nominal cross, and become dead to the world and to sin and selfishness. The result is that they also share in His Kingship. Complete and continually-renewed self-surrender to God is a source not of weakness, but of infinite strength. Through it alone there come to us power with God in prayer, a Christlike influence for good over others, and perfect self-control. See ii. 7, n.; xx. 4, 6.—ED.

4. *Saw a throne*] "The Seer is introduced into the glorious audience-chamber of a great King" (Milligan).—ED.

5. *Jasper or sard*] Red stones.

6. *Rainbow*] An emblem of God's faithfulness (Gen. ix. 13).

ance [1] like an emerald. Surrounding the throne there were 4
also twenty-four other thrones, on which sat [2] twenty-four
Elders clothed in white robes, with victors' wreaths of gold
upon their heads.

The Beings and Things around the Throne

Out from the throne [3] there came flashes of 5
lightning, and voices, and peals of thunder,
while in front of the throne seven blazing lamps
were burning, which are the seven Spirits of
God. And in front of the throne there seemed to be a [4] sea 6
of glass, resembling crystal. And [5] midway between the
throne and the Elders, and surrounding the throne, were
[6] four living creatures, full of eyes in front and behind.
The first living creature resembled a lion, the second an ox, 7
the third had a face like that of a man, and the fourth
resembled an eagle flying. And each of the four living 8
creatures had six wings, and in every direction, and within,
are full of eyes; and day after day, and night after night,
they never cease saying,

"[7] Holy, holy, holy, Lord God, the Ruler of all, who
wast and art and [8] evermore shalt be."

God's Power and Glory proclaimed

And whenever the living creatures give glory 9
and honour and thanks to Him who is seated
on the throne, and lives until the Ages of the
Ages, the twenty-four Elders fall down before Him who 10
sits on the throne and worship Him who lives until the
Ages of the Ages, and they cast their wreaths down in
front of the throne, saying, 11

"It is fitting, O our Lord and God,
That we should ascribe unto Thee the glory and the
honour and the power;
For Thou didst create all things,
And because it was Thy will they came into existence,
and were created."

1. *Like an emerald*] And therefore, perhaps, a lunar rather than a solar rainbow.
2. *Twenty-four Elders*] "Representatives of the glorified Church. Twice twelve combines the number of the patriarchs with that of the Apostles" (Milligan).—Ed.
3. *There came*] Lit. 'come.'
4. *Sea of glass*] Recalling God's spotless purity and the measureless depths of His nature.—Ed.
5. *Midway between &c.*] See the Cambridge *Journal of Philology*, ii. 318.
6. *Four living creatures*] Possibly a symbol of humanity, when perfected. The ideal earthly creature would resemble a man in thought and feeling, a lion in majesty and strength, an ox in patient labour, and an eagle in lofty flight and motion (Dr. J. Brown).—Ed.
7. *Holy, holy, holy*] It is unlikely that there is any implied reference here to the sacred Trinity of the divine nature. The words are probably a Hebrew idiom, meaning 'thrice holy,' 'unspeakably holy.'—Ed.
8. *Evermore shalt be*] Lit. 'art to come,' or 'art coming.'

The breaking of the seven Seals

The Book of coming Events

5 And I saw [1] lying in the right hand of Him who sat on the throne [2] a book [3] written on both sides and closely sealed with seven seals. And I saw a mighty angel who was exclaiming in a loud voice, "Who is worthy to open the book and break its seals?"

But no one in Heaven, or on earth, or under the earth, was able to open the book or look into it.

Only the Redeemer could open the Book.

And while I was [4] weeping bitterly, because no one was found worthy to open the book or look into it, one of the Elders said to me, "[5] Do not weep. The Lion which belongs to the tribe of Judah, the Root of David, has triumphed, and will open the book and break its seven seals."

A Vision of the Lamb of God

Then, [6] midway between the throne and the four living creatures, I saw [7] a Lamb standing among the Elders. He looked as if He had been offered in sacrifice, and He had seven horns and seven eyes. The last-named are the seven Spirits of God, and [8] have been sent far and wide into all the [9] earth. So He comes, and now He has taken the book out of the right hand of Him who is seated on the throne. And when He had taken the book, the four living creatures and the twenty-four Elders fell down before the Lamb, having each of them a harp and bringing golden bowls full of incense, which represent the prayers of God's people. And now they sing a new song.

"It is fitting," they say, "that Thou shouldst be the One to take the book

1. *Lying in*] Lit. simply 'on.' Neither the preposition nor the sense is the same as in Acts vii. 55, 56.

2. *A book*] I.E. a scroll, or roll of parchment or papyrus.

3. *Written on both sides*] I.E. complete in itself, and leaving no room for any change or addition.—ED.

4. *Weeping bitterly*] In times of stress and calamity our fears and sorrows are often intensified through our ignorance of what is going to happen next. Cp. Luke xxi. 26.—ED.

5. *Do not weep*] Cp. Bickersteth's beautiful words:

"Peace, perfect peace, our future all unknown?
Jesus we know, and He is on the throne."—ED.

6. *Midway between*] Lit. 'in the midst of.' The Hebrew preposition denoting this is always repeated.

7. *A Lamb*] Strange and unlooked for. The Seer had been told of a lion, and he beholds a lamb, the emblem of patience and innocence, and a lamb, too, which had been sacrificed (Milligan).—ED.

8. *Have been sent far and wide*] I.E. the eyes. But V.L. reads 'the Spirits.'

9. *Earth*] Or 'land.'

And break its seals;
Because Thou hast been offered in sacrifice,
And hast purchased for God with Thine own blood
Some out of every tribe and language and people and nation,
And hast formed them into a Kingdom to be priests to our God,
And they [1] reign over the earth."

His Power and Glory proclaimed

And I looked, and heard [2] what seemed to be the voices of countless angels on every side of the throne, and of the living creatures and the Elders. Their number was myriads of myriads and thousands of thousands, and in loud voices they were singing,

"It is fitting that the Lamb which has been offered in sacrifice should receive all power and riches and wisdom and might and honour and glory and blessing."

And as for every created thing in Heaven and on earth and under the earth and on the sea, and everything that was in any of these, I heard them say,

"To Him who is seated on the throne,
And to the Lamb,
Be ascribed all blessing and honour
And glory and might,
Until the Ages of the Ages!"

Then the four living creatures said "Amen," and the Elders fell down and [3] worshipped.

The first Seal

And when the Lamb broke one of the seven seals I saw it, and I heard [4] one of the four living creatures say, as if in a voice of thunder,

"[5] Come."

And I looked and a white horse appeared, and its [6] rider

1. *Reign over*] The preposition is the same as in Matt. xxviii. 18, where our Lord solemnly affirms His already-existing, universal sovereignty, not 'on' but 'over' the earth. Or 'are to reign over.' v.l. 'will reign over.'—Ed.
2. *What seemed to be*] Lit. 'as.' v.l. omits this word.
3. *Worshipped*] v.l. 'worshipped Him who lives until the Ages of the Ages.'
4. *One of the four living creatures*] The lion (iv. 7).
5. *Come*] Not 'Come and see.' The words are addressed to the vision about to display itself.
6. *Rider*] Cp. xix. 11. The ancient interpreters were agreed that the horse in the first seal carries Christ, and that those in the three remaining seals introduce a power antagonistic to Him. (Wordsworth.) But Dr. J. S. Russell finds here a representation of the outbreak of the Jewish war, under Vespasian, in 66 A.D. The first horse is white, little blood being shed as yet.—Ed.

carried a bow; and a victor's wreath was given to him; and he went out conquering and in order to conquer.

The second Seal

And when the Lamb broke the second seal, I heard [1] the second living creature say, 3

"Come."

And another horse came out—a [2] fiery-red one; and power was given to its rider to take peace from the [3] earth, and to cause men to [4] kill one another; and a great [5] sword was given to him. 4

The third Seal

When the Lamb broke the third seal, I heard [6] the third living creature say, 5

"Come."

I looked, and a black horse appeared, its rider carrying a balance in his hand. And I heard what seemed to be a voice speaking in the midst of the four living creatures, and saying, 6

"[7] A quart of wheat for a shilling, and three quarts of barley for a shilling; but do not injure either [8] the oil or the wine."

The fourth Seal

When the Lamb broke the fourth seal I heard [9] the voice of the [10] fourth living creature say, 7

"Come."

I looked and a pale-coloured horse appeared. Its rider's name was [11] Death, and Hades came close behind him; and authority was given to them over the fourth part of the earth, to kill with the sword or with famine or pestilence or by means of the wild beasts of the earth. 8

1. *The second living creature*] The ox, a symbol of God's patience (iv. 7).
2. *Fiery-red*] Emblematic of great slaughter.—Ed.
3. *Earth*] Or 'land.' So in verses 8, 10, 15.
4. *Kill one another*] Civil war sprang up among the Jews.—Ed.
5. *Sword*] A weapon for close conflict, unlike the bow (verse 2), which is used at a distance.—Ed.
6. *The third living creature*] With the quasi-human head (iv. 7). The vision which follows may denote the horrors of famine (Josephus, *Wars*, v. 10. 2).—Ed.
7. *A quart of wheat &c.*] Some such rendering as "A shilling for a penny loaf, and a shilling for three dough cakes" would bring home to the English reader the famine prices which are here intended.—Ed.
8. *The oil or the wine*] "A figure of the care with which God watches over His own people and supplies all their wants" (Milligan). But the real explanation may perhaps be found in the conduct of John of Gischala, who, during the siege of Jerusalem, seized the sacred wine and oil (Josephus, *Wars*, v. 13. 6). Cp. Ezek. iv. 16.—Ed.
9. *The voice*] Not 'a' voice, although there is no article in the Greek. Its omission is a Hebraism.
10. *Fourth living creature*] The eagle (iv. 7).
11. *Death and Hades*] Symbolizing the intensified horrors of the siege of Jerusalem (Josephus, *Wars*, v. 12. 3, and v. 13. 7).—Ed.

The fifth Seal

When the Lamb broke the fifth seal, I saw 9
at the foot of the altar [1] the souls of those
whose lives had been sacrificed because of the
word of God and of the testimony which they had given.
And [2] now in loud voices they cried out, saying, 10
"How long, O Sovereign Lord, the holy One and the
true, dost Thou delay judgement and the taking of
vengeance upon the [3] inhabitants of the earth for our
blood?"
And there was given to each of them a long white robe, 11
and they were bidden to wait patiently for a short time
longer, until the full number of their fellow bondservants
should also be complete—namely of their brethren who
were soon to be killed just as they had been.

The sixth Seal

[4] When the Lamb broke the sixth seal I looked, 12
and there was a great earthquake, and the sun
became as dark as sackcloth, and the whole disc
of the moon became like blood. The stars in the sky also 13
fell to the earth, as when a fig-tree, upon being shaken by a
gale of wind, casts its [5] unripe figs to the ground. The 14
sky too passed away, as if a scroll were being rolled up, and
every mountain and island was removed from its place.
[6] The kings of the earth and the great men, the military 15
chiefs, the wealthy and the powerful—all, whether slaves or
free men—hid themselves in the caves and in the rocks of
the mountains, while they called to the mountains and the 16
rocks, saying,

1. (vv. 9–11.) Some believe that Peter, in his first Letter (iv. 6), refers to these martyred saints, and to the good news here announced to them. If so, the Apostle must have read the Revelation before he himself wrote—an indication of the early date of this book!—ED.

2. *Now*] When the fifth seal was broken—implied by the tense.

3. *Inhabitants of the earth*] See iii. 10, n.

4. (vv. 12–14.) Cp. Matt. xxiv. 29, n. and xxiv. 34. When the Temple was utterly blotted out, not one stone being left upon another; and the last sacrifice had been offered there; when the remnant of the people were sold into slavery, or to be butchered in gladiatorial shows; when their nationality was utterly trodden out, and their land given to strangers; it seemed as if the historian could only fitly describe these great catastrophes by some such imagery as this before us. (Dr. J. Brown.) But some interpret the first six Seals as descriptive of the temporal glory and subsequent decline of pagan Rome, and think that the sixth and last of them is symbolic of the adoption of Christianity by the Emperor Constantine.—ED.

5. *Unripe figs*] Or 'winter figs.'

6. (vv. 15–16.) Cp. Luke xxiii. 30. The limestone hills of Palestine are honeycombed with caves which from time immemorial have afforded shelter to robbers and fugitives. It is a significant fact that upon the fall of Jerusalem these caves formed the last hiding place of vast numbers of the Jews (Josephus, *Wars*, vi. 7; vi. 9; vii. 2. 2). In Acts iv. 26, the phrase 'kings of the earth' (or, land) is applied by Peter to the rulers of Palestine.—ED.

"Fall on us and hide us from the presence of Him who
sits on the throne and from the anger of the Lamb; for the 17
day of His anger—that great day—has come, and who is
able to stand?"

The Safety of God's true Servants

After this I saw four angels standing [1]at the 1 7
four corners of the [2]earth, and holding back the
four winds of the earth so that no wind should
blow over the earth or the sea or upon any tree.
And I saw another angel [3]coming from the east and carrying 2
a seal belonging to the [4]ever-living God. He called in a loud
voice to the four angels whose work it was to injure the
earth and the sea.

"[5]Injure neither land nor sea nor trees," he said, "until 3
we have sealed the bondservants of our God upon their fore-
heads."

The 144,000

When the sealing was finished, I heard how 4
many were sealed out of all the tribes of the
descendants of Israel. They were 144,000.

Of the tribe of Judah, 12,000 were sealed; 5
Of the tribe of Reuben, 12,000;
Of the tribe of Gad, 12,000;
Of the tribe of Asher, 12,000; 6
Of the tribe of Naphtali, 12,000;
Of the tribe of Manasseh, 12,000;
Of the tribe of Symeon, 12,000; 7
Of the tribe of Levi, 12,000;
Of the tribe of Issachar, 12,000;
Of the tribe of Zebulun, 12,000; 8
Of the tribe of Joseph, 12,000;
Of the tribe of Benjamin, 12,000.

A vast Throng of gloriously triumphant Saints

After this I looked, and a vast host appeared 9
which it was impossible for anyone to [6]count,
gathered out of every nation and from all tribes
and peoples and languages, standing before the
throne and before the Lamb, clothed in long
white robes, and carrying palm-branches in their hands.
In loud voices they were exclaiming, 10

1. *At*] Lit. (looking) 'towards,' (ready to move) 'to.
2. *Earth*] Or 'land.' So in verses 2, 3.
3. *Coming*] Lit. 'going up.
4. *Ever-living*] Lit. 'living.
5. Cp. Matt. xxiv. 13; Luke xxi. 19; Ezek. ix. 4–6.
6. *Count*] Lit. 'count it.' A Hebraism, which has a parallel in modern Greek.

"It is to our God who is seated on the throne, and to the Lamb, that we owe our salvation!"

[1]All the angels were standing in a circle round the throne 11
and round the Elders and the four living creatures, and they fell on their faces in front of the throne and worshipped God.

"Even so!" they cried: 12
"The blessing and the glory
And the wisdom and the thanks
And the honour and the power and the might
Are to be ascribed to our God,
Until the Ages of the Ages!
Even so!"

Though martyred, full Salvation was now theirs through the Lamb

Then, addressing me, one of the Elders said, 13
"Who are these people clothed in the long white robes? And where have they come from?"

"My lord, you know," I replied. 14

"They are those," he said, "who [2]have just passed through [3]the great distress, and have washed their robes and made them white in the blood of the Lamb. For 15
this reason they stand before the very throne of God, and render Him service, day after day and night after night, in His sanctuary, and He who is sitting upon the throne will shelter them in His tent. They will never again be hungry 16
or thirsty, and never again will the sun or any scorching heat trouble them. For the Lamb who is [4]in front of the 17
throne will be their Shepherd, and will guide them to water-springs of Life, and God will wipe every tear from their eyes."

The seventh Seal

When the Lamb broke the seventh seal, there 18
was [5]silence in Heaven for about half an hour.

1. *All the angels*] Cp. v. 11.
2. *Have just passed through*] Lit. 'are coming out of.'
3. *The great distress*] Possibly of the persecution under Nero and from the unbelieving Jews in the closing years of the Mosaic dispensation. Cp. Dan. xii. 1; Matt. xxiv. 21. The article, omitted in the A.V., may denote 'the predicted distress,' or 'the great, unparalleled distress.'—Ed.
4. *In front of the throne*] Lit. 'between (where we are and) the throne.' See iv. 6, n.
5. *Silence*] The great preparatory dispensation of Judaism had now reached its end. "It was not heathen Babylon, or idolatrous Tyre and Sidon, that had fallen with a fall so fearful. It was Jerusalem, and there was silence; the silence of awe and amazement at the sight" (Dr. J. Brown). The sounding of the Seven Trumpets recalls the story of God's judgement of ancient Jericho (Josh. vi.)—Ed.

The sounding of the seven Trumpets

The Prayers of God's People. Their Enemies punished

Then I saw the seven angels who are in the 2
presence of God, and [1]seven trumpets were
given to them. And another angel came and 3
stood close to the altar, carrying a censer of
gold; and abundance of incense was given to
him that he might place it with the prayers of all God's
people upon the golden altar which was in front of the
throne. And the smoke of the incense rose into the 4
presence of God from the angel's hand, and mingled with
the prayers of His people. [2]So the angel took the censer 5
and filled it with fire from the altar and flung it to the
earth; and there followed peals of thunder, and voices, and
flashes of lightning, and an earthquake.

Then the seven angels who had the seven trumpets made 6
preparations for blowing them.

The first Trumpet

[3]The first blew his trumpet; and there came 7
hail and fire, mixed with blood, falling upon the
earth; and a third part of the earth was burnt
up, and a third part of the trees and all the green grass.

The second Trumpet

[4]The second angel blew his trumpet; and what 8
seemed to be a great mountain, all ablaze with
fire, was hurled into the sea; and a third part
of the sea was turned into blood. And a third part of the 9
creatures that were in the sea—those that had life—died;
and a third part of the ships were destroyed.

The third Trumpet

[5]The third angel blew his trumpet; and there 10
fell from Heaven a great star, which was on fire
like a torch. It fell upon a third part of the

1. *Seven trumpets*] Rev. viii.–xi. describes over again substantially the same events as those seen in the Vision of the Seven Seals (Rev. v.–viii.). The several divisions of the Apocalypse are not really consecutive, but run, as it were, parallel to one another, and merely give different aspects and varied representations of the same set of events. So, in order to make their lesson doubly sure, the dreams of Joseph (Gen. xxxvii.) and Pharaoh (Gen. xli. 32) were repeated under two different forms, Gideon's sign and the Vision of Daniel (Judges vi. 36–39; Dan. ii., vii.) were doubled, and the Lord Jesus used more than one parable to illustrate different sides of one and the same truth (as in Luke xv.) Others, however, regard the Visions of the Apocalypse as following one another in their fulfilment.—Ed.

2. "The judgments which follow are answers to the prayers of the saints, and are inflicted on the enemies of the Church" (Alford). Cp. vi. 9–11.

3. 63 to 68 A.D. were years of drought, disastrous conflagrations and earthquakes (Farrar).—Ed.

4. (vv. 8, 9.) The time of Nero affords abundant evidence of great calamities connected with ships and the sea (Farrar).—Ed.

5. (vv. 10, 11.) Farrar finds the explanation of these verses in the overthrow of Nero, the failure of the Julian line, and the bitterness caused thereby.—Ed.

rivers and upon the springs of water. The name of the star 11
is 'Wormwood;' and a third part of the waters were turned into wormwood, and vast numbers of the people died from drinking the water, because it had become bitter.

The fourth Trumpet

[1]Then the fourth angel blew his trumpet; and 12
a curse fell upon a third part of the sun, a third part of the moon, and a third part of the stars, so that a third part of them were darkened and for a third of the day, and also of the night, there was no light.

Yet more fearful Woes to come

Then I looked, and I heard a solitary eagle 13
crying in a loud voice, as it flew across the sky, "Alas, alas, alas, for the [2]inhabitants of the [3]earth, because of the significance of the remaining trumpets which the three angels are about to blow!"

The fifth Trumpet

The fifth angel blew his trumpet; and I 9 1
saw [4]a Star which [5]had fallen from Heaven to the earth; and to him was given the key of the depths of the bottomless pit, and he opened the depths 2
of the bottomless pit. And smoke came up out of the pit resembling the smoke of a vast furnace, so that the sun was darkened, and the air also, by reason of the smoke of the pit.

The Locusts

And from the midst of the smoke there came 3
[6]locusts on to the [7]earth, and power was given to them resembling the power which earthly scorpions possess. And they were forbidden to injure the herbage 4
of the earth, or any green thing, or any tree. They were

1. Ruler after ruler among the Jews and the Romans was murdered or killed himself (Farrar). But according to the historic school of interpretation the first six Trumpets embody the events that occurred after the great European revolution which broke out in 1793. The first received its fulfilment in the French Revolution; the second in the destruction of the fleets of France by such victories as those of the Nile, Cape St. Vincent, and Trafalgar; the third pointed to the desolation caused by the French wars throughout Europe; the fourth depicts the career of Napoleon I.; the fifth prefigures the humiliation inflicted by that great warrior upon the Pope; while the sixth refers to the wasting away of the Turkish power. We are supposed to be living under the seventh plague now, and may almost at any moment expect the Second Coming and personal reign of our Lord. (Dr. J. Brown, of Bedford. *The Book of Revelation.*) Others assert that the first six Trumpets were realized when Goths, Saracens and Turks desolated Christian Rome.—ED.

2. *Inhabitants of the earth*] See iii. 10, n.

3. *Earth*] Or 'land.'

4. *A Star*] Possibly Nero.—ED.

5. *Had fallen*] And was now lying on the earth. Here, as elsewhere, the Greek perfect tense indicates the continuing result of the act of falling. In xiv. 8; Luke x. 18; the act itself is denoted by the use of the aorist. The historic school of interpreters asserts that the Star denotes Mahomet, and the smoke Mahometanism.

6. *Locusts*] Evil spirits, or the Saracens.—ED.

7. *Earth*] Or 'land.' So in verse 4.

only to injure human beings—those who have not the seal of God on their foreheads. Their mission was not to kill, 5
but to cause awful agony for [1]five months; and this agony was like that which a scorpion inflicts when it stings a man. And at that time people will seek death, but will by no 6
possibility find it, and will long to die, but death evades them.

The appearance of the locusts was like that of horses 7
equipped for war. On their heads they had wreaths which looked like gold. Their faces seemed human and [2]they 8
had hair like women's hair, but their teeth resembled those of lions. They had breast-plates which seemed to be 9
made of steel; and the noise caused by their wings was like that of a vast number of horses and chariots hurrying into battle. They had tails like those of scorpions, and 10
also stings; and in their tails lay their power of injuring mankind for five months.

The locusts had [3]a king over them—the angel of the 11
bottomless pit, whose name in Hebrew is '[4]Abaddon,' while in Greek he is called '[5]Apollyon.' The first woe 12
is past; two other woes have still to come.

The sixth Trumpet

[6]The sixth angel blew his trumpet; and I 13
heard a single voice speaking from among the horns of the golden incense altar which is in the presence of God. It said to the sixth angel—the angel 14
who had the trumpet,

"Set at liberty the four angels who are prisoners near the great river Euphrates."

And the four angels who had been kept in readiness 15
for that hour, day, month, and year, were set at liberty, so that they might kill a third part of mankind. The 16
number of the cavalry was two hundred millions; I heard their number.

The Horses and Horsemen

And this was the appearance of the horses 17
which I saw in my vision—and of their riders. The body-armour of the riders was red, blue

1. *Five months*] The period—whatever it may have been—assigned them by God for their work of human chastisement, just as He has appointed for natural locusts five months in each year (April to September) free from frost.
2. *They had hair*] The antennae of the locusts.
3. *A king*] Or 'as king.'
4. *Abaddon*] I.E. 'Ruin.'
5. *Apollyon*] I.E. 'Destroyer.'
6. (vv. 13–10.) Swarms of Orientals gathered to the destruction of Jerusalem. "At one period of Hebrew history, the object of Israel's intensest fears was that army of fierce horsemen who came against them from the cities on the Euphrates" (Dr. J. Brown). Cp. Hab. i. 6–10.—ED.

and yellow; and the horses' heads were shaped like the heads of lions, while from their mouths there [1]came fire and smoke and sulphur. By these three plagues a third 18
part of mankind were destroyed—by the fire and the smoke, and by the sulphur which came from their mouths. For 19
the power of the horses is in their mouths and [2]in their tails; their tails being like serpents, and having heads, and it is with them that they inflict injury.

The People whose lives were spared refused to repent

But the rest of mankind who were not killed 20
by these plagues, did not even then repent and leave the things they had made, so as to cease worshipping the demons, and the idols of gold and silver, bronze, stone, and wood, which can neither see nor hear, nor move. [3]Nor did they repent of 21
their murders, their practice of magic, their fornication, or their thefts.

A glorious Angel and the seven Peals of Thunder

[4]Then I saw another strong angel coming 1 **10**
down from Heaven. He was robed in a cloud, and over his head was the rainbow. His face was like the sun, and his feet resembled pillars of fire. In his [5]hand he held a small scroll 2
unrolled; and, planting his right foot on the sea and his left foot on the land, he cried out in a loud voice which 3
resembled the roar of a lion. And when he had cried out, each of the seven peals of thunder uttered its own message. And when the seven [6]peals of thunder had spoken, I was 4
about to write down what they had said; but I heard a voice from Heaven which told me to keep secret all that the seven peals of thunder had said, and not write it down.

Then the angel that I saw standing on the sea and on 5
the land, lifted his right hand toward Heaven. And in the 6

1. *Came fire*] Gibbon says that the secret of the power and use of gunpowder was disclosed to the Turks by the treachery of apostates and the selfish policy of rivals; and that the Sultans had the sense to adopt, and the wealth to reward, the talents of a Christian engineer.

2. *In their tails*] When artillery is on the march, the muzzles of the guns always point to the rear. But H. R. Haweis sees a reference here to the well-known habit of Parthian cavalry of shooting arrows behind them when fleeing.—Ed.

3. *Nor did they repent*] "It is a sorrowful and suggestive thought that men, by a sort of fascination, often go on in their sins long after those sins are felt by them to be ruinous and degrading" (Dr. J. Brown).

4. Historic interpreters explain Chapter X. as referring to Luther and the great Reformation.—Ed.

5. *Hand*] His left hand. See verse 5.

6. *Peals of thunder*] Cp. Ps. xxix. Lit. 'thunders.'

name of Him who lives until the Ages of the Ages, the Creator of Heaven and all that is in it, of the earth and all that is in it, and of the sea and all that is in it, he solemnly declared,

God's Purposes to be now fully realized

"There shall be no further [1] delay; but in the days when 7
the seventh angel blows his trumpet—when he begins to do so—then the secret purposes of God are realized, in accordance with the good news which He gave to His [2] servants the Prophets."

Then the voice which I had heard speaking 8
from Heaven once more addressed me. It said,

The Seer eats the Angel's little Book

"Go and take the little book which lies open in the hand of the angel who is standing on the sea and on the land."

So I went to the angel and asked him to give me the 9
little book.

"Take it," he said, "and [3] eat the whole of it. You will find it bitter when you have eaten it, although in your mouth it will taste as sweet as honey."

So I took the roll out of the angel's hand and ate the 10
whole of it; and in my mouth it was as sweet as honey, but when I had eaten it I found it very bitter. And [4] a voice 11
said to me,

"You must prophesy yet further concerning peoples, nations, languages, and many kings."

Then a reed was given me to serve as a 1 11
measuring rod; and a voice said,

'Measure the earthly Temple, and count the Worshippers'

"Rise, and measure God's sanctuary—and [5] the altar—and count the worshippers who are in it. But as for the court which is outside the 2
sanctuary, pass it over. Do not measure it; for it has been given to the Gentiles, and for [6] forty-two months they will trample the holy city under foot. And I will authorize My 3

1. *Delay*] See vi. 11.
2. *Servants*] Lit. 'bondservants.'
3. *Eat*] Cp. Jer. xv. 16.
4. *A voice said*] Lit. 'they say.'
5. *The altar*] The golden altar of incense. Some suppose that the 'measuring' and 'counting' prefigured coming destruction (2 Sam. viii. 2; 2 Kings xxi. 12, 13; Ps. lx. 6; Isa. xxviii. 17; xxxiv. 11; Amos vii. 6–10); others that it denotes their continued preservation, the sanctuary in that case being the Christian Church.—ED.
6. *Forty-two months*] Cp. verse 3; xii. 6, 14; xiii. 5. For three years and a half—the whole duration of the Jewish war—an armed mob of Zealots and Edomites tyrannized over Jerusalem (Josephus, *Wars*, iv. 5). Cp. Luke xxi. 24, n.—ED.

[1] two witnesses to prophesy for [2] 1,260 days, [3] clothed in sackcloth.

The two Witnesses for God

"These witnesses are [4] the two olive-trees, 4
and they are the two lamps which stand in the
presence of the Lord of the earth. And if any 5
one seeks to injure them—fire comes from their mouths and devours their enemies; and if any one seeks to injure them, he will in this way certainly be killed. They have power 6
given to them to seal up the sky, so that no rain may fall so long as they continue to prophesy; and power over the waters to turn them into blood, and to smite the [5] earth with various plagues whenever they choose to do so.

The Murder of the two Witnesses

"And when they have fully delivered their 7
testimony, [6] the Wild Beast which is to rise out
of the bottomless pit will make war upon them and overcome them and kill them. And their dead bodies are 8
to lie in the broad street of [7] the great city which spiritually is designated '[8] Sodom' and 'Egypt,' where indeed their Lord was crucified. And men belonging to all peoples, tribes, 9
languages and nations gaze at their dead bodies for three days and a half, but they refuse to let them be laid in a tomb. The [9] inhabitants of the earth rejoice over them and 10
are glad and will send gifts to one another; for these two Prophets had greatly troubled the inhabitants of the earth."

They come back to Life and ascend to Heaven

But at the end of the three days and a half 11
the breath of life from God entered into them,
and they rose to their feet; and all who saw
them were terrified. Then they heard a loud 12
voice calling to them out of Heaven, and bidding them come up; and they [10] went up to Heaven in the

1. *Two*] To strengthen and establish their testimony. Cp. Deut. xix. 15. *Two witnesses*] Moses and Elijah (Alford), or faithful men in the Western and Eastern Churches.

2. 1,260 *days*] The change from forty-two months to 1,260 days (exactly the same period of time) may denote that the two witnesses would not for a single day cease giving their testimony.—Ed.

3. *Clothed in sackcloth*] Expressive of their grief at the then coming calamities.

4. *The two olive-trees*] Cp. Zech. iv. 1–6. They "represent the Holy Spirit bestowing His gifts and His grace through the Old and New Testaments" (Vitringa).

5. *Earth*] Or 'land.' So in verses 10, 18.

6. *The Wild Beast*] This is the first of thirty-seven passages where some fierce, hell-born power is so described in this book. See xiii. 1, n.

7. *The great city*] Cp. xiv. 8; xvi. 19; xvii. 18; xviii. 10, 16, 18, 19, 21.—Ed.

8. '*Sodom*' *and* '*Egypt*'] Cp. xvi. 19, n.

9. *Inhabitants of the earth*] See iii. 10, n.

10. *Went up to Heaven &c.*] Cp. Gen. v. 24; 2 Kings ii. 11; Mark xvi. 19; Luke xxiv. 51; Acts i. 9; 2 Cor. xii. 2, 4; 1 Thess. iv. 17; Rev. xii. 5.—Ed.

cloud, and their enemies saw them go. And just at 13
that time there was a great earthquake, and a tenth part
of the city was overthrown. 7,000 people were killed in the
earthquake, and the rest were terrified and gave glory to the
God of Heaven. The second Woe is past; the third Woe 14
will soon be here.

The seventh Trumpet

The seventh angel blew his trumpet; and 15
there followed loud voices in Heaven which
said,

"The sovereignty of the world [1] now belongs to our Lord
and His Christ; and He will be King until the Ages of the
Ages."

Then the twenty-four Elders, who sit on thrones in the 16
presence of God, fell on their faces and worshipped God,
saying, 17

"We give thee thanks, O Lord God, the Ruler of all,
Who art and wast,
Because Thou hast exerted Thy power, Thy great power,
and hast become King.
The nations grew angry, 18
And Thine anger has come,
And the time for the dead to be judged,
And the time for Thee to give their reward to Thy
servants the Prophets and to Thy people,
And to those who fear Thee, the small and the great,
And to destroy those who destroy the earth."

Then the doors of God's sanctuary in Heaven were opened, 19
and the Ark, in which His Covenant was, was seen in His
sanctuary; and there came flashes of lightning, and voices,
and peals of thunder, and an earthquake, and heavy hail.

A Series of Marvels

The Sun-clad Woman

And a great marvel was seen in Heaven—[2] a 1 **12**
woman who was robed with the sun and had the
moon under her feet, and had also a wreath of

1. *Now belongs*] Cp. i. 1, 3, 19; xii. 10; xx. 3, 4; xxii. 6, 10; Matt. iii. 2; iv. 17; x. 7; Luke xxi. 31.—ED.

2. *A woman*] Perhaps symbolizing the Jewish Christian Church, the male child (verse 5) being the martyred members of that Church. Others say that the Woman is the Church of Rome.—ED.

stars round her head, was with child, and she was crying out 2
in the pains and agony of childbirth.

The great Dragon

And another marvel was seen in Heaven—a 3
[1] great [2] fiery-red Dragon, with seven heads and
ten horns; and on his heads were seven kingly
crowns. His tail was drawing after it a third part of the 4
stars of Heaven, and it dashed them to the ground. And in
front of the woman who was about to become a mother, the
Dragon was standing in order to devour the child as soon as
it was born. She gave birth to a son—a male child, destined 5
before long to rule all nations with an iron sceptre. But her
child was [3] caught up to God and His throne, and [4] the 6
woman [5] fled into the Desert, there to be cared for, for [6] 1,260
days, in a place which God had prepared for her.

The Dragon is cast down from Heaven to Earth

And war broke out in Heaven, Michael and 7
his angels engaging in battle with the Dragon.
The Dragon fought and so did his angels; but 8
they were defeated, and there was no longer any
room found for them in Heaven. The great Dragon, the 9
ancient serpent, he who is called 'the Devil' and '[7] the
Adversary' and leads the whole earth astray, was hurled
down: he was hurled down to the earth, and his angels were
hurled down with him.

The Triumph of Christ and His People

Then I heard a loud voice speaking in Heaven. 10
It said,

"The salvation and the power and the King-
dom of our God [8] have now come, and the sovereignty of
His Christ; for the accuser of our brethren has been hurled
down—he who, day after day and night after night, was
wont to accuse them in the presence of God. But they have 11
gained the victory over him because of the blood of the
Lamb and of the testimony which they have borne, and
because they held their lives cheap and did not shrink even
from death. For this reason be glad, O Heaven, and you 12
who live in Heaven! Alas for the earth and the sea! For

1. *Great*] And powerful.
2. *Fiery-red*] Cruel. The colour of blood.
3. *Caught up*] Cp. 1 Thess. iv. 17, n.; 2 Cor. xii. 2, 4.—Ed.
4. *The woman*] The surviving Jewish Christians.—Ed.
5. *Fled into the Desert*] Cp. xviii. 4; Matt. xxiv. 16; Mark xiii. 14; and Josephus, *Wars*, ii. 20; iii. 3. 3.—Ed.
6. 1,260 *days*] Three years and a half. The length of the Jewish war. Cp. xi. 2, 3; xiii. 5.—Ed.
7. *The Adversary*] Lit. 'the Satan.' Cp. Mark viii. 33.
8. *Have now come*] See xi. 15, n.

the Devil has come down to you; full of fierce anger, because he knows that his appointed time is short."

And when the Dragon saw that he was hurled down to the 13
earth, he went in pursuit of the woman who had
The Dragon persecutes the Woman
given birth to the male child. Then, [1] the two 14
wings of a great eagle were given to the woman to enable her to fly away into the Desert to the place assigned her, there to be cared for, for [2] a period of time, two periods of time, and half a period of time, beyond the reach of the serpent. And the serpent poured water from his mouth—a 15
very river it seemed—after the woman, in the hope that she would be carried away by its flood. But the earth came 16
to the woman's help: it opened its mouth and drank up the river which the Dragon had poured from his mouth. This made the Dragon furiously angry with the woman, and 17
he went elsewhere to make war upon her other children—those who keep God's commandments and hold fast to the testimony of Jesus. And [3] he took up a position [4] upon the 1 1
sands of the sea-shore.

Then I saw a [5] Wild Beast coming up out of
The first Wild Beast
the sea, and he had ten horns and seven heads. On his horns were ten kingly crowns, and inscribed on his heads were names full of blasphemy. The 2
Wild Beast which I saw [6] resembled a leopard, and had feet like the feet of a bear, and his mouth was like the mouth of a lion; and it was to the Dragon that he owed his power and his throne and his wide dominion.

I saw that one of his heads seemed to have been mortally 3
wounded; but [7] his mortal wound was healed, and the whole

1. *The two wings*] Perhaps the eastern and western Roman Empires.

2. *A period of time, two periods . . and half a period*] I.E. three years and a half: the length of the Jewish war. See verse 6, 11. ; xi. 2, 3 ; xiii. 5.—ED.

3. *He took up*] V.L. 'I took up.'

4. *Upon*] Or 'overlooking,' 'facing.'

5. *Wild Beast*] "Beyond all shadow of doubt or uncertainty, Nero" (Farrar). He had world-wide power, claimed for himself divine worship, cruelly persecuted the Christians for forty-two months, and after having died a violent death was popularly expected to come out from some secret hiding place, alive and well. Cp. 2 Thess. ii. 3, n. The numerical value of the letters which made up his name, when written in Hebrew, instead of in Greek or Latin, was 666. Cp. 2 Tim. iv. 17, n. Others maintain that the Bishop of Rome is symbolized here, that the second Wild Beast (verse 11) denotes the Jesuits, and that the statue (verse 14) represents the general Councils. But see 2 Thess. ii. 3, n.—ED.

6. This Wild Beast combined in one the characteristics of the four Beasts of Dan. vii. 3, 4, 5, 6.

7. *His mortal wound*] I.E. 'his apparently mortal wound.' *His mortal wound was healed*] This seems to mean that through a conspiracy, or severe illness, or from some other cause, his life had been in danger; but that at the last moment the danger was unexpectedly averted.—ED.

world was amazed and followed him. And they offered 4
worship to the Dragon, because it was to him that the
Wild Beast owed his dominion; and they also offered
worship to the Wild Beast, and said,

"[1] Who is there like him? And who is able to engage
in battle with him?"

And there was given him a mouth full of boastful and 5
blasphemous words; and liberty of action was granted
him for forty-two months. And he opened his mouth 6
to utter blasphemies against God, to speak evil of His
name and of His dwelling-place—that is to say, of those
who dwell in Heaven. And permission was given him 7
to make war upon God's people and conquer them; and
power was given him over every tribe, people, language
and nation. And all the [2] inhabitants of the [3] earth will be 8
found to be worshipping him: every one whose name is not
recorded in the Book of Life—the Book of the Lamb who
has been offered in sacrifice ever since the creation of the
world.

Sure Retribution will come upon all Persecutors

Let all who have ears give heed. If any one 9, 10
is eager to lead others into captivity, he must
himself go into captivity. If any one is bent
on killing with the sword, he must himself
be killed by the sword. Here is an opportunity
for endurance, and for the exercise of faith, on the part of
God's people.

The second Wild Beast

Then I saw another Wild Beast, coming up 11
out of the earth. He had two horns like those
of a lamb, but he [4] spoke like a dragon. And 12
the authority of the first Wild Beast—the whole of that
authority—he exercises in his presence, and he causes the
[3] earth and its inhabitants to worship the first Wild Beast,
whose mortal wound had been healed. He also works 13
great miracles, so as even to make fire come down from
Heaven to earth in the presence of human beings. And 14
his power of leading astray the [2] inhabitants of the [3] earth

1. *Who is there like him?*] Cp. the name of the Archangel Michael, which, in Hebrew, means "Who is like God?" "The worldly-hearted cry, 'What is better than wealth and power, ease and comfort?' The faint-hearted chime in, and ask, 'What is the use of making a stand on behalf of principle? The power against us is overwhelming'" (Dr. J. Brown).—ED.
2. *Inhabitants of the earth*] Cp. verse 12, and iii. 10, n.
3. *Earth*] Or 'land.'
4. *Spoke like a dragon*] Cruelly and pitilessly.

is due to the marvels which he has been permitted to work in the presence of the Wild Beast. And he told the inhabitants of the earth to erect [1] a statue to the Wild Beast who had received the sword-stroke and yet had recovered. And power was granted him to give breath 15
to the statue of the Wild Beast, so that the statue of the Wild Beast could even speak and cause all who refuse to worship it to be put to death. And he causes 16
all, small and great, rich and poor, free men and slaves, to have stamped upon them a mark on their right hands or on their foreheads, in order that no one should be 17
[2] allowed to buy or sell unless he had the mark—either the name of the Wild Beast or the number which his name represents.

The Name of the Wild Beast indicated

[3] Here is scope for ingenuity. Let people of 18
shrewd intelligence calculate the number of the Wild Beast; for it indicates a certain man, and his number is 666.

The Joy of the Redeemer and His People

[4] Then I looked, and I saw the Lamb stand- 1 14
ing [5] upon Mount Zion, and with Him [6] 144,000 people, having His [7] name and His Father's name written on their foreheads. And I heard 2
[8] music from Heaven which resembled the [8] sound of many waters and the [8] roar of loud thunder; and the [8] music which I heard was like that of harpists playing upon their harps. And they were singing what seemed to be a new song, in 3
front of the throne and in the presence of the four living creatures and the Elders; and no one was able to learn that song except the 144,000 people who had been redeemed out of the world.

These are those who had not defiled themselves with 4
women: they are as pure as virgins. They follow the

1. *A statue*] Possibly a symbol of corrupt public opinion.
2. *Allowed to buy or sell &c.*] "This seems to point to the commercial and spiritual interdicts which have been laid upon Non-conformity; from even before the interdict of Diocletian, mentioned by Bede in his hymn on Justin Martyr, down to the last remaining disabilities imposed upon Non-conformity in modern Papal or Protestant countries" (Alford).
3. See xiii. 1, n. This verse implies the possibility of the first readers of the Revelation having been able, with a little ingenuity, to discover the name of the man designated 'the Wild Beast.' Probably, therefore, he was then alive.—ED.
4. (vv. 1–5.) See Heb. xii. 22, n.
5. *Upon*] Lit. (with his face) 'toward.'
6. 144,000] "This number represents completeness and union in the true doctrine and discipline of Christ" (Wordsworth).
7. *Name*] I.E. 'character and nature.' Cp. ii. 7, n.; ii. 17; iii. 12; xxii. 4.
8. *Music. Sound. Roar. Music*] Lit. 'voice' (four times).

The Firstfruits of Mankind. Their spotless Purity

Lamb [1]wherever He goes. They have been redeemed from among men, as firstfruits to God and to the Lamb. And no lie has ever been found upon their lips: they are faultless.

Four Voices from Heaven

The first Voice

And I saw another angel flying across the sky, carrying the Good News of the Ages to tell to every nation, tribe, language and people, among [2]those who live on the [3]earth. He said in a loud voice,

"Fear God and give Him glory, because the time of His judgement has come; and worship Him who made sky and earth, the sea and the water-springs."

The second Voice

And another, a second angel, followed, exclaiming,

"[4]Great Babylon [5]has fallen, has fallen—she who made all the nations drink the wine of the anger provoked by her fornication."

The third Voice

And another, a third angel, followed them, exclaiming in a loud voice,

"If any one worships the Wild Beast and his statue, and receives a mark on his forehead or on his hand, he shall drink the wine of God's anger which stands [6]ready, undiluted, in the cup of His fury, and he shall be tormented with fire and sulphur in the presence of the holy angels and of the Lamb. And the smoke of their [7]torment goes up until the Ages of the Ages; and the worshippers of the Wild Beast and of his statue have no rest day or night, nor has any one who receives the mark of his name. Here

1. *Wherever He goes*] "If He goes to Gethsemane, they follow Him thither. If He goes to Calvary, they take up their cross and follow Him thither. He is gone to Heaven, and they will be with Him there also" (Wordsworth).

2. *Those who live on the earth*] The same Greek phrase is elsewhere translated, 'the inhabitants of the earth.' See iii. 10, n.

3. *Earth*] Or 'land.' So in verses 15, 16, 18, 19.

4. *Great*] An adjective applied to Jerusalem in xi. 8. *Great Babylon*] Cp. xvi. 19; xvii. 5; xviii. 2, 10, 21.—ED.

5. *Has fallen*] See ix. 1, n.

6. *Ready*] Lit. 'mixed.' Greek perfect participle.

7. *Torment*] This noun also occurs in ix. 5; xviii. 7, 10, 15. A noun, unlike a verb (or 'time-word,' as the Germans call it), does not indicate time. So 'the smoke of their torment' may mean that of pain endured once for all, and then at an end. There is nothing in this verse that necessarily implies an eternity of suffering. In a similar way the word 'punishment' or 'correction' in Matt. xxv. 46 gives in itself no indication of time. Cp. Gen. xix. 28; Jude 7.

is [1] an opportunity for endurance on the part of God's people,
who carefully keep His commandments and the faith of
Jesus!"

13 And I heard a voice speaking from Heaven.
It said,

The fourth Voice

"Write as follows:

"'Blessed are the dead [2] who die in the Lord from this
time onward. Yes, says the Spirit, [3] let them rest from
their sorrowful labours; for what they have done goes with
them.'"

The Coming of the Son of Man. He reaps the Grain Harvest

14 [4] Then I looked, and a white cloud appeared,
and sitting on the cloud was some One resembling
the Son of Man, having a wreath of gold upon
His head and in His hand a sharp sickle. And
15 another, an angel, came out of the sanctuary,
calling in a loud voice to Him who sat on the cloud, and
saying,

"[5] Use your sickle and reap the harvest, for the hour for
reaping it has come: the harvest of the earth is over-ripe."

16 Then He who sat on the cloud [6] flung His sickle on the
earth, and the earth had its harvest reaped.

The Vintage is gathered, and is trodden in fierce Anger

17 [7] And another angel came out from the
sanctuary in Heaven, and he too carried a
18 sharp sickle. And another angel came out from
the altar—he who had power over fire—and he
spoke in a loud voice to him who had the
sharp sickle, saying,

"Use your sharp sickle, and gather the bunches from the
vine of the earth, for its grapes are now quite ripe."

19 And the angel [6] flung his sickle down to the earth, and
reaped the vine of the earth and threw the grapes into the
20 great winepress of God's anger. And the winepress was

1. *An opportunity &c.*] Or 'the secret of the endurance of God's people.' Cp. xiii. 9, 10.

2. *Who die in the Lord from this time onward*] When Jerusalem fell, and Judaism, the earthly Kingdom of God, passed away, the Saviour "opened the Kingdom of Heaven" to all truly consecrated believers. The Intermediate state of Paradise is now abolished for all Christians who resemble in character and watchfulness the Wise Virgins of Matt. xxv. 1–13. At death they go at once to God and Heaven. See Matt. xvi. 18, n.—ED.

3. *Let them rest*] Lit. (they die) 'in order to get rest.'

4. (vv. 14–16.) Corresponds to the gathering of the Wheat into the barn (Matt. xiii. 30), which Christ seems to have taught would take place at the end of the Jewish Age (Matt. xiii. 39, 40).—ED.

5. *Use*] Or 'apply.' Lit. 'send.' So in verse 18.

6. *Flung*] Or 'put in.'

7. (vv. 17–20.) Corresponds to the gathering up and burning of the Tares (Matt. xiii. 30).—ED.

trodden outside the city, and out of it came blood reaching the horses' bridles for a distance of [1]200 miles.

The seven Plagues

The Plagues are brought by seven Angels

15 1 Then I saw another marvel in Heaven, great and wonderful—there were seven angels bringing seven plagues. These are the last plagues, because in them God's anger has found full expression.

The redeemed sing Songs of glad Triumph to God

2 And I saw what seemed to be [2]a sea of glass mingled with fire, and those who had gained the victory over the Wild Beast and over his statue and the number of his name, standing [3]by the sea of glass and having harps which belonged to God. 3 And [4]they were singing the song of Moses, God's [5]servant, and the song of the Lamb. Their words were,

"Great and wonderful are Thy works,
O Lord God, the Ruler of all.
Righteous and true are Thy ways,
O King of [6]the nations.
4 Who shall not be afraid, O Lord, and glorify Thy name?
For Thou [7]alone art holy.
All nations shall come and shall worship Thee,
Because the righteousness of all that Thou hast done has been made manifest."

The Plagues come unmistakably from Heaven and God

5 After this, when the doors of the sanctuary of the tent of witness in Heaven were opened, 6 I looked; and there came out of the sanctuary the seven angels who were bringing the seven plagues. The angels were clad in pure, bright

1. *200 miles*] A possible reference to the geographical length of Palestine—from north to south. In the Jewish war the whole country was deluged with blood.—Ed.

2. *A sea*] As in Solomon's temple (1 Kings vii. 23).

3. *By the sea*] Lit. (with their faces) 'towards the sea.'

4. *They were singing the song of Moses . . and the song of the Lamb*] i.e. they were giving endless thanks to God, not only for the salvation which came to them in Christ, but also for the conflict with sin and sorrow which went before, taught them their need of Christ, and made them ready and willing to accept Him when, at last, He was presented to them. The goodness of our Heavenly Father is as unmistakable in the stern, preliminary discipline of law, as in the gift of the Saviour Himself.—Ed.

5. *Servant*] Lit. 'bondservant.'

6. *The nations*] v.l. 'the Ages.' Another v.l. is 'saints.'

7. *Alone art holy*] The word here used "attributes holiness that punishes as well as holiness that has mercy. It sets God before us as a being who is true and faithful in holiness, true to Himself and true to His creatures" (E. Seeley).

[1]linen, and had girdles of gold across their breasts. And one 7
of the four living creatures gave the seven angels seven
bowls of gold, full of the anger of God who lives until the
Ages of the Ages. And the sanctuary was filled with 8
smoke from the glory of God and from His power; and no
one could enter the sanctuary till the seven plagues brought
by the seven angels were at an end.

Then I heard a loud voice from the sanctuary 1 1
say to the seven angels,

The first Plague

"Go and pour on to the [2]earth the seven bowls
of the anger of God."

So the first angel went away and poured his bowl on to 2
the earth; and [3]it brought [4]a bad and painful sore upon the
men who had on them the mark of the Wild Beast and
worshipped his statue.

The second angel poured his bowl into [5]the 3
sea, and it became blood, like a dead man's
blood, and every living creature in the sea died.

The second Plague

The third angel poured his bowl into [6]the 4
rivers and springs of water, and they became
blood. And I heard the angel of the waters say, 5

The third Plague

"Righteous art Thou, who art and wast, [7]the holy One,
because Thou hast thus taken vengeance. For they poured 6
out the blood of Thy people and of the Prophets, and in
return Thou hast given them blood to drink. And this they
deserved."

And I heard a voice from the altar say, 7
"Even so, O Lord God, the Ruler of all, true and
righteous are Thy judgements."

Then the fourth angel poured his bowl on 8
to [8]the sun, and power was given to it to scorch
men with [8]fire. And the men were severely 9
burned; and yet they spoke evil of God who had power
over the plagues, and they did not repent so as to give
Him glory.

The fourth Plague

1. *Linen*] v.L. 'stone;' i.e. alabaster or white marble.
2. *Earth*] Or 'land.' So in verses 2, 14.
3. *It brought*] Lit. 'it became.' Or we might render 'a bad and painful sore broke out upon.'
4. *A bad and painful sore*] Cp. Josephus, *Wars*, iii. 7. 28.—Ed.
5. *The sea . . became blood*] Cp. Josephus, *Wars*, iii. 9. 3 and 10. 9.—Ed.
6. *The rivers . . became blood*] Cp. Josephus, *Wars*, iv. 7. 5 and 6.—Ed.
7. *The holy One*] v.L. 'and shalt be.'
8. *The sun. Fire*] Possibly symbols of the Holy Land, and (as in Joel ii. 3) of the sword of the invading foe. Cp. Josephus, *Wars*, iv. 9. 7.—Ed.

The fifth Plague

The fifth angel poured his bowl on to [1]the 10
throne of the Wild Beast; and his kingdom
became darkened. People gnawed their tongues
because of the pain, and they spoke evil of the God in 11
Heaven because of their pains and their sores, and did
not repent of [2]their misconduct.

The sixth Plague

The sixth angel poured his bowl into that 12
great river, the Euphrates; and its stream was
dried up in order [3]to clear the way for the kings
who are to come from the east. Then I saw three foul 13
spirits, resembling frogs, issue from the mouth of the
Dragon, from the mouth of the Wild Beast, and from the
mouth of [4]the false Prophet. For they are the spirits of 14
demons working marvels—spirits that go out to control
the kings of the whole earth, to assemble them for the
battle which is to take place on [5]the great day of God,
the Ruler of all.

("I am coming like a thief. Blessed is the man who 15
keeps awake and guards his raiment for fear he walk about
[6]ill-clad, and his uncomeliness become manifest.")

And assemble them they did at the place called in Hebrew 16
'[7]Har-Magedon.'

The seventh Plague

Then the seventh angel poured his bowl 17
into [8]the air; and a loud voice came out of the
sanctuary from the throne, saying,

"[9]Everything is now ready."

Flashes of lightning followed, and voices, and peals of 18
thunder, and an earthquake more dreadful than there had

1. *The throne of the Wild Beast*] The city of Rome itself. Cp. Josephus, *Wars*, iv. 11. 3 and 4.—Ed.

2. *Their misconduct*] Lit. 'their works.'

3. *To clear the way*] The Roman legions were rapidly mobilized, and came from all parts of the world to Caesarea, a few miles to the west of ancient Megiddo. 3,000 men were withdrawn from the Euphrates. (R. Meriden.) Cp. Josephus, *Wars*, iv. 11. 5.—Ed.

4. *The false Prophet*] Possibly the historian Josephus. He was false because he declined to die a patriot's death, and deserted to the Romans. He became a political Seer, and predicted Vespasian's accession to the throne, as divinely ordained. (R. Meriden.) Cp. *Wars*, iii. 8. 3, 4 and 9; iv. 10. 7 and 11. 5.—Ed.

5. *The great day of God*] See Acts ii. 20, n.

6. *Ill-clad*] Lit. 'naked.'

7. *Har-Magedon*] i.e. the mountain of Megiddo (or slaughter). "It rises from the famous plain of Esdraelon or Jezreel, which was the great battle-field of Palestine. 'Two kings perished on its soil; some of Israel's chief victories were won here; and also two of the saddest dirges of the Jewish nation were evoked by the defeats of Gilboa and Megiddo.'" (Dr. J. Brown.) See Judges v. 19; 2 Kings ix. 27; xxiii. 29, 30; 2 Chron. xxxv. 22.—Ed.

8. *The air*] Which became corrupt through pestilence.—Ed.

9. *Everything is now ready*] Or 'The great distress (Matt. xxiv. 29) is finished.' (R. Meriden.) Lit. simply 'It has happened.'—Ed.

ever been since there was a man upon the earth—so terrible
was it, and so great! The great city was split into [1]three 19
parts; the cities of the nations fell; and [2]great Babylon came
into remembrance before God, for Him to make her drink
from the wine-cup of His fierce anger. Every island fled 20
away, and there was not a mountain anywhere to be seen.
And heavy hail, [3]that seemed to be a talent in weight, fell 21
from the sky upon the people; and they spoke evil of God on
account of the plague of the hail—because the plague of it
was exceedingly severe.

The great Harlot

An Angel addresses the Seer

Then one of the seven angels who were 1 17
carrying the seven bowls came and spoke to
me.

"Come with me," he said, "and I will show you the
doom of the great [4]Harlot who [5]sits upon [6]many waters.
[7]The kings of the [8]earth have committed fornication [9]with 2

1. *Three parts*] Cp. Ezek. v. 1–5.

2. *Great Babylon*] In *The Parousia* (pp. 418–97), Dr. J. S. Russell gives reasons for identifying Babylon with Jerusalem rather than with Rome. So in xi. 8 the names 'Sodom' and 'Egypt' are symbolically applied to Jerusalem. Dr. Russell tabulates as follows the contrasts between the earthly and heavenly Jerusalems, as expressed or implied in the New Testament:

The new Jerusalem Rev. iii. 12; xxi. 2).	The old Jerusalem.
The heavenly Jerusalem (Heb. xii. 22).	The earthly Jerusalem.
The city which has the foundations (Heb. xi. 10).	The non-continuing city (Heb. xiii. 14).
The city built by God (Heb. xi. 10, 16).	The city built by men.
The Jerusalem which was soon to come (Heb. xiii. 14).	The Jerusalem which then was (Gal. iv. 25).
The Jerusalem which is above (Gal. iv. 26).	The Jerusalem which was below.
The Jerusalem which is free (Gal. iv. 26).	The Jerusalem which was in bondage (Gal. iv. 25).
The holy and faithful city (Rev. xxi. 2).	The wicked, apostate city.
The Bride (Rev. xxi. 2).	The Harlot (Rev. xvii. 1).—Ed.

3. *That seemed to be*] Or 'of about.'

4. *Harlot*] "Rome was not capable of violating the covenant of her God, or of being false to her divine Husband, for she was never the married wife of Jehovah. But all through their testimony, this is the sin and this the name which the O.T. Prophets hurl against Jerusalem." See Isa. i. 21; lvii. 8; Jer. ii. 20; iii.; iv. 30; xi. 15; xiii. 27; Ezek. xvi., xxii., xxiii.—Ed.

5. *Sits upon many waters*] If interpreted of Jerusalem this may refer to the dispersion of the Jews at that time over many parts of the earth, and their world-wide influence; if of Rome it may denote her world-wide dominion.—Ed.

6. *Many*] v.l. 'the many.'

7. *The kings of the earth*] In Acts iv. 26 these words mean 'the rulers of Palestine.'—Ed.

8. *Earth*] Or 'land.' So in verses 5, 8, 18.

9. *With her*] Or 'in company with her.'

her, and the [1] inhabitants of the earth have been made drunk with the wine of her fornication."

A Vision of the great Harlot

So he carried me away in the Spirit into 3
a desert, and there I saw a woman [2] sitting on a [3] scarlet-coloured Wild Beast which was covered with names of blasphemy and had seven heads and ten horns. The woman was clothed in purple and 4
scarlet, and was [4] brilliantly attired with gold and jewels and pearls. She held in her hand a cup of gold, full of abominations, and she gave filthy indications of her fornication. And on her forehead was a name 5
written :

"I am a symbol of great Babylon, the mother of the harlots and of the abominations of the earth."

And I saw the woman drinking herself drunk with [5] the 6
blood of the saints, and with the blood of the witnesses of Jesus. And when I saw her I was filled with utter astonishment.

The Meaning of the Vision explained

Then the angel said to me, 7
"Why are you so astonished? I will explain to you the secret meaning of the woman and of the seven-headed, ten-horned Wild Beast which carries her.

"The Wild Beast which you have seen was, and is not, 8
and yet is destined to [6] re-ascend, before long, out of the bottomless pit and go his way into perdition. And [1] the inhabitants of the earth will be filled with amazement—all whose names are not in the Book of Life, having been recorded there ever since the creation of the world—when they see the Wild Beast: because he was, and is not, and yet [7] is to come. [8] Here is scope for the exercise of a mind that 9

1. *Inhabitants of the earth*] See iii. 10, n.
2. *Sitting on a . . Wild Beast*] If the woman symbolizes ancient Jerusalem, these words symbolize her subjection to, and dependence on the imperial power of Rome. Others suppose that her position upon the Beast means the rule of the city of Rome over its Empire.—ED.
3. *Scarlet-coloured*] Or 'blood-red.' Cp. Matt. xxvii. 28, n. Not the word ('fiery-red') used in vi. 4.
4. *Brilliantly attired*] The parallel is probably a fanciful one which some Protestant commentators have discerned between this and the garments of purple, scarlet and gold, adorned with precious stones, worn by the Pope and his cardinals—ED.
5. *The blood of the saints*] See xviii. 20, 24, n.
6. *Re-ascend*] Cp. Eph. iv. 9, n.
7. *Is to come*] Or 'will be present.'
8. *Here is scope &c.*] Possibly implying that the interpretation which most readily suggests itself of the 'seven hills' is not the true one.—ED.

has wisdom! The seven heads are the [1] seven hills on which the woman sits. And they are [2] seven kings: five of them 10
have fallen, and the [3] one is still reigning. The seventh has not yet come, but when he comes he must continue for a short time. And the Wild Beast which once existed but does 11
not now exist—he is an eighth king and yet is one of the seven and he goes his way into perdition.

"And the [4] ten horns which you have seen are ten kings 12
who have not yet come to the throne, but for a single hour they are to receive authority as kings along with the Wild Beast. They have one common policy, and they are to 13
give their power and authority to the Wild Beast. They will 14
make war upon the Lamb, and the Lamb will triumph over them; for He is Lord of lords and King of kings. And those who accompany Him—called, as they are, and chosen, and faithful—shall share in the victory."

He also said to me, 15

"The waters which you have seen, on which the Harlot sits, are peoples and multitudes, nations and languages. And the ten horns that you have seen—and the Wild Beast 16
—these will [5] hate the Harlot, and they will cause her to be laid waste and will strip her bare. They will eat her flesh, and burn her up with fire. For God has put it into their 17
hearts to carry out His purpose, and to carry out a common purpose and to give their kingdom to the Wild Beast until God's words have come to pass. And the woman whom 18
you have seen is the [6] great city which has kingly power over the [7] kings of the [8] earth."

The Downfall of Babylon

After these things I saw another angel coming down 1 18
from Heaven, armed with great power. The earth shone

1. *Seven hills*] May merely denote a very mountainous situation, or worldly prominence. Or it may be interpreted literally of Constantinople, Jerusalem (as in the Apocalypse of Enoch), or Rome.—ED.

2. *Seven kings*] Has been explained of Empires rather than of men. If the words be taken literally they may denote either (1) seven Roman Emperors; (2) seven Roman procurators in Judaea; (3) the seven Herods.—ED.

3. *One is still reigning*] If he could now be identified as Nero, or as any other definite person, this, of course, would fix the date of the Apocalypse.—ED.

4. *Ten horns*] Possibly the allies of Rome in the Jewish war.—ED.

5. *Hate*] Cp. Josephus, *History*, v. 1; *Wars*, ii. 18.—ED.

6. *Great city*] Jerusalem is so described in xi. 8.—ED.

7. *Kings of the earth*] See Acts iv. 26. The words are there applied to the rulers of Palestine.—ED.

8. *Earth*] Or 'land.' So in xviii. 3, 9, 11, 23.

with his splendour, and with a mighty voice he 2
cried out, saying,

The Wickedness and the Overthrow of the City

"Great Babylon has fallen, has fallen,
And has become a home for demons
And a stronghold for every kind of foul spirit
And for every kind of foul and hateful bird.
For all the nations have drunk the wine of the anger 3
provoked by her fornication,
And the kings of the earth have committed fornication
with her,
And the merchants of the earth have grown rich
through her excessive luxury."

Then I heard another voice from Heaven, 4
which said,

Christ's People are bidden to leave the City

"[1] Come out of her, My people,
That you may not become partakers in her
sins,
Nor receive a share of her plagues.
For her sins are piled up to the sky, 5
And God has called to mind her unrighteous deeds.
Give back to her as [2] she has given; 6
Repay her in accordance with her doings, [3] twice as
much;
In the bowl that she has mixed, mix twice as much for
her.
She has freely glorified herself and revelled in luxury; 7
Equally freely administer torment to her, and woe.
For in her heart she boasts, saying, 'I sit enthroned as
Queen:
No widow am I: I shall never know sorrow.'
"For this reason calamities shall come thick 8
upon her on a single day—

The Grief and Terror of her Friends. But there is Joy in Heaven

Death and sorrow and famine—
And she shall be [4] burned to the ground.
For strong is [5] the Lord God who has judged
her.

1. *Come out of her, My people*] Cp. Matt. xxiv. 16; Mark xiii. 14.
2. *She has given*] Lit. 'she has given back.'
3. *Twice as much*] Cp. what is said of Jerusalem in Isa. xl. 2. The firstborn among the Jews, being doubly privileged, deserved double punishment when he sinned against his privileges. Cp. also the 'plentifully rewardeth' of Ps. xxxi. 23.
4. *Burned to the ground*] Or 'utterly burned up.' Lit. 'burned down with fire.'
5. *The Lord*] v.l. omits these words.

The [1] kings of the earth who have committed fornication 9
with her, and have revelled in luxury,
Shall weep aloud and lament over her
When they see the smoke of her burning,
While they stand afar off because of their terror at her 10
heavy punishment,
And say, 'Alas, alas, thou [2] great city, O Babylon, the
mighty city!
For in one short hour thy doom has come!'
And the merchants of the earth weep aloud and lament 11
over her,
Because now there is no sale for their cargoes—
Cargoes of gold and silver, 12
Of jewels and pearls,
Of fine linen, purple and silk, and of scarlet stuff;
All kinds of rare woods, and all kinds of goods in ivory
And in very costly wood,
In bronze, steel and marble.
Also cinnamon and amomum; 13
Odours to burn as incense or for [3] perfume;
Frankincense, wine, oil;
Fine flour, wheat, cattle and sheep;
Horses and carriages and slaves;
And the lives of men.
The dainties that thy soul longed for are gone from thee, 14
And all thine elegance and splendour have perished,
And never again shall they be found.
Those who traded in these things, who grew wealthy 15
through her,
Will stand afar off, struck with terror at her punish-
ment,
Weeping aloud and sorrowing, and saying, 16
'Alas, alas, for this great city,
Which was brilliantly arrayed in fine linen, and purple
and scarlet stuff,
And beautified with gold, jewels and pearls;
Because in one short hour all this great wealth has been 17
laid waste!'
And every shipmaster and every passenger by sea
And the crews and all who ply their trade on the sea

1. *Kings of the earth*] See xvii. 18, n.
2. *Great city*] Jerusalem is so described in xi. 8.—Ed.
3. *Perfume*] Especially for the hair.

Stood afar off, and cried aloud 18
When they saw the smoke of her burning. And they said,
'What city is like this great city?'
And they threw dust upon their heads, 19
And cried out, weeping aloud and sorrowing.
'Alas, alas,' they said, 'for this great city,
In which, through her vast wealth, the owners of all the ships on the sea have grown rich;
Because in one short hour she has been laid waste!'
Rejoice over her, O Heaven, 20
And you saints and Apostles and Prophets;
For God has taken vengeance upon her because of you."

The Ruin of the City is complete

Then a single angel of great strength took a 21
stone which resembled a huge millstone, and hurled it into the sea, saying,
"So shall Babylon, that great city, be violently hurled down and never again be found.
No harp or song, no flute or trumpet, shall ever again 22
be heard in thee;
No craftsman of any kind shall ever again be found in thee;
Nor shall the grinding of the mill ever again be heard in thee.
Never again shall the light of a lamp shine in thee, 23
And never again shall the voice of a bridegroom or of a bride be heard in thee.
For thy merchants were the great men of the earth,
And with the magic which thou didst practise all nations were led astray.
And in her was found [1] the blood of Prophets and of God's 24
people
And of all who had been put to death on the earth."

The Inhabitants of Heaven give Thanks

After this I seemed to hear the far-echoing 19 1
voices of a great multitude in Heaven, who said,
"[2] Hallelujah!
The salvation and the glory and the power
Belong to our God.

1. *The blood of Prophets*] The murder of Prophets was a crime of which Jerusalem, rather than Rome, was specially guilty (Matt. xxiii. 29–37; Luke xiii. 33).—Ed.

2. *Hallelujah*] i.e. 'Praise Jah,' the last syllable being a contracted form of the name 'Jehovah.'

"True and just are His judgements, 2
Because He has judged the great Harlot who was corrupting the whole [1]earth with her fornication,
And He has taken vengeance for the blood of His bondservants which her hands have shed."
And a second time they said, 3
"Hallelujah!
For her smoke ascends until the Ages of the Ages."
And the twenty-four Elders and the four living creatures 4
fell down and worshipped God who sits upon the throne.
"Even so," they said; "Hallelujah!"
And from the throne there came a voice which said, 5
"Praise our God, all you His bondservants—
You who fear Him, both the small and the great."

Their Joy at the Coming of Christ's Kingdom, and of His Marriage Feast

And I seemed to hear the voices of a great 6
multitude and the sound of many waters and of
loud peals of thunder, which said,
"Hallelujah!
Because the Lord our God, the Ruler of all,
[2]has become King.
Let us rejoice and triumph 7
And give Him the glory;
For the time for [3]the marriage of the Lamb has come,
And His Bride has made herself ready."
And she was permitted to array herself in fine linen, shining 8
and spotless; the fine linen being the [4]righteous actions of
God's people. And he said to me, 9
"Write as follows: 'Blessed are those who receive an
invitation to the [5]Marriage Supper of the Lamb.'"
And he added, still addressing me,
"These are truly the words of God."
Then I fell at his feet to worship him. But he ex- 10
claimed,
"Oh, do not do that. I am a fellow bondservant of yours
and a fellow bondservant of your brethren who have borne
testimony to Jesus. Worship God."
Testimony to Jesus is the spirit which underlies Prophecy.

1. *Earth*] Or 'land.' So in verse 19.
2. *Has become King*] See *Aorist* vi. 6.
3. *The marriage of the Lamb*] Cp. Luke xiv. 16.
4. *Righteous actions*] Or possibly, 'clearing of the characters.'
5. *Marriage Supper*] To which the Lord's Supper now points forward, and for which it bids us prepare.—ED.

A glorious Vision of our great Redeemer and King

Then I saw a door open in Heaven, and [1]a white horse appeared. Its rider was named "Faithful and True"—being One who in righteousness acts as Judge, and makes war. His eyes were [2]like a flame of fire, and on His head were many kingly crowns; and He has a name written upon Him which [3]no one but He Himself knows. The outer garment in which He is clad has been dipped in blood, and His name is [4]THE WORD OF GOD. The armies in Heaven followed Him—mounted on white horses and clothed in fine linen, white and spotless. From His mouth there comes a sharp sword with which He will smite the nations; and He will Himself be their Shepherd, ruling them with a sceptre of iron; and it is His work to treaa the winepress of the fierce anger of God, the Ruler of all. And on His outer garment and on His thigh He has a name written,

11 12 13 14 15 16

KING OF KINGS AND LORD OF LORDS.

The complete Destruction of His human Enemies

And I saw a single angel standing [5]in the full light of the sun, who cried in a loud voice to all the birds that flew across the sky,

"Come and be present at God's great supper, that you may feast on the flesh of kings and the flesh of generals and the flesh of mighty men, on the flesh of horses and their riders, and on the flesh of all mankind, whether they are free men or slaves, great men or small."

And I saw the Wild Beast, and the kings of the earth, and their armies, all assembled to make war, [6]once for all, against the Rider upon the horse and against His army. And the Wild Beast was captured, and with him the false Prophet who had done the miracles in his presence with which he had led astray those who had received the mark of the Wild Beast, and those who worshipped his statue. Both of them were thrown alive into the Lake of fire that

17 18 19 20

1. *A white horse*] "Christ, the Rider on the White Horse, who had been revealed in the First Seal, at the beginning of the Christian era, going forth conquering and to conquer, is now seen at the end. He is the Alpha and Omega of the Apocalypse" (Wordsworth).
2. *Like a flame*] v.L. omits the word 'like.'
3. *No one . . knows*] Cp. ii. 17.
4. *THE WORD OF GOD*] "He is the Revealer of the Father and the very utterance of His mind and heart." Cp. John i. 1.
5. *In the full light of*] Lit. simply 'in' or 'on.'—Ed.
6. *Once for all*] Not expressed in the Greek, but implied in the aorist tense of the verb.

was all ablaze with sulphur. But the rest were killed with 21
the sword that came from the mouth of the Rider on the
horse. And the birds all fed ravenously upon their flesh.

The Devil is put into Prison

Then I saw an angel coming down from 1 2
Heaven, having the key of the bottomless pit,
and upon his arm he carried a great chain. He 2
laid hold of the Dragon—the ancient serpent—who is the
Devil and [1] the Adversary, and [2] bound him for [3] a thousand
years, and hurled him into the bottomless pit. He closed 3
the entrance and put a seal upon him in order that he might
be unable to lead the nations astray any more until the
thousand years were at an end. Afterwards he is to be set
at liberty for a short time.

Martyrs and Saints rise to Life and to kingly Power

And I saw [4] thrones, and some who [5] were 4
seated on them, to whom judgement was en-
trusted. And I saw the souls of those who
had been beheaded on account of the testimony
that they had borne to Jesus and on account of
God's Message, and also the souls of those who had not
worshipped the Wild Beast or his statue, nor received his
mark on their foreheads or [6] on their hands; and they [7] came
to Life and were kings with Christ for a thousand years.
[8] No one else who was dead rose to Life until the thousand 5
years were at an end. This is [9] the First Resurrection.
Blessed and holy are those who share in the First Resurrection. 6

1. *The Adversary*] Lit. 'the Satan.' Cp. Mark viii. 33.

2. *Bound him*] Cp. Matt. xii. 29. If (in accordance with the reiterated statement of Rev. i. 1, 3, 19; xxii. 6, 10) this took place shortly after the Apocalypse was written, then throughout the Christian era the Devil's work of tempting and injuring mankind has had to be done for him with inferior power and skill and diminished success by subordinate evil spirits.—Ed.

3. *A thousand years*] The Apocalypse being a book full of symbols, this may stand simply for an exceedingly long period, of which the duration is unknown to us. Only its beginning can fall within the limits of time laid down in i. 1, 3, 19; xxii. 6, 10.—Ed.

4. *Thrones*] See iii. 21, n.

5. *Were seated*] Or 'took their seats.'

6. *Or on their hands*] Lit. 'and on their hands.' See xiii. 16; xiv. 9. The ordinary 'pre-millennial' application of this verse "is absolutely untenable for these two reasons, apart from any question about the Millennium itself. (1) It was the (disembodied) *souls* of the martyrs which John saw, *not* the risen bodies of saints. (2) The word translated 'beheaded' is as technical a word (so to speak) as our word 'guillotined,' and refers exclusively to those who died under the 'axe' of the State executioner of the Roman Empire. Before any one can rightly understand the just 'recompense of reward' signified in this verse, he must realize the exceeding bitterness of the long conflict between public law and private conscience—the exceeding trial to a Roman citizen of being condemned to the axe as a disloyal person, a breaker of the laws, and a traitor to the State" (Canon Rayner Winterbotham, *Sermons and Expositions*, p. 379).—Ed.

7. *Came to Life*] Lit. 'lived.'

8. *No one else &c.*] Lit. 'The rest of the dead did not live.'

9. *The First Resurrection*] Cp. Dan. xii. 2; Luke xiv. 14; John v. 25; 1 Cor. xv. 23; Heb. xi. 35, n.—Ed.

[1] The Second Death has no power over them, but they shall be priests to God and to Christ, and shall be kings with Christ for the thousand years.

Satan is set at Liberty for a Time. His Destruction

But [2] when the thousand years are at an end, 7
the Adversary will be released from his imprison-
ment, and will go out to lead astray the nations 8
in all the four corners of the earth, [3] Gog and
Magog, and assemble them for war, and they
are like the sands on the seashore in number. And they 9
went up over the whole breadth of the earth and surrounded
the encampment of God's people and the beloved city. But
fire came down from Heaven and consumed them; and the 10
Devil, [4] who had been leading them astray, was thrown
into [5] the Lake of fire and sulphur where the Wild Beast
and the false Prophet were, and day and night they will
suffer torture until the Ages of the Ages.

The World-wide Resurrection and Judgement

Then I saw [6] a great white throne and One 11
who was seated on it, from whose presence
earth and sky fled away, and no place was
found for them. [7] And I saw the dead, the 12
great and the small, standing in front of the
throne. And books were opened; and so was another book
—namely, the Book of Life; and the dead were judged by the
things recorded in the [8] books in accordance with what their
conduct had been. Then the sea yielded up the dead who 13
were in it, Death and Hades yielded up the dead who were
in them, and each man was judged in accordance with
what his conduct had been. Then Death and Hades were 14
thrown into the Lake of fire: this is the Second Death—the
Lake of fire. And if any one's name was not found recorded 15
in the Book of Life he was thrown into the Lake of fire.

1. *The Second Death*] Cp. verse 14; ii. 7, n.; ii. 11; xxi. 8.

2. *When the thousand years are at an end*] These words appear to exempt the remainder of the book from the limits of time laid down in i. 1, 3, 19; xxii. 6, 10.—Ed.

3. *Gog and Magog*] See Ezek. xxxviii. (R.V.).

4. *Who had been leading them astray*] Greek imperfect participle. See *Aorist* iii. 4, 5, 6.

5. *The Lake of fire*] Implying awful pain and complete, irremediable ruin and destruction. See Heb. x. 27, second note.—Ed.

6. *A great white throne*] Emblematic of almighty power and absolute holiness.—Ed.

7. Cp. Dan. vii. 10; John v. 29; 1 Cor. xv. 24. The last two passages predict a universal judgement which is still future.—Ed.

8. *Books*] Those of God's memory, and possibly also those of the human memory. Every detail of our past lives appears to be indelibly recorded upon our minds and brains, and, if so, may be revived. Cp. Luke xvi. 25: "Remember!"—Ed.

The new Heaven and the new Earth

Heaven and God descend into human Nature

21 1 And I saw [1] a new Heaven and a new earth; for the first Heaven and the first earth were
2 gone, and [2] the sea no longer exists. And I saw the holy city, [3] the new Jerusalem, coming down
out of Heaven from God and made ready like
3 a bride attired to meet her husband. And I heard a loud voice, which came from the throne, say,

"God's dwelling place is among men
And He will dwell among them
And they shall be His peoples.
Yes, God Himself will [4] be among them.
He will wipe every tear from their eyes.
4 Death shall be no more;
Nor sorrow, nor wail of woe, nor pain;
For the first things have passed away."

The Result is an entirely new Creation

5 Then He who was seated on the throne said, "I am re-creating all things."
And He added,
"Write down these words, for they are
trustworthy and true."
6 He also said,
"They have now been fulfilled. I am the Alpha and the Omega, the Beginning and the End. To those who are thirsty I will give the privilege of drinking from the well of the Water of Life without payment. All this shall be the
7 heritage of him who overcomes, and I will be his God and he shall be one of My sons. But as for cowards and the
8 unfaithful, and the polluted, and murderers, fornicators, and those who practise magic or worship idols, and all liars—the portion allotted to them shall be in the Lake which burns with fire and sulphur. This is [5] the Second Death."

1. *A new Heaven and a new earth*] It may be that this, rather than 'the Millennium,' is the name which we ought to give to the golden age, of purity and bliss, which next awaits the world. The words seem to include a transformation and glorification of our material globe. See, however, Matt. v. 18, third note; xxiv. 35, n.—Ed.
2. *The sea*] To be taken literally, and not, as Milligan, to denote 'the troubled and sinful world.' The definite article may imply 'the sea as we now know it, with all its changeableness, treachery and perils.'—Ed.
3. *The new Jerusalem*] Cp. ii. 7, n.; iii. 12; xvi. 19, n.
4. *Be among them*] v.l. adds 'their God.'
5. *The Second Death*] See Heb. x. 27, n.; Rev. ii. 7, n.; ii. 11; xx. 6, 14.

The Bride, the heavenly Jerusalem

A Description of the new Jerusalem

Then there came one of the seven angels 9
who were carrying the seven bowls full of the
seven last plagues.

"Come with me," he said, "and I will show
you [1] the Bride, the Lamb's wife."

So in the Spirit he carried me to the top of a vast, lofty 10
mountain, and showed me the holy city, Jerusalem, coming
down out of Heaven from God, and [2] bringing with it [3] the 11
glory of God. It shone with a radiance like that of a very
precious stone—such as a jasper, bright and transparent.
It had a wall, massive and high, with twelve large gates, 12
and [4] in charge of the gates were twelve angels. And over-
head, above the gates, names were inscribed which are those
of the twelve tribes of the descendants of Israel. [5] There 13
were three gates on the east, three on the north, three on
the south, and three on the west. The wall of the city had 14
[6] twelve foundation stones, and engraved upon them were
twelve names—the names of the twelve Apostles of the
Lamb.

The Length and Breadth and Height of the City

Now he who was speaking to me had a 15
measuring-rod of gold, with which to measure
the city and its gates and its wall. The plan 16
of the city is [7] a square, the length being the
same as the breadth; and he measured the city [8] furlong by
furlong, with his measuring rod—it is twelve hundred
[9] miles long, and the length and the breadth and the height
of it are equal. And he [10] measured the wall of it—a wall 17
of a hundred and forty-four cubits, according to human
measure, which was also that of the angel.

1. *The Bride*] Cp. xvi. 19, n.
2. *Bringing with it*] Lit. 'having,' 'retaining.'
3. *The glory of God*] The essence of which is His righteousness and love, and not anything merely outward.—ED.
4. *In charge of*] Or, perhaps, 'at.'
5. "The city lies open and accessible to all quarters, and to all quarters alike" (Canon Rayner Winterbotham). Cp. Matt. viii. 11; Luke xiii. 29.—ED.
6. *Twelve foundation-stones*] See Heb. xi. 10, n.—ED.
7. *A square*] "What does it mean save the perfect and complete proportions of heavenly happiness and glory? All is utterly satisfactory. How great and striking is the contrast between this and any human happiness, any earthly good, so unequal, so incomplete as that always is" (Canon Rayner Winterbotham). —ED.
8. *Furlong by furlong*] Lit. 'over furlongs,' to indicate the exactness of the measure. There were Rabbinical writers who supposed that at some future time God would lift Jerusalem to a height of twelve miles.
9. *Miles*] Lit. 'thousands;' like the Latin 'millia (passuum).'
10. *Measured the wall*] I.E., perhaps, the thickness of the wall.

The Wall, the Gates and the Street of the City

The [1] solid fabric of the wall was jasper; and 18
the city itself was made of gold, [2] resembling
transparent glass. As for the foundation-stones 19
of the city wall, which were beautified with
various kinds of precious stones, the first was
jasper, the second [3] sapphire, the third chalcedony, the fourth
emerald, the fifth sardonyx, the sixth sardius, the seventh 20
chrysolite, the eighth beryl, the ninth topaz, the tenth
chrysoprase, the eleventh jacinth, the twelfth amethyst.

And the twelve gates were twelve pearls; each of them 21
consisting of a single pearl. And the main street of the
city was made of [4] pure gold, resembling transparent glass.

The City's Sanctuary and Sun

I saw no sanctuary in the city, for the Lord 22
God, the Ruler of all, is its Sanctuary, and so is
the Lamb. Nor has the city any need of the 23
sun or of the moon, to give it light; for the glory of
God has shone upon it and [5] its lamp is the Lamb. The 24
nations will live their lives by its light; and the kings of the
earth are to bring their glory into it. And in the daytime 25
(for there will be no night there) the gates will never be
closed; and the glory and honour of the nations shall be 26
brought into it. And no unclean thing shall ever enter it, 27
nor any one who is guilty of base conduct or tells lies, but
only they whose names stand recorded in the Lamb's Book
of Life.

The River of Life and the Tree of Life

Then he showed me the river of the Water of 1 22
Life, bright as crystal, issuing from the throne
of God and of the Lamb. On either side of 2
the river, [6] midway between it and the main
street of the city, was [7] the Tree of Life. It produced twelve
kinds of fruit, yielding a fresh crop month by month, and
the leaves of the tree served as medicine for the nations.

1. *Solid fabric*] Or, possibly, 'material on the inside.'

2. *Resembling transparent glass*] "We build our houses of the thickest materials and most impervious to sight or sound on purpose that we may hide ourselves, and live retired from the gaze of our neighbours. But it will not be so in the holy city. Then, when all the frailties of our nature are gone, all its earthliness purged away, all its selfishness transfigured—then shall we dwell in light without any need and without any wish for secrecy" (Canon Rayner Winterbotham).—Ed.

3. *Sapphire*] Or, probably, 'lapis lazuli.'

4. *Pure gold*] Earth's most precious things will then be as abundant and common as the stones of the street, and be free from all impurity.—Ed.

5. *Its lamp*] Cp. "I am the Light of the world" (John viii. 12; ix. 5).

6. *Midway between*] See iv. 6, n.; vii. 17, n.

7. *The Tree of Life*] Gen. ii. 9; iii. 22. Here apparently avenues of that wondrous tree. Cp. Rev. ii. 7, n.

The eternal Throne and the eternal Light

"In future there will be no [1]curse," he said, 3
"but the throne of God and of the Lamb will be
[2]in that city. And His [3]servants will render
Him holy service and will see His face, and His 4
[4]name will be on their foreheads. And there will be no 5
night there; and they have no need of lamplight or sunlight,
for the Lord God will shine upon them, and they will be
kings until the Ages of the Ages."

Conclusion

The Certainty of the speedy Fulfilment of the Book

And he said to me, 6
"These words are trustworthy and true;
and the Lord, the God of the spirits of the
Prophets, sent His angel to make known to
His [3]servants the things which must soon
happen. 'I am coming quickly.' Blessed is he who is 7
mindful of the predictions contained in this book."

I John heard and saw these things; and when I had 8
heard and seen them, I fell at the feet of the angel who was
showing me them—to worship him. But he said to me, 9
"Oh, do not do that. I am a fellow bondservant of yours,
and a fellow bondservant of your brethren the Prophets and
of those who are mindful of the teachings of this book.
Worship God."

"[5]Make no secret," he added, "of the meaning of the 10
predictions contained in this book; for the time for their
fulfilment is now close at hand. Let the dishonest man act 11
dishonestly [6]still; let the filthy make himself filthy [6]still;
let the righteous practise righteousness [6]still; and let the
holy be made holy [6]still."

1. *Curse*] See Gen. iii. 17.
2. *In that city*] Lit. 'in it.'
3. *Servants*] Lit. 'bondservants.'
4. *Name*] I.E. 'nature and character.' Cp. ii. 7, n.; ii. 17; iii. 12; xiv. 1.
5. *Make no secret of*] Lit. 'Do not put a seal upon.' The contrast between this command and that given in Dan. xii. 4 is very noteworthy. The predictions of the Prophet had to do with the remote future, and only partially concerned his contemporaries. The meaning was therefore to remain hidden until the time drew near for their fulfilment. "Thou, O Daniel, shut up the words and seal the book, even to the time of the end!" But the mass of the predictions contained in the Apocalypse were to be realized in the near future and intimately concerned the first readers of the book. Imperfectly intelligible as much of its symbolism is to us, the key to its meaning was to be in their possession from the very beginning. "Seal not the words of the prophecy of this book; for the time is at hand!"—ED.
6. *Still*] The word seems to denote development and crystallization of character, immediately preceding the coming of the great Judge of all (verse 12). Or 'yet more.'—ED.

The Nearness of the Time of our Lord's Return

"I am coming quickly; and My reward is 12
with Me, that I may requite every man in
accordance with what his conduct has been.
I am the Alpha and the Omega, the First and the 13
Last, the Beginning and the End. Blessed are 14
those who [1]wash their robes clean, that they may have a
right to the Tree of Life, and may go through the gates
into the city. The [2]unclean are shut out, and so are [3]all 15
who practise magic, all fornicators, all murderers, and
those who worship idols, and every one who loves false-
hood and tells lies.

A gracious Invitation

"I Jesus have sent My angel for him solemnly 16
to declare these things to you among the
Churches. I am the Root and the offspring of
David, the bright [4]Morning Star. The Spirit and the Bride 17
say, 'Come;' and whoever hears, let him say, 'Come;'
and let those who are thirsty come. Whoever will, let him
take the Water of Life, without payment.

This Book to be neither added to nor taken from

"I solemnly declare to every one who hears 18
the words of the prophecy contained in this book,
that if any one adds to those words, God will
add to him the plagues spoken of in this book;
and that if any one [5]takes away from the words 19
of the book of this prophecy, God will take from him his
share in the Tree of Life and in the holy city—the things
described in this book.

"He who solemnly declares all this says, 20

The Lord was at hand

"'Yes, I am coming quickly.'"

[6]Amen. Come, Lord Jesus.

Benediction

The grace of the Lord Jesus be with God's 21
people.

1. *Wash their robes clean*] v.l. 'obey His commands.'
2. *Unclean*] Lit. 'dogs.'
3. *All*] Lit. 'the,' four times.
4. *Morning Star*] Cp. ii. 7, n.; ii. 28.
5. *Takes away any of the words*] So we must not interpret the time limits laid down in i. 1, 3, 19; iii. 11; xxii. 7, 10, 12, 20; in such a way as practically to rob them of their significance.—Ed.
6. The New Testament, which records Christ's first Advent, closes, anticipating, desiring, beseeching His second. (W. Archer Butler.)—Ed.

The Gresham Press
UNWIN BROTHERS, LIMITED
WOKING AND LONDON

Date Due			
Mr 24 '41			
O 16 '44			
D 2 [illegible]			
Sept. 13 Overnight			
DEC 1 [illegible]			
JAN 2 '57			
FEB [illegible]			
MAY 6 '61			
NOV 30 [illegible]			

BS195.5 .W54 1909 c.2
The New Testament in modern speech; an
Princeton Theological Seminary-Speer Library
1 1012 00005 8182